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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

INITIATION.

ALTHOUGH the word "Initiation" occurs with some frequency in Theosophical writings, the word "Initiates" is perhaps even more common. The one implies the other, for an Initiate is a person who has undergone an Initiation, and an Initiation requires the existence of a person to undergo it. Possibly more is said of Initiates because the names of some are certainly known,—Plato, Pythagoras, Apollonius of Tyana, St. Paul, and others, and the fact of their being such gives validity to their teachings. And yet not much stress was laid upon the subject of Initiation until the spread of Theosophical literature brought the word again into prominence. Previously it had been rather a matter of curious learning, interesting from its well-preserved secrecy and its potent influence on the life of ancient Greece, but having no importance outside the range of classical study, and altogether defunct as an actual practice, quite as much so as the Public Games or the sacrifices to Jupiter. But now that the continued existence of a School of Occultism and a succession of Sages has not only been demonstrated but has become to some extent popularized, Initiation is recognized as still a fact, by no means a mere memory or tradition. Theosophical writings have set forth some of the conditions to it, Madame Blavatsky was long a patent illustration of it, some names of recent and of living Initiates are familiar to students of Theosophy. Thus it acquires actuality in the present, has interest and significance, excites inquiry as to its nature and terms. When we are informed that a well-known Chela received Initiation and thus passed palpably into the ranks of the Brotherhood, we regard him as having undergone a distinct experience which translated him to a certainly higher plane of knowledge and power. He becomes almost a different person, so real a thing as Initiation having taken place.

Of course our conception of an Initiation is necessarily framed upon those Initiations which exist in our own day and are maintained by the two great Brotherhoods—the Freemasons and the Odd Fellows. Whether we have passed through any of these or not, there are certain

elements which are obviously necessitated by the conditions of the case. There must be, on the part of the Lodge, a conferring upon the candidate of information not previously possessed by him, and, on the part of the candidate, the giving a pledge that such information shall be treated as sacredly confidential. Here we have inevitably a bestowal of secret knowledge and a promise to preserve its secrecy. But there has never been any concealment of the fact that this interchange occurs at a definite time, at a certain place, and through a formal ceremony; so that there is further the certainty that Initiations are not casual, fragmentary, or without conscious participation by both sides, but are prepared for, precisely executed, and through an explicit ritual. Moreover, as entrance into an Order means that a person becomes thereby a member of that Order, the effect of Initiation is *visibly* to change the candidate's whole relation to the Order: from having been an outsider knocking at the gate, he becomes through that function an insider and an integral part of the body. His position to the outer world is also reversed, for he has been removed from it and now faces it from within the enclosure. Further, the existence of a ceremony necessitates officers to perform it, and the conferring of information necessitates that the information conferred shall be precisely the same to all Initiates of that degree, as otherwise the Initiation would vary in its effects.

Thus Initiation into any organized body such as the Masonic or Odd Fellows implies that at a certain date and locality, through an established ceremonial administered by authorized officials, a candidate pledges himself to specific obligations, notably secrecy, and the Lodge in its turn imparts to him specific information, he then becoming an integral portion of the body, vested with privileges and responsible in duties as such.

When we think of Initiation into the Occult Brotherhood, we naturally infer an analogous transaction. The familiar word suggests all this in its new application. Then, too, such was certainly the fact in the Mysteries of antiquity. They are well known to have been held at fixed dates and spots, admission was through a formal rite which was carefully maintained, the knowledge imparted was considered as of peculiar value and the obligation to preserve it secret as of transcendent sacredness, and the changed status of the Initiate was amply recognised. All these particulars recur to us when Initiation is spoken of in connection with the Adept Hierarchy. And to some extent the facts are probably parallel. In the marginal memoranda precipitated by a Master on a letter received by Col. Olcott through the mail, Damodar's Initiation in Tibet is spoken of as having been the more exhausting to him because of his weak state of health and certain Karmic elements, which must of course mean that he underwent some process of formal entry not merely mental but external,—in other words, a ceremony. And there are some other facts known to Theosophists which involve the idea of a definite act of Initiation at a set time.

But we should probably mistake if we pushed this conception very far, if we supposed it invariable, accompanied with much ceremonial, a matter to any great extent of physical act. It is most unlikely that a Brotherhood of which the essence is spiritual development should signalize the reception of new members by much use of bodily forms. The tests of fitness have doubtless been already applied, presumably through the trials of principle arising in life, so that what is left is only a formal recognition that these have been successfully undergone, a distinct avowal that the candidate is duly and truly prepared, worthy and well qualified, coupled with a distinct reception of him into the Degree. In high Degrees, at stages where the progressing man, already a Master, has passed beyond the inhabitation of a carnal body such as ours and dwells in more ethereal vesture, any marked ritual would seem inappropriate if not impossible; but in the earliest of all it may very well be that some physical preparation, some significant rites, may have place as illustrating lessons or impressing solemnity. As there are understood to be many grades of Mastership, this might seem fitting in the preliminary ones. The transition from the without to the within must be more momentous than can be any subsequent promotion on the same line.

And yet I think that the word "Initiation" may have a much wider, certainly a much more practical, meaning than as applied merely to the admission to the rank of Master. The word is from the Latin "initium", a beginning, and is therefore the beginning to any new course, the distinct change to another state. A man comes to a fork of the road. He may continue on or he may shift to the diverging way. If he continues on there is no change. The direction, route, quality of path remain the same. But he selects the other path which turns from that he has followed. It runs to a different point of the compass, conducts through other scenery, gives the traveller a changed air and environment. Perhaps from the valley it has led to the mountain, from the miasmatic plain to the breezy heights. All of that difference follows upon the initial step when the man crossed the opening of the new path. It was an Initiation, a beginning. And so, later on, there comes a fork in that path. Again the choice is made, and again the former way is left for the new. Fresh scenes are in time reached, a still different plateau attained. There has been a second "initium", beginning. Every decision, in fact, by which a course is altered, another route undertaken, is an Initiation, for it begins a deviation, "initiates" a change, is the first step on a way which deserts the preceding and conducts to other regions of surrounding and experience.

This is true of every act in life which opens up a new state or occupation. The boy enters school, the youth is admitted to College, the graduate begins his career in business or a profession, marries, establishes a home. Each act shifts him on a different line, and because the line is different, and because it has a distinct be-

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ginning, occurring at a recognizable time and place, is a fresh Initiation. Sometimes it is marked by a ceremony, sometimes not. No matter; the essential thing is the change, not the formal indication of it. It may even be that the change itself, momentous as are its outcomes, is not at the time much impressed on the consciousness. In those delightful *Essays by a Country Parson*, once so famous, now so rarely mentioned, "A. K. H. B." uses an illustration of this point. Speaking of a railway junction in England, he describes how the road runs along through the valley and the plain and continues thus to its end. But at the junction certain trains are switched to a diverging route. A very slight movement of a lever substitutes a different set of rails, the change to them is so slight as to be imperceptible to the traveller, for some time the tracks hardly change their course, there is no curve or sudden turn, but by and by the old track is perceived slanting gently to one side, it disappears in the distance, the plain sinks away, the train mounts the hills, and gradually the whole scenery becomes mountainous. The alteration of an inch or two in the mechanism of the road bed, unnoticed at the time and for some while indistinguishable in its effects, has ultimately transferred the tourist to another altitude and another climate. And so, he says, very slight events often change the course of a life, shift it from lower to higher levels, make it a different thing in its quality and results. At the moment of their occurrence they may make little impression, possibly have required no balancing of impulses or motives, hardly stir the will to any resolve. Conscious action has so little part in them that a later attempt to recall it in memory fails. And yet beneath, hidden below the surface of things, a small divergence has been effected, and the future course swerves to another quarter and the whole biography becomes different in its contents. The Initiation of the new direction to the career has been almost imperceptible to consciousness.

But in attempting to comprehend the philosophy of human action, we must remember that each particular act has behind it a vast background of antecedent history and character. No deed is a spontaneous, disconnected impulse, springing suddenly into being without any roots in previous time. A man does a thing because his disposition prompts him thereto, but this disposition is the product of innumerable thoughts and meditations and acts, all slowly forming a habit which instinctively manifests when any occasion calls it into play. Every man is born with a temperament that he unconsciously moulded for himself in prior incarnations, and this gives the primary direction for his life-course. Sometimes he pleasurably complies with it as easiest and most congenial, and then it gains strength with use, compliance becoming ever more natural and the life-quality being constantly more fixed. Sometimes the complications and counter-influences we all encounter tend to check or modify it, and new motives enter as moulding elements. Sometimes a wish for self-improvement causes search into the constituents of character and deliberate detection of weakness or evil, and then,

aided by consciously-invoked help from quarters above, impels to direct effort for correction. Of course the rectification of character is the real work which is the duty and the true purpose of every man in every incarnation, but, equally of course, the perception of this and the glad attempt for it are only in the few, only in those who have either brought over from past lives that evidence of progress or have in this incarnation reached the time when preparatory discipline comes to the point of flowering into conviction. For clear percipience of the aim of existence, united with resolution to fulfil it, is not a sudden, unheralded, causeless exhibition of spirit-force; it is not a phenomenon destitute of any explanation and any previous factors; it is just as much an effect as is intellectual culture or artistic skill. It means a long and slow evolution, through much and varied experience, of spiritual faculty, and the more pronounced its manifestation the more of time and work during which such strength was gathered.

This doctrine of prior acts and character as causative of present ones is our only clue to the interpretation of human conduct. Of course it is the one continually used by all men both in explanation of present deeds and in prophecy of those future. Nobody pretends that the doings of his neighbour are matters purely of chance, mere casual happenings expressive of nothing but momentary accident. They are universally recognized as specimen fruits of the then-bearing crop, which crop presupposes many seasons of sun and rain and gradual growth. They indicate what the interior being is, what it has undergone, to what it has developed. Some measure of consistency pervades them all, for all spring from a common source and exhibit a common nature. When we hear that Smith has committed some impetuous act, or that Jones has relieved another case of distress, or that Brown has undertaken a fresh business investment, we at once regard the fact as illustrating that Smith is hasty, Jones charitable, and Brown enterprising. But each therein manifests a character already formed and which gives him his reputation. The incident would be meaningless except as connected with, setting forth, an internal condition produced through a habit forming during years of like action. And so as to prediction. What men are likely to do in any particular conditions is inferable from their natures; in other words, from the tendency created by action in similar conditions heretofore. Their conduct may be anticipated from their history.

But of course no human life is on absolutely straight lines, running forward from cradle to grave without crisis or alterations. In each there are changes which are not referable solely to surface explanations of age or experience or circumstances. Sometimes a character alters slowly, and quite new phases displace those which were before habitual; sometimes some sudden incident sharply turns to another route, as a sail-boat in a moment shifts its course and takes a different tack. A great grief or a momentous occurrence or a moral upheaval seems instantaneously to transform the being, and his new career so contrasts

with the old that it appears not as an evolution but as a transmutation. The frivolous becomes sober, the selfish considerate, the unsympathetic pitiful, the irreligious godly. We attribute it to a shock which has hattered certain sections of character and exposed to view certain others; or we say that the nature has been so shaken to its depths that forces unsuspected have been set free. True; but unless the previously unseen sections, the previously unsuspected forces, had been in real existence, they could not have manifested, no matter what the cataclysm; and if in existence, it could only have been because in earlier years they had silently formed and steadily matured till the hour for disclosure came.

In all cases of slowly-changing character, and yet even more in cases of sudden transformation, Theosophy supplies an element without which any explanation must be inadequate. For it insists on the doctrine of Reincarnation, the fact that the current life is not the first or the hundredth which the Ego has led on earth, that the materials of character are to be sought far back of the only birth we can perceive. No doubt in every instance of gradual remoulding, the causes, the possibilities, the germs of such must have existed within, as non-Theosophists admit. But where could they have come from if this was the first and only life? A direct Divine creation is the sole solution, and this is open to many other criticisms than its partiality in the bestowment upon but a part of mankind. Yet it is in the instances of sudden change of character that the need of prior lives as furnishing its possibilities is most apparent. A man's soul turns white, as does his hair, from some sudden fright or calamity. Weinzapfli leaped over the parapet of Berne a dissipated youth, and rose from his mangling, a servant of God. What can explain such cases but that there had previously evolved a perception of spiritual things, an affinity for the Divine and true, a real strength of moral principle, which, temporarily overborne by still-remaining carnality, was only in abeyance, only dormant while the surface evil was coming to a head? Then a sharp experience broke to pieces the encasing wrong, and the true interior nature was free to act. No other explanation is possible. For a sudden reversal of moral course means either a creation of new character or a disclosure of old. But character is not a thing to be created, any more than is intelligence or learning; no such phenomenon is known or conceivable. On the other hand, the disclosure of old character means that it was existent and that it came into existence through gradual formation. But as it had not thus come into existence during the earlier part of the present career, it must have done so in prior careers. A series of earth-lives preceding this is the only rational, the only possible, interpretation of a revolution in habits, aims, tastes, thoughts, whatever the occasion which has precipitated the change. And this is what Theosophy asserts.

If any slight divergence into a path other than the habitual is really an Initiation, much more must be a sharp and sudden turn. The

forces have been gathering, the mental and moral conditions have been preparing, everything has been secretly, perhaps unconsciously, making ready for the crisis. Some apparent casualty, some violent incident, possibly only some necessary choice of action, reveals the forking of the ways. There may be a struggle; probably there is; for the outer habit is brought abruptly face to face with the evolved impulsion, and one or the other must overcome. A great rush of motives surges up in the soul, its resolution is taken, the feet stride past the entrance to the new path, and the unclouded eyes see stretching far that course which fades away into the Delectable Mountains. Different desires and hopes and emotions displace those so long reigning, old habits shrivel because not congruous with changed conditions, all relations alter with the new bearings, memories lose value as have their contents. The fresh life will continue because it is the flowering of a protracted preparation,—not without vicissitudes, not always smoothly or free from lapse, but never to revert permanently to the former pattern before that great change which was an Initiation ended one era and began its successor.

ALEXANDER FULLERTON.

(To be continued.)

REALITY.

WHAT are the real things of life? Are they not the lasting, the immortal? The soul, the immortal spiritual man is the lasting and the real. This body, this life, this turmoil and strife is evanescent. No one can deny this. On every hand we see men taking up life, following out some threads and dying; laying down a half-completed or merely half-begun work and passing on. Whither? There is no proof. Whence he came and whither he goes each must discover for himself. But this life here, the material life, is certainly proved futile; there is nothing permanent in it even if one has lived a long and active life. What remains then of all your deeds and actions. Only the memory of them, only the experience of them, and the knowledge that that experience brought. That is all that is really yours; no man can take that from you in this life. Can any one honestly say he knows that you do not take them on with you? They build your character, your individuality; they are part of you. A boy changes gradually, almost imperceptably, into a man. But a moment of intense thought, imminent danger or intense suffering can change his character and make a difference that all can notice. From that moment he is a changed man, another character, that is all. It is by the character that we measure and compare men, for that only is the man. The real part of life is that which conduces to growth of character, as it is the chief fact of life and there is no proof of its limitation or extinction. All the grandest characters that have lived assert its unending endurance and immortality. Character is the soul, or rather the manifes-

tation of the soul. By the balance of the individual character is the growth of the soul measured. What leads to broader and wider experience is then the real object to be sought in life, it is the only object worthy of the name. Not what leads to bodily or material pleasure, but what leads to the highest development of mental and spiritual powers. All else is vain, evanescent. Choose for yourself; seek that which makes for strength and balance of character. To build the strongest character that you can is the only reason for your being here on earth. To waste your chances, to fritter away time in frivolous repetition of the same experiences, to seek the lower and debasing, the animal and material experiences is folly. Men have lived this life, become famous and revered by others for the wonderful balance of their minds, and they have taught that all men have the same equipment and have shown how to develop the latent attributes. Yet how few take the trouble to investigate, far less follow, the simplest directions. Instead, you see men straining every energy to acquire wealth, through forty or even sixty years of their lives, knowing for a certainty, the only real certainty in their whole experience, that in the end all is lost, dropped, left as useless. And still in feverish haste they hurry on and drop fatigued into the grave while grasping eagerly for another farthing to add to their hoard. And on their deathbed, do they not realize their mistake, their wasted fatuous existence? Have they amassed experience and knowledge that has added to their character, moulding, rounding and perfecting it? Sometimes a man does, but rarely; he has a keen eye for business, a fine grasp of a business opportunity and ability to use it for his own purpose, but seldom is he admired for his better qualities. Seldom is his generosity, magnanimity, honesty and good will towards his fellow man, developed beyond what it was in his youth. He has no insight into nature, no grasp of the meaning of life, no wider development of his finer innate qualities, no spirituality. Only his intellect is sharpened by use, and the other, the brighter, the nobler, the most delicate and subtle senses, are stifled out of existence. Is his life real? He has developed but one small side of his outfit. Has he not made his one object a monomania? He has not rounded out and filled up the irregularities in his mental and spiritual nature, he is not perfect, and there are many such. In the chief aim of life he has failed. Can the click of the ticker, the shout of the stock-broker and the fluctuations of the market, supply the harmony of music, the beauty of art and poetry, and give a keen appreciation of nature's beauties. Can the reading of the newspaper supply the mental food required to develop the mind to its highest perfection? Certainly not! Why then persevere in a material and narrowing life. Why spend every moment on earning a living and never spend a moment on improving and broadening and strengthening the mind on which that earning depends. Life is short; seek the real, the lasting, and the unreal will never fail to materialize. At any rate do not become so engrossed in the unreal that the real is lost sight of. One does not need

much diversity of life to prepare the experiences, they are happening all around. The experiences that you need come to you, but you must see them, use them, assimilate them or they are useless. If you want to find them, watch for them.

ALOHA AINA.

"THE ANCIENT MYSTERIES."

THE following report is extended from rough notes of a lecture delivered by Mr. C. W. Leadbeater to the Blavatsky Lodge of the T. S., in June last. Much interest was expressed in the lecture by those who heard it and it was suggested that a somewhat full report would probably be of interest to readers of the *Theosophist*; the writer therefore obtained Mr. Leadbeater's permission to forward an account to the Editor.—E. W.

The lecturer stated that the information he was about to lay before his audience, in so far as any of it might be new to the world, was chiefly derived from the result of investigations made by several members of the T. S., into the past incarnations of some of their number. In the course of these investigations it had been found that they had, in other lives, been connected with the ancient Mysteries, or Schools of Initiation. It might be premised that any student who had been initiated into such schools would be bound by the promise of secrecy then made, as much in this as in the former life, but at the same time it was true that much of the teaching then given under pledges of initiation was now being openly taught in the Theosophical Society, and to all such information the promise of secrecy would not apply. A very considerable part of the theosophical teaching was included in the 'Mysteries' it was then regarded as sacred and secret, and although no longer secret is no less sacred to-day. There has always been the esoteric side of all religions, not because those Great Ones who taught them reserved anything in a spirit of grudging, but in Their greater wisdom they foresaw the dangers of placing certain truths before the minds of those who were not ready to grasp them,—dangers which had been exemplified in such results as had been sometimes seen in India where the higher Vedantic teaching had been occasionally misunderstood and misapplied, with sadly unfortunate results in moral conduct.

The ancient Mysteries about to be considered were chiefly the Grecian—Bacchic and Eleusinian—though a little might be said about Egyptian and Chaldean if time allowed. Very little information could be derived from books upon this subject. Thomas Taylor's account was perhaps the best, but a good deal of inaccuracy was also contained in it although it was wonderfully intuitive, so much so that it was difficult not to imagine that he had been associated with the schools in some past incarnation. From Iamblichus there was even less information to be got than from Taylor, although he wrote so much nearer the times in which the Mysteries flourished. Possibly this may be because he was

himself an Initiate and so bound by a promise of secrecy. In Mr. Mead's "Orpheus" there is a chapter which epitomizes all that has been generally known to scholars and it should be read by those interested in the subject.

It should be clearly understood that much which has been stated as to indecency connected with the original Mysteries is not true. Our information on this head has so largely come through the writings of the Christian Fathers that their enmity may be considered largely to explain these charges. Possibly in later times the Mysteries may have shared in the degradation which was general as, indeed, did the Christian agapæ themselves. With regard to the phenomena which were brought about in connection with the Mysteries, Hippolytus, who might be described as the Maskelyne and Cook of the period, had furnished a number of absurd suggestions as to their possible production by material (i.e., false) means, and his accounts of probable apparatus for producing lights, and suggestions as to the use of invisible ink, etc., are amusing reading. Here again it is well to remember that the later times may really have witnessed some such trickery, but in their early purity the phenomena were genuinely produced by occult knowledge and power.

As is generally known, there were the Greater and the Lesser Mysteries, but what is not generally known is that there was *always*, behind and above these, the *true* mystery of the "Path." Occult teaching has always been the same, always the entering on the Path has been possible for those who were ready, and the qualifications have never varied; but whereas, in ancient days, the very existence of this possibility was unknown even to those who were initiated into the Greater Mysteries until they were actually fit to receive the mystic summons from *within*, at the present time the Path and its qualifications, and something of its stages, are openly spoken of and taught in books and lectures.

Primarily the Mysteries were to teach the states after death, and while the Lesser Mysteries dealt with Kama-loka and familiarised the student with the conditions and phenomena of the Astral Plane, the Greater Mysteries taught of Devachan. Those who wished to enter the Mysteries were taught a number of aphorisms, such as:—"Death is Life, and Life is Death," and others which imply re-incarnation, a belief which was not commonly accepted in ancient Greece and Rome but was always taught in the Mysteries. "Whoever pursues realities during life will pursue them after death; whosoever pursues un-realities in life will pursue un-realities after death," was another of these aphorisms which inculcated the importance of right life here as preparation for the hereafter. The myths of Sisyphus and Tantalus were designed to convey the lesson that the after-death states were dependent on the thoughts and actions here.

In connection with Lesser Mysteries, in order to explain Kama-loka, the students were shown genuine psychic phenomena. Often the teach-

ing was in the form of pictures psychically produced in order to display the truths of cosmogenesis, which were also included in the teaching. It was here that in later years, when the power to produce genuine phenomena had left the degenerate descendants of the earlier teachers, recourse was had to theatrical representation which opened the way to charges of indecency. Illustrations of germ development shown by picture, in the same way that we might use a microscope, were employed to teach by the law of correspondences the truths of cosmic evolution. In the Myth of Proserpina, which was another of the Mystery parables, we see the soul descended into matter seized by Desire, king of the lower world, and then passing her time in and out of incarnation after her rescue from the lower region by the efforts of her mother. The Narcissus myth has a similar origin, and it is noteworthy to remark that the flower Proserpina was said to have been plucking when seized by Pluto was the Narcissus. It is thus extremely interesting to trace the real meanings underlying these very ancient and, except in the light of occultism, apparently pointless stories.

The initiated of the Lesser Mysteries were termed *Mystæ* and their special dress was a dappled fawn skin, reminding the student of the leopard skin worn by the Egyptian initiated students, and the tiger or antelope skin used by Eastern Yogis. It typified the Astral Plane, by its bright spots, for one of the most striking characteristics of that plane is, flashes of bright light.

In the Greater Mysteries the Initiates were termed *Epoptæ* and were instructed in the conditions of the Devachanic plane, again by means of visions and pictures produced. Their vestment was no longer the fawn skin, but the *fleece* (hence the golden fleece in the Jason myth), and this symbolised the *Mayavi-rupa*.

Life of the most absolute purity was originally exacted from the students of both degrees of the Mysteries, but in later times, for social and political reasons, it became impossible to enforce this with regard to the Lesser Mysteries, and it was exacted only from the Initiates of the Greater Mysteries, but at all times it has been and will be enforced with regard to any who approach the higher stages of the Path which, as before stated, lies behind the known degrees of Initiation.

Among the interesting facts connected with the Mysteries was the use of certain implements or articles the real object of which has not been generally known. One of these—the *Thiris*—was a seven knotted wand, said to symbolise the spinal column, and this was not a mere symbol but had probably been magnetised by the high Initiates, who had more or less the direction of the Mysteries, for the purpose of awakening the kundalini, or serpent fire, where required. Then there was a series of articles which had been called the playthings of Bacchus, sometimes described as dice, but they were neither more nor less than the five Platonic solids—in other words, the three dimensional sections of the cone of space, or *real form* of space. A ball was another of

these articles and symbolised the earth, thus showing that knowledge of the earth's sphericity was possessed by those who taught in the Mysteries. A mirror was used to symbolize the Astral Light, and a spinning-top, of the form still known to our childhood, represented no other than the ultimate atom—a fact of the greatest possible interest to all who had familiarised themselves with the recent investigations into the nature and shape of physical atoms, as set forth in Mrs. Besant's *Lucifer* Articles on "Occult Chemistry." When we remember that among the Pythagoreans and Platonists the study of mathematics was compulsory, and that probably by way of the Fourth Dimension they approached a practical acquaintance with the Astral Plane, the use and meaning of these symbols become much clearer to the student. Among the Pythagoreans there were three degrees: 1st. The Listeners who, as the name implies, listened in silence to the preliminary teaching. 2nd. The Mathematicians who were taught numbers and the relations of numbers with colours and sounds, which, it may be noted, have again a relationship to the sides of the Platonic solids. 3rd. The Physicists who were taught physiology and cosmogony. In some of the mystery schools we can trace five stages which apparently correspond to the five stages leading to adeptship which we find in the Eastern teaching.

Generally speaking, the Egyptian and Chaldean Mysteries taught the same truths as those already described. The "Book of the Dead" of which only a part, and that very much mixed up, has been secured, may be called a "guide to the Astral Plane," seeing that it consists in a number of instructions for the conduct of the departed, through the lower regions of Kama-loka. Of the ceremonial connected with initiation into the Egyptian Mysteries, some careful observations had been made in following up a special case which was under notice. The ceremony usually took place in vaults under the temples or in the pyramids. Part of the initiation consisted in the candidate being taken out of his body and taught upon the Astral Plane in his higher vehicles. "After three days he rose again from the dead," that is, he was awakened on the morning of the fourth day as the sun poured through a particular opening. From this ceremony were originally derived those clauses of the Christian creed which have since had such a widely different interpretation put upon them. The period of three days typified the three 'Rounds' of humanity in the solar manvantara, and the awakening of man on the Fourth Round. In the special case which had been observed, the youthful candidate was attired in a white robe, emblematic of the purity which was insisted upon and further symbolised in the preliminary bath (whence Christian baptismal practice), and brought before a conclave of priest-initiators, in one of the vaults before mentioned. He was first tested as to the development of clairvoyant faculty which he had been previously instructed how to awaken, and for this purpose had to read an inscription on a brazen shield of which the blank side was presented to his physical vision. Later he was left

alone to keep vigil; certain mantras, or words of power, were given to him to enable him to control different classes of elementals, and various appearances were then caused to approach him, of a more or less terrifying or seductive kind, in order that his courage, coolness and faithfulness might be tested under many trying conditions. A climax was reached when all the various affrighting appearances, which he had severally vanquished with the appropriate mantram, returned together and bore down upon him: the candidate, however, used a master word of power which had been taught him—what is called in the East a *Rajah Mantram*—and thus passed successfully through the trial of his courage and purity. It should be added that perfect purity and courage are alone really needed, and the various charms are only given to aid the human will, itself the *real* power which controls the elemental kingdom.

Once more, it must not be forgotten that behind all which had been described lay the entrance to that Path which was still open to those who were ready to tread the narrow way, but "few there be that find it." In the very early days of the Greek Mysteries they were directly under the active care of those Adepts who sought by this means to keep alive the waning spirituality of the civilised world and preserve an opening for all who were ready to enter the shorter way. Through centuries of varying success the Mysteries had lived, and, through the darkness of the Middle Ages right down to our own day, traces of them had survived in spite of religious and political persecution, but of course in a form far, far below their original level, and with the inner light and life faded out. The Rosicrucians and some similar societies could claim such descent and, in a different way, the Theosophical Society itself might be regarded as a re-incarnation or re-embodiment of those ancient teachings. It was, however, on a different line, for it was entirely a new departure in the history of the ages, for all this store of teaching, hitherto most jealously guarded, to be poured broadcast on the world. We in the Theosophical Society are enjoying, freely, knowledge which princes and kings of old would have given any treasure to have possessed, and yet found it not; all the more should we value and prize the possession which is ours, all the greater is our responsibility for its right use, all the more strenuous should be our effort to make it a part of our very lives, and aid, in its light, the evolution of the world.

BURMESE FOLKLORE.

NO one who has spent any length of time in Burma can have failed to notice frequent indications of the reverence or fear in which the spirit world is held by the Burmese. The generic term for these denizens of the Astral plane, among the Burmese, is 'Nat' and this includes all spiritual beings, from the *Thegya Min*, the great prince of Devas who presides over the enchanted garden of *Tawadehutha*, or *Man Nat*, that powerful evil spirit who tempted our lord Gautama by many subtle means, when on his path to *Neikhan*, down to those tricky elves which haunt jungle and stream from one end to the other of the countries. Although some confusion prevails in the minds of Burmans on the subject, there can be little doubt that the latter merely belong to such lower classes of elementals as the indigenous wild tribes of Burma were likely to come to direct cognizance of, before the introduction of Buddhism into the country, with its more complete hierarchy of spiritual entities. The former, on the other hand, without doubt belong to the higher grades of elemental beings, and the ordinary Burman cannot boast any familiarity with such lofty intelligences. With the common jungle and village nat, however, he is on terms of the greatest intimacy. The nat is with him in his getting up and in his lying down, and takes an interest in all the avocations of his life. When he is in his house he has the *Hum Soung nat* to look after, and whether he goes to hunt or to fish or to cultivate, he never gets free from his sometimes unwelcome companions. The jungle Burmans have many theories about them, among others being that of a division into the good and the bad nats. The good are those who have become converted to the Buddhist faith, and the bad those who still hold to their own evil imaginings. In one district in Upper Burma with which the writer was connected for many years, there was a range of three peaks known as *Moung Daw*, *Ama Daw* and *Amama Daw*, the Brother and the Elder and Younger Sisters, after the designation of the nats that inhabited them. I was informed that the elder sister and the brother had become good, i. e., been converted to Buddhism, as if it was quite a recent thing; the younger sister was however still as bad as could be, and she kept the few scattered villages about the foot of the mountain in continual terror. When offended she used to appear in the form of a tiger, and I was assured that if anyone attempted to pass one of her shrines in the forest, disrespectfully, i. e., on horseback, or with shoes on one's feet, or umbrella up, it was ten to one she would pop out of the neighbouring jungle and scare the offender out of his wits. She also devoured most of the cattle of a certain village, while in a fit of ill-temper, and was generally greatly to be feared. To show her innate "cussedness" and opposition to the gentle tenets of Buddhism,

she always insisted that the fishermen who fished the streams flowing down from her lofty seat, instead of throwing young, undersized fish back into the stream, should leave them to gasp out their lives on the bank. I could find no Burman hardy enough to ascend her rocky peak with me, and when I came back unscathed, after rolling stones down into the deep ravine below, and otherwise disturbing her ancient and solitary reign, they were much surprised. Some time afterwards, however, I heard that she had spoken through the mouth of a '*nathadaw*,' or witch-wife (medium), in trance, and explained that my '*kathu*,' or spiritual merit, was too strong for her to be able to do anything against, so she had retired to a neighbouring hill while I was there. It is a curious fact that the nats, everywhere, lose power upon our occupation of a new neighbourhood. Whether the potent magnetism that hangs about us is too much for their feeble constitutions, or whether the natives, encouraged by our presence, immediately rebel against their sway, and so deprive them, by incredulity, of their powers, I do not know; but it is a fact that everywhere in Upper Burma where Europeans live, the Burman now does, without fear, things which nothing would have induced him to do under the old regime. The stories of the powers of glamour and enchantment wielded by these beings amongst the jungle folk are innumerable and often curious for their resemblance to similar stories in other countries; for instance, the story of places or towns which the nats have hidden away, such as *Monyin Mydhoung*, the old city of *Monyin*. In a certain district at the foot of the great Shan plateau, north of Mandalay, there is a wide valley full of dense jungle and tall elephant-grass rising high above a horseman's head. In this valley somewhere is hidden away the once great and populous city of *Monyin*. Now and then the solitary wayfarer in this valley will find himself surrounded by all the noises of a Burmese town—crowing of cocks, lowing of cattle, the thump of the rice pounder in its wooden bowl, and the click of the shuttle thrown through the loom, and yet not a thing can be seen but the jungle baking in the midday sun or darkling in the lengthening shadows of evening. At other times the traveller will suddenly come upon the very town itself, full of the ordinary activities of life; he will be hospitably entertained and leave with every intention of returning, but, search as he will, never more can he find that vanished town. Or again, sometimes in the bazaars of neighbouring towns, people may be met who, on being asked from where they hail, will say from the Old-town; then perhaps some curious villager will attempt to follow them home, but ever, as the shadows deepen in the jungle, the stranger, seen the moment before, is suddenly found to have vanished, and the secret remains unsolved. Also they tell of paddy husk coming floating in great quantities down streams on which no village is situated, and this is also said to come from the Old-town hidden away by those masters of glamour. This whole country which borders on the Shan plateau is given over to the worship of nature spirits to an enormous extent. It is sparsely

populated by a large variety of tribes of whom the fierce and blood-thirsty Kachins are the chief. The latter, with the Lishaws and Was, are spirit worshippers, pure and simple, and the Shans and Pataungs, though Buddhists, find it necessary to be on good terms with their spirit neighbours and do all they can to propitiate them if they do not actually worship.

A Kachin village is usually decorated with the skulls of animals such as wild cattle and deer, and the approach to the main entrance will be through an avenue of trees ornamented with these grinning remains. They are apparently so displayed to show the *nats* that they have not been left without their due meat-offerings. The Kachins are great people for '*Nat-pices*' or ceremonial festivals. Before the English occupation of Upper Burma broke the power of the Kachins, they used to make periodical raids from their mountain fastnesses and extort toll of money and cattle and slaves, from the terrified inhabitants of the lowlands, who never were able to make any effectual resistance against these fierce mountaineers. The Kachin, with a cynical assumption of law and justice, used to declare that his exactions were really the recovery of a debt due to him, and the Kachin debt had the peculiarity of never being satisfied. It would extend from generation to generation, and the fact that it had been paid did not in any way cause it to abate. In fact, repayment might be regarded as a recognition of its existence, and a good ground for expecting that it should go on being repaid whenever opportunity occurred to extort it. It naturally becomes an important thing for the Kachin to have as many debts as possible from which he may derive a kind of settled income, and his ancestor's debts being as good as his own, he applies to the local wizard or priest of his *nats* to inform him on the subject. Accordingly when he has gathered in such scanty crops as he condescends to cultivate, and the debt-collecting season is coming round, in each considerable village is held a kind of orgy at which, the proper sacrifices having been made to the *nats*, the young braves fill themselves up with rice-spirit, and the priest, when he has arrived at the proper pitch of mantic frenzy, begins to vaticinate. He then apparently passes under the control of the spirits of former members of the tribe, in whose character he addresses the persons present and informs them in what villages of the lowlanders exist unsatisfied claims on behalf of the deceased. In such and such a village a dog bit him or perhaps barked at him, or a Burman laughed at his uncouth appearance, hence a debt is due which must be extorted without delay. In this manner the warriors soon become filled with a sense of the unavenged wrongs suffered by their tribe in former years, and they are ready to start on a holy mission to get these things set right. I have heard gruesome stories of things that are said to go on at the similar orgies of the head-hunting Was—a most savage people—who, like the 'Dyaks' in the song, are 'famed head-hunting blacks,' and whose semi-mythical country, with its gold mines of fabulous richness and its great walnut forests, has been only

visited recently by our officers. It may charitably be hoped that stories such as I have heard from Shans, of cannibalistic performances connected with human heads of not very recent acquisition, at their *nat* ceremonies, may be exaggerated, though I have myself known a Shan policeman in the dacoity days, pinch a little bit of flesh off the neck of a severed head of a dacoit chief and eat it as a means of inheriting some of the deceased's ferocious virtues. The Shans are, needless to say, profound believers in everything connected with the spirit world. They tattoo themselves in the most elaborate manner with charms against fire and sword and all the carefully tabulated dangers, diseases and accidents to which humanity is heir. They also insert little plates of silver into the flesh of the arms and chest, with cabalistic figures or mantrams inscribed on them, with the same end in view. These can be removed by making a cross slit with a knife over the spot and squeezing them out, a fact with which our troops are said to have become fully acquainted during the Burmese wars, and to have turned to considerable advantage. The dacoit naturally finds it of great service in the exercise of his arduous profession, to become proof against the bullets with which an officious police are apt to molest him, and he can easily find a doctor of magic who will invest him with the desired invulnerability. The effect of his machinations, apparently, is not that the bullet strikes and falls harmless, but that it is deflected in its course, either by the emanations from the protected one, or that the *nats*, compelled by the spell, blow it to one side. It has been darkly hinted to me, however, that there is a price that must be paid for all such magically acquired immunities, and that a man who has thus become invulnerable is by the same spell rendered incapable of procreating his kind. It is also said to be possible to overcome the charm by a countercharm of greater efficiency. It was said by the Burmese, that a certain British official, a few years back, during an encounter with a gang of dacoits was unsuccessfully shot at, again and again, and it was not until one of the gang dipped his hands in the blood of a fallen comrade, that he was able to direct a shot which overcame the protecting charm and caused the death of the official in question.

However, the subject of charms and Burmese witchcraft in general is too vast and too interesting to be trampled upon in an off-hand manner, though it presents a most fascinating field of inquiry to those attracted by such subjects.

To return to the *nat* proper, it is a little curious to find that Burmese spirit-worship seems to comprehend ideas that are duplicates of nature-spirit stories of all times and countries. The oread and dryad of the Greek mythology appear again as the '*Thit-bin-soung nat*,' the tree-inhabiting spirit, in whose honour the jungle man makes his simple offerings and piles up straight sticks against the stem of any great forest tree. The faun with his furry and pointed ears appears not as the graceful and tender creation of Praxiteles and the later Greek artists with whom the old Greek divinities had

ceased to have any actuality beyond a half-humorous, half-regretful memory, but in a form more suggestive of the harpy or chimera dire of earlier myth. The 'beloo' is redolent of all the terrors of the jungle, under the fiercer aspects of nature; red in tooth and claw, he has a huge grinning mouth armed with sharp fangs, and his whole head with its knotty surface and foliated ears reminds one of some monstrous form of tropical vegetation. He eats men and is to be shunned like the fabled monsters of old. In the waters of the streams and rivers reside their respective rulers known by some honorific title, to whom the fisherman must make his suitable offering if he is to have a successful catch, and though they may be a less poetic creation than 'sleek Panope and all her daughters,' of Greek legend, they are as firmly believed in as any saint in the calendar. The more strictly airy sprites or sylphs are represented by the 'loo-byan' or flying man, and the 'Geindaya,' the Gandharva of Hindu mythology, with the females of whom, mythical heroes have become united in matrimony, only to lose them through some misadventure, as the knight his legendary Undine, or through some sudden remembrance of her 'angust abodes,' sweeping the fair wanderer away. Other *nats* connect themselves with buried treasure or natural deposits of precious metals or gems. The Ruby miner has no misgivings as to the lasting character of the fields he works, for do not the *nats* put the relics into the ground as fast as they are taken out, and so long as he does not annoy them by performing certain actions or saying certain words, they can be depended upon to do their part of the business without fail. Woe, however, to the miner who mentions a monkey or a tiger in his mine. He must not even speak of the 'North' by its name, because the same word, 'myouk', also means a monkey, and the tiger he must call *Taw akhoung*, the 'jungle beast' of the *nats*. The elephant is also most distasteful to these capricious *nats*,—he must be spoken of as 'letmaung she,' 'Long arm', or something is sure to occur, and the presence of a corpse of one who has died by violence is an outrage of the direst description.

The curious part of all this nature worship is that the Burman is all the time a devout Buddhist and he is constantly being told by his ecclesiastical authorities how wrong it is for him to worship *nats* or offer them any recognition at all; but as under all other religions, poor human nature shrinks from the cold abstractions of a creed too high and stern for its feeble efforts to attain to—"too pure and good for human nature's daily food"—and the simple woodlander finds refuge in a half-friendly, half-fearful familiarity with the childish, undeveloped intelligences not so unlike his own self, easily pleased and devoid of any real malice, and so common and omnipresent that they seem to afford him a sort of companionship in his daily tasks.

N. G. C.

TRUTH—THE BASIS OF KNOWLEDGE.

THERE is something that is the cause of all the mental and moral unrest that now, like an epidemic, disturbs the whole world. From the labourer's cottage to the home of the astronomer in lonely vigil there is something that will not allow of contentment. All are striving for something, longing for something; what is it? Is it not truth? Is it not this soul-hunger for truth that drives one to the arctic seas, and another through the African jungle? Man must satisfy it, and it is not the joy of enduring hardships that satisfies these explorers, it is the knowledge of having discovered the truth concerning those regions. So it is with the scientist in his laboratory and the yogi in his cave. Truth, and nothing but the truth, is the watchword of the day. And the ultimate truth, is it not divine? God is Truth and Truth is God. In the end the religionist and the scientist meet at one common origin. One, by knowing God, knows all truths, and the other, by knowing these truths knows God. Then knowledge will be the true religion for the whole thinking world, and there will be an end of beliefs, for what is known cannot be called a belief. Now it is but a scattered few, seekers after Truth—Theosophists—whose eyes have seen the Light. Neither are all true Theosophists known to one another, nor are they in the Society, by any means. In all of the great religions of the day is the grain of truth in a bushel of chaff, and those with eyes to see, have seen, and the Path is before their feet. One man has seen one phase of truth, he knows it is truth and he follows it up, all his life; another thus follows another thread. Each thinks he is right; he does not notice the other man's thread; he may even doubt if it is true; it may be he is too busy to look. So the world goes on. By and by, one by one, the threads get so close together that each sees the other's thread and so more and more get in the same line: they all are following a larger and more promising lead. Presently they one by one look up; they see how all lines are leading to one source; they see all beginning and ending in one great basic truth, and they leave their narrow trail and grasp the whole. They see how, at first, all were wrong and yet held the truth, but now they know what the goal is and they seek the Path leading direct to that goal. The Path exists by which it may be attained, but perhaps they do not see it. To make that Path plainer; to help others to see it, is now the great joy and duty of the advance guard. The Paths may be only parallel, not identical. Let the direction you are taking be known. Each and every one must "let his light shine before men." But how? That is the great question which must be solved by each in his own way. Some quietly, by action, plodding under heavy burdens; others by writing and lecturing,—famous before the world. Most of us, however, in a small way, among those around us; unnoticed by the

world but all equal in the eyes of the Lord of the Harvest. How can one do this better than in helping the little ones to look higher. Not only your own, of your own flesh and blood, but all children, wherever they may be met. Look at the children of our Christian countries; are the schools teaching them a high standard of regard for truth? No, that is left for the home and the Sunday school. And is the teaching there high and inspiring, philosophical and scientific? Are the teachers living up to the ideals they inculcate? Again, no. In fact the general tendency of our so-called religious training is one of hypocrisy; pretending to believe what is taught; pretending to live a life which is unknown outside the Church walls. And why is this lamentable state of affairs. *From lack of Truth.* From that and nothing else. The human heart knows and seizes instinctively the truth, and at no time is this trait more keen or true than in youth. Gradually, however, this intuitive perception is lost. Every jar of hypocrisy, every conventional lie, every injustice of life which is accepted and condoned on the plea of "being practical," helps kill it out. Instead of learning to lead a true life, one's first years are spent learning the conventionalities. And no wonder that, at maturity, precedence, law, custom and usage take the place of an innate grasp of truth, justice, morality, and harmony with the laws of nature. Can we not remedy this state of things, in our own homes at least, and by looking back at our own childhood see how to apply the truths we know to our present troubles? Who of us cannot remember days and weeks, yes, years, of bewilderment, trying to consolidate the lies told us into logical or just continuity; questioning, wondering at the chaos of nature, not getting satisfying answers, or boldly holding our parents in contempt, for dense stupidity. Sometimes even losing all confidence, because of evasions, prevarications and lies coming as answers to honest questions. Never tell a child he will find out by and by. If he can question he can understand. If he cannot understand your answer clearly, perhaps then he may be told that he is not old enough. One of the first and most interesting of enigmas, to a child, is his own origin. This is of tremendous importance, and concerning it he should get clear and truthful answers. There is so much lying in regard to this point that I suggest a change to the truth. It certainly can do no more harm than the present system of evasion. Boys of twelve will sometimes be quite misled by parents of the best intentions, because of a false and morbid modesty; and the number of children who have to turn to servants, stable boys and school companions, for knowledge concerning the most vital questions of life and morals, is appalling.

Boys, hearing the truth and questioning fathers or mothers, have often been met with looks of shame, so as to destroy the child's attitude of innocent questioning and turn it into morbid, unnatural lines of thinking; driving it into secrecy and false modesty of the most pernicious kind, and why? It does not know; it is pure-minded and sees the innate modesty of nature, and by helping this natural attitude, true modesty can be firmly grounded. Perhaps ignorance of her very functions,

and place in nature may shield a girl. Perhaps a baby-like ignorance is best for the young wife and mother; but, has the old-fashioned plan worked well? For one thing, that sort of ignorance is well nigh impossible in these days of novels and papers. And again I iterate the importance of pure, dry, scientific instruction at the earliest age that a child, accustomed to seek all information trustingly of its parents, can ask for enlightenment. Girls as well as boys are free to run about our city streets, and curiosity in this line should be destroyed before the temptations of city life, ablaze at every corner, lead them to mischief. The child's mind is very well formed and it does assume conscious control of its actions at about eight years of age, or even earlier. This age is one of nervous hurry and rapid advancement, so that often the child's mind may mature, and its complete consciousness of itself, as an individual, may take place several years sooner. Especially is this the case in that hot-house for precocity, the kindergarten. Though there are many who truly appreciate the intention of the great founder, yet many teachers too often want to show "results" of their success. They want to show to visitors something bright and interesting and striking, for their own name and fame. The result is often a very bright little parrot, head slightly too large for his body, who is sadly mourned, for "he was so promising," but the little body could not supply the nerve-force necessary and so broke down.

The true "child-garden" is a play-ground, where under the care of a loving, well educated woman, the children have time to grow, learn to respect the rights of others, and can develop their own ingenuity in games and even in some easy educational line. A child's mind should be evolved. It should ask its own questions and get correct answers. But when a subject is broached, question it in all the points; see if it comprehends, and correct its mistakes. Never be dogmatic, however, for if the parent is intentionally wrong and is found out, the child's confidence receives a fatal shock. It may wound the father's pride to tell his child that all is not yet known by him or even by scientific men, but it will save the child from the fallacy that all is now known or that all grown people are just second to God in omniscience, and help enlarge his views of life. Children can ask questions that it taxes the imagination of a man to invent or answer. But some are due perhaps to causes not yet accepted by the scientific world. For instance, my little three-year old friend once asked her mother, in all seriousness: "Were you always my mamma, did I never have another, long, long ago?" Her mother assured her she had not, she had only the one and could not have had another. But the child was not quite satisfied and pondered over the subject with the introspective look of a seer. Now, from the standpoint of reincarnation, it is possible she had a faint remembrance of her former life, and the mother, having no direct proof of it one way or the other, asserted what she did not know—blamelessly to be sure, but it exemplifies the subject of the unanswerable questions. Why not say: "I am mother of your body, but the soul in you comes from

God. Perhaps you know of your other life." Questions which puzzle the greatest intellects of science, are often answered with a self-assurance amounting to crime.

A child's earliest training should be physical and moral. Lead it to self-dependence in action; teach your babies, when first beginning to walk, to depend on themselves, and never hurry them. Nature is slow but sure, and though a child often deduces rapidly and intuitively many things from observation, some other ideas do not seem to come to them. Once set up a habit of self-reliance and investigation and the child will keep on and naturally fall into consecutive thought. Gradually his memory strengthens; his own ideas and deductions never leave him. He gradually gets an insight into the ways of men, he is always full of curiosity, wondering, and questioning; he asks what letters are, he asks what books are, and when he finally wants to read, the learning of his letters comes natural to his well developed mind. The reader perhaps knows some child who will not ask for these things. It is because his first questions were not answered, or he was told not to be a nuisance, or that his parents did not know. His first attempts at investigation being thus nipped in the bud, and being thrown back on himself, he stagnates; his unanswered questions are brooded over till the brain is numb and vacuity sets in. Any observer will see that all children naturally ask question after question. This begins as soon as they can talk, and the first opportunity of making a child solve things for himself, the first time he can answer himself understandingly, should not be allowed to pass unused. The simplest way is often the best, and any elaboration of apparatus and plan is unnecessary. Don't try to make a prodigy, like the professor's daughter who could give all the flowers' botanical names, but at two and a half years old could not yet walk. It is not knowledge that is wanted. Mere memorizing is pernicious in a young child. What we want to start into activity is the investigating, the enquiring and thinking principle of the brain, not the mere parrot-like imitation and memory due to habit. At the same time we want to develop independence and self-control. One little chap had his first and only lesson on thinking for himself, when but 18 months old, in the following way: He was toddling around and playing by himself and went up to his father's knees. He, closing his hands, kept the little chap "penned in," much to the latter's disgust. He began to fret. "Don't cry, I am not holding you," said his father. The child pushed the arms in vain and finally sat down in despair on the floor. There was the outlet; he crawled under the arms and was free; he saw that he had not been held. In a few minutes the trick was repeated and, quick as a flash, he ducked under and escaped. A few words about trying for himself were not lost, and at two and a half-years of age he was as bright, as thoughtful, and as self-reliant as many a coddled boy of ten. Everything depends on early training. A Catholic priest, talking of religion, said that if the priests had the training of a child until he was eight years old he would

never leave the church. Quite true; he is then completely psychologised with the idea of not thinking for himself. He dares not look for light, nor use his own judgment. All that is true he thinks he has been told him and is known by the priest. He is a helpless coward, afraid of his own thoughts, afraid of his own ideas, afraid of the priest and of the God back of him. Love, for his God, is unknown. This is all very well for the future influx of Peter's pence. "Train a child in the way he should go and when he is old he will not depart from it." But do we know the way he should go? What we want is men who will think for themselves, weighing without bias, and philosophically choosing that which is in harmony with truth—the laws of nature, which are the laws of God. This is not written for those who deny a God or anything which is not capable of physical measurement. They do not wish to believe, they will not investigate, lest they should believe, and many psychologise themselves into the condition of not being able to believe. This is written for those who believe, either from intuitive faith or from the actual facts of experimental Psychology and Spiritism in a soul. The growth of a child's body is only less important than that of his mind, and it is for the benefit of those who want a strong, brave, and independent thinker, instead of a superstitious semi-psychological believer in unphilosophical and cruel creeds based on the morbid intellects of the dark ages, and kept quite separate from daily social intercourse because of their inapplicability to the questions of the day.

My aim is to outline a course of training for a philosophical and well-balanced life. Every man should be a philosopher to the extent of living up to the laws of health, and recognising the truths of nature to use them for his own benefit and those around him. Every man who recognises and lives up to truth makes it so much easier for the next man to do the same. For on every plane there is conservation of energy, moral as well as physical. Truth gathers around and harmonises a true life, while untruth will raise a discord on the mental and spiritual plane, that eventually shatters the doer's whole life.

The ideal therefore is to bring harmony, light, truth, and the most potent spiritual energy, love, to bear upon the child and so surround him that when he has to choose he will be so sensitive to harmony that he will always harmonise, and seek refuge in truth. The ideal is, in this period, very seldom attained. Few homes are free from outbursts of temper, free from ill-will and contention, free from illness and nervousness, all due to lack of determination, to slavish following of fashion, and helpless surrender to the desires of the animal nature. This, being robbed of its instincts, is not guided and checked by the higher principle, but, on the contrary, uses the mind to argue down all promptings of conscience or instinct which may interfere with the gratification of lust and passion. Woe unto you, ye physicians, who for the sake of your pockets, pander to lust and greed, and disguise disagreeable but wholesome truths.

Truly, the training of the child should begin two years before it is born. That is, the mother should be trained to a calm and sensible view of her responsibilities and the possibilities of the effect of her mind upon her child. There is nothing to fear from nature, and nature left alone will take care of herself. But the worry, fear, and anxiety of an untrained and unprepared mind may have, and does undoubtedly have, a great and often unrealized effect upon the child's nervous system. Nature is not fashionable now, and though in her is all peace and happiness, yet is she banished from our thoughts, unknown in our daily life. Unsought and unwelcome, she is blamed for all pain and anguish when she asserts herself in the crowning consummation of her law and evolution. For the human mother is the crown and climax of nature's efforts, when she is natural. Let us make the bold assumption that the child has been blessed with a strong, pure, self-controlled father, and a calm, thoughtful mother. He has therefore unusual advantages. His nerve force is abundant enough to serve as a reserve, he is free from vague fears and horrors vibrating around him, he has nothing to irritate him and he is 'nervy' enough to stand any slight accidental jars. He feels content and he lets the whole house feel it. Of course he is busy growing. He sleeps, and only a watchful eye can detect his mental advancement. Yet the eye of a seer, the clairvoyant eye, can see the bright, clear, luminous cloud of his Aura, undefined but pure, surrounding him. He will not have conscious control of his soul till he is seven or eight years old. It is for his natural guardians to see to it that it is as pure then as it is now, when first incarnated in the little body. Whether it is a spark direct from God, without any previous experience or life, or whether it is a little wayward soul, with a latent consciousness of former struggles and victories, placed here for another struggle towards perfection, does not much matter. Our duty is to give it a chance, better than we ourselves had, to see the light, and make a step or two forwards, consciously and intentionally, towards perfection, and none backwards. We want him to see for himself, act, sow and reap, free from fears and doubts; firm in the idea, the basis of all spiritual teachings, that he is a free and conscious builder of his own destiny; that any obstacle in his way is the result of past inharmonious action, generally on his own part, though often due to others; and that by turning to the right, to the truth, without looking forward and doubting the results, and by that path only, will he avoid the rest of the long chain of evils following each other. Not only that, but any future evil is avoided, by thus ceasing to sow to inharmony and falsehood.

A. F. K.

(To be concluded.)

DOMINATED BY CHRIST.

THE Right Reverend L. G. Mylne, D. D., Bishop of Bombay, being about to retire from service, preached his farewell sermon in July last, when he delivered an impressive address before his congregation and explained that "a life may be surrendered into slavery to a passion, to an ideal, to a person, or two of these, or to all three together." Rejecting the first as unworthy of the aim of reasoning human beings, he went on to speak of ideals, and said that "an ideal may be inadequate or grotesque, and yet it may lead to magnificent self-denial, and may rouse keen enthusiasm in others. It may even pass into fanaticism, and yet the character, on the whole, may be the gainer. But where the ideal is adequate, where the service of God and man is the aim of the idealizing enthusiast, where self-restraint is preserved, where *the unreasoningness, the blindness, the untruthfulness, which characterize the genuine fanatic*, are absent from the honest enthusiast, then what can ennoble a life like possession by a single ideal before which all else gives way. It is men of one idea who have notoriously moved the world. Men like these stir the heart of society, they elicit the latent nobility which underlies mere commonplace hearts, and which awaits but the touch of enthusiasm to arouse it, and put it into action."

"Most masterful of all," he said, "is the force of a predominant character; most potent of forces is the sway of a dominant overpowering personality brought to bear upon ordinary men. St. Paul found in the person of Jesus Christ, embodied in concrete form, ~~the one~~ ^{the one grand} master passion which swayed his life and career—the passion for saving souls; and the one overmastering ideal—the ideal of Divine Righteousness. Jesus embodies not only Salvation with the force of an ideal fulfilled, he is in his own proper person the very salvation which he typifies. Jesus not only exhibits the righteousness of God, in a form more perfect than of any Saint, he is the very Righteousness of God, *through which, endued with which*, nay, through whom, endued with whom, God's Saints have overcome the world. Reflect that if you ever do anything it will not be you who do it, but Jesus Christ in you. Make him your all in all, the beginning, the middle and the end, of all that you fain would do, of all that you have striven to be and failed. This I assure you,—what we do, be it secular or be it sacred, will turn out a real success, so far and only so far as the person of Jesus Our Lord is the be-all and end-all of our lives."

Speaking of himself he observed: "The single claim that I make to be in any way remembered among you, is as one who amid weaknesses and failures has yet had this aim before him—to put forward the person of Christ as the be-all and the end-all of the Gospel. If I have taught the supremacy of the Church it has been as the body of Christ; if I have

enforced the reality of the sacraments it has been as the communications of Christ; if I have advocated aggression on heathenism, it has not been in the name of a system, but as the preaching of Christ and him crucified. That Christ is Christianity and that Christianity is simply Christ—such has been my personal creed, and such the sum and substance of my teaching. Would to God it had been more of a passion. Would to God the pursuit of that ideal had been more constant and more determined. Would to God the belief had been enforced as a belief can then only be, when it shakes the believer himself with the force of a passion from without. But still, amid every weakness, this has—as I dare claim—been true; that it has been Christ, and Christ, and Christ, that I have tried to bring home to peoples' hearts."

Bishop Mylne has been at the head of the diocese of Bombay for the last twenty years. He was well known as an accomplished scholar before he came to India, and during his term of office he showed himself to be a divine of high character, upright and honest in his ways. His extreme ritualism had given offence to a part of his congregation in the commencement, and the aggressive policy that he advocated for the Christian Missions in India had surprised many, but the harmlessness of his ways disarmed hostility. It is to be regretted that he did not apply himself to study the ancient Aryan religions and to understand the deep religious and philosophical teachings of those ancient scriptures. He was consequently unable to take a broad view of religious questions, and his strict adherence to dogma and rituals prevented him from taking a correct view of the genesis of religion. Says Dr. David Page: "The sceptic and infidel is he who refuses facts, and rejects the conclusions of enlightened reason; the dogmatist and bigot is he who, overestimating his own opinions, undervalues those of others and obstinately resists all conviction." When Bishop Mylne advised the missionaries to carry on an aggressive policy against the people of India, whom he was pleased to call 'heathens,' his dogmatism scarcely allowed him to see that these so-called heathens could teach him a far grander religious philosophy, in consonance with the laws of nature, than any that he was aware of.

The whole of his farewell sermon shows that when he was talking of Christ his ideas were vague and indefinite. To talk of the supremacy of the Church as being the body of Christ; the enforcing of the sacraments as the communications of Christ, the advocacy of the aggression on Heathenism as the preaching of Christ, and saying that Christ was Christianity, and Christianity was simply Christ, was merely a Rhapsody of words, and to quote his own sentence we might say it characterized "the unreasoningness and the blindness of a genuine fanatic."

He regretted that his creed was not more of a passion with him, that the pursuit of his ideal had not been more consistent and more determined, that the belief had not been enforced with the force of a passion from without, and well may such regret have been expressed, for a highly educated man like himself must often have felt confused,

disappointed and vexed—albeit unconsciously—by attempting the hopeless task of trying to support dogmas, which facts—multitudinously brought to light in the present age—and logical reasoning, must show to be baseless. When the myths and allegories of the past are tried to be believed in, and defended, in their dead letter sense, a whirl of confusion is set up in honest minds, and beliefs and dogmas are mechanically supported, owing merely to the habit of early training, without the genuine enthusiasm that shines forth when there is the conviction of a truth by scientific knowledge and reasoning.

Says the learned author of "*The Coming Era*": "Faith in Christ is no part of the constitution which should govern mankind, though it has crept in and usurped a place which it has for ages held by force and fashion. Instead of taking eternal principles, the laws indeed of Nature and of Nature's God, and working upon and through them, the Church has preferred to import and substitute a human invention—faith in Christ. This was doubtless a shibboleth of the early Church; the war-whoop, the touchstone, by which a class would know and recognize its members. The illusions which this regis has afforded society, however agreeable and charming to some, must be abandoned in favour of a higher, more manly and surer method. Is it not enough that society has waded through all the difficulties and dangers of the past eighteen hundred years—blindly, wearily, exhaustively dragging itself on?"

People with plain understandings discover in the worship of a man nothing useful or meritorious; nor do they find true devotion in the worship of a woman. The belief in Christ and his blood leads to faith in the bleeding heart of a Virgin, immaculate conception, and Papal infallibility. It is high time that all this theological clock-work were laid aside as so much lumber and quackery. Who, in agriculture, would not lament to see chaff sown for wheat? Why trust to figments when you may build on everlasting foundations?

Is it possible that the clergy at this time of day do not see things as they really are? Is it possible that they do not know the difference between a reality and a perversion of fact? Are we asked to believe that they do not see, when the innovation of worshipping a man in place of our Maker is practised? Or rather is it not that *the vested interests are so strong in maintaining things as they are*, that they will not see? These are very important questions and cannot be quietly dismissed. Religion, left in its present condition, suffers corruption. The purity of its wells is poisoned. The increasing evils which afflict society, illustrate the ruinous state to which we are tending. Will our teachers be awakened, and have the courage to face these things or not? Will they discard the unserviceable tools they have been using, and in their stead employ weapons, mighty to strike down the sins and miseries of mankind? That great change which dethroned God for human worship, in the early part of the Christian era, is the prolific cause of many inferior changes which take men so sadly out of their course."

The idea of the "Chrestos" was borrowed by the early Christians from the pagan mysteries in which the highest attributes of Divinity were ascribed to the Spiritual Soul in man. All the greatness and the Divine perfection of the Logos was ignorantly and fanatically attributed to the teacher of Nazareth, in whom alone it was supposed to be centred, to the exclusion of all Divine light from the whole of humanity in the present, past, and future. Not only this, but God himself was thrust into the back-ground and the human teacher was supposed to reign eternally in his place. This illogical teaching is still preached by the most learned Christian dogmatists of the present day, regardless of its undesirable consequences in many respects. When learned Churchmen commence to see that Christ is not a person, but a principle, and that it is latent in every man, and that it can only be evoked by self-effort, by the practice of the highest purity and righteousness, then will dawn a new era for Christianity. We should all hope, and strive and pray that we may be *dominated by Christ*, not meaning, thereby, the Jewish reformer who died 1897 years ago, but that higher Self—the Atma-Buddhi-Manas—which is the God in every man, and which alone can help humanity and further its evolution through the long cycles of existence. When "Christ" is understood in this light, the inconsistency, the unreasonableness and the evil consequences of a dogmatic doctrine disappear, and in stead there comes the enunciation of a magnificent and all-embracing religious law that unites all men and raises them to the perception of valuable spiritual truths. "Each man is to himself absolutely the Way, the Truth and the Life. But he is only so when he grasps his whole personality firmly, and by the force of his awakened spiritual will, recognizes this personality as not himself (but that thing which he has with pain created for his own use), and by means of which he purposes to reach to the life beyond personality." Bishop Mylne commenced his sermon with the text—"Now thanks be unto God which leadeth us in triumph in Christ." (2. Cor. 11). St. Paul was however an Initiate, and the true meaning of his words could only be understood by comprehending the esoteric sense underlying the sayings. The Christ principle may show itself with brilliance in pure men like Zoroaster, Buddha, Krishna and Jesus, but it would be ridiculous to limit the Divine principle to any one of these persons only, and make that person the Saviour of all mankind, denying to the whole of the human race any power or potentiality within each of its members to save himself by treading the path of the highest righteousness.

JULIEN.

THE VOICE OF THE SILENCE.

(Continued from page 595.)

II.

"BEFORE the soul can see, the Harmony within must be attained and fleshly eyes be rendered blind to all illusion."

"The Harmony within," represents the plane of potentiality or latency of activity, where all differentiation being in a state of potentiality, the element of disharmony has not yet made its appearance. Established in this state of potentiality where no activity or impression can reach, and thus being beyond the planes of actual differentiation, the soul's vision is no more obscured by the illusive appearances which obtain on the planes of differentiation below. The soul that has advanced to this stage after realizing the unreality of the planes below, feels no longer the attraction of the lower planes now left behind, and, strong in experience and wisdom, with its vision no longer obscured by differentiation and limitation, it is fitted to realize its identity with the one Reality.

10. "Before the soul can hear, the image (man) has to become as deaf to roarings as to whispers; to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly."

The last section, as well as this, refers to the soul's ceasing to identify itself with the plane of the senses into which the Manas differentiates. Thus ceasing to identify itself with the senses, the soul appropriates not to itself the activities and impressions which affect the various senses, and thus is free from what are called hearing, seeing, &c., on the plane of manifestation and objective existence. Hearing, seeing, &c., as understood on the plane of manifestation, mean, the soul's appropriating the activities and impressions obtaining on the plane of the senses, by identifying itself with them, and thus, as it were, contracting its powers and knowledge within the limits of the plane of the senses. When no longer bound down by these limits, i.e., when ceasing to identify and thus to appropriate to itself the activities and impressions which constitute what are commonly called hearing, seeing, &c., then and then only the soul really hears, sees, &c., because then only it realizes the source of the activities and impressions which constituted hearing, seeing, &c. It then hears and sees what made all hearing and seeing possible.

11. "Before the soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind."

The previous two sections contemplate the soul's ceasing to identify itself with the activities and impressions which the senses convey to the

Mind. This section does the same with regard to the activities and impressions entering into the constitution of the Manas itself.

Every impression or vibration rising on the plane of the Manas, and appropriated by the soul, identifying itself with it, constitutes its thought or knowledge. The impression received by the mental plane through the senses, and perceived by the soul, identifying itself with the Manas, constitutes what is called percept. The various impressions coming to Manas through the senses from external objects, constitute the perceptual knowledge of the man and the brute. The faculty of Understanding takes cognisance of all perceptual knowledge. It consists in direct communication between the Manas which apprehends, and the object apprehended, and concerns itself not with the relations between the various impressions representing perceptual knowledge. The recognition of the points of similarity and dissimilarity between the various impressions, is effected by Manas through its faculty of Reason as distinguished from Understanding. It is the function of reason to form what are called concepts, from the percepts apprehended by the Understanding through the senses.

In thinking, a man operates with the concepts. Manas represents a plane subtler and therefore less differentiated than that of the senses. As being a plane, however, it has its various stages of grossness, and its ultimate stage of grossness coincides with the subtlest stage of the plane of the senses. Thus, Understanding, as dealing with percepts, would occupy the plane where impressions from the plane of the senses enter the lowest region of the plane of Manas. What external objects are to this plane of perceptual knowledge, the percepts formed on this lower plane of Manas are to the plane of concepts above. Perceptual knowledge consists in recognising a certain impression received through the senses. As a percept, such an impression is still recognised as objective to and coming from outside the plane of Manas. An object is, so to speak, a bundle of impressions, and a percept is, reducing these various impressions to a single impression. A percept thus occupies a plane less differentiated than the plane of the object which is perceived. A concept is the transferring of the impressions representing the various percepts, to a plane still less differentiated, and occupies a subtler plane of Manas. It consists in assimilating the impressions representing the percepts, with the subtler impressions entering into the constitution of the Manas itself. A percept, as an impression, temporarily throws the plane of Manas into a particular state of vibration but has no lasting effect and the mind again settles itself into its natural state of vibration when the effect of the percept wears off. But a concept means the assimilation of the impression with the constitution of the Manas, and thus modifies the natural vibration of the mental plane.

As a single percept represents the totality of the various impressions or ideas of which an object is constituted, a single concept represents the various percepts. Thus the percept of a tree, for instance,

would represent the totality of the impressions representing its height, thickness, foliage, flowers, fruits, configuration, &c. Whenever and wherever the tree is presented, the percept is formed. Every tree will have its percept. Perceptual knowledge does not go beyond this. As many trees are presented, so many percepts will result. The same with other objects. But the recognition of a tree as tree, as distinguished from other objects, or of a particular sort of tree from trees of other sorts, arises only when percepts are transformed into concepts. If percepts be regarded as occupying the impression-plane of Manas, concepts would represent the subtler activity-plane of Manas. The Manas active with concepts constitutes the process of thinking which, while going on, reproduces the various perceptual impressions from which the concepts were originally abstracted. The Mind at any one moment is not working with all the concepts it has stored up. These that are thus not in a state of activity at a given time, do still exist in a state of latency and potentiality—a state which admits of a possibility of the rise of a concept to a state of activity. This coming to activity of a concept from a state of latency constitutes what is called memory. The soul is spoken of as remembering a certain thing or incident.

The soul, identifying itself with certain concepts in a state of activity or potentiality, has its knowledge limited by them. The very identification is the cause of limitation. The state of potentiality of concepts forms a sub-plane of the plane of Manas. Taking Manas as the plane of impressions, the potentiality of concepts would correspond to the latency stage, the concepts in activity to the activity stage, and the percepts, to the impression stage, of the Manas plane.

The formation of concepts means comprehension, and the rise of concepts to activity from a state of potentiality means memory. The soul, identifying itself with certain concepts in activity or latency, has its comprehension and memory limited by them. The differentiation, distinction and limitation which properly belong to activity, the soul as the underlying reality attributes to itself and thus, in a way, more or less limits its powers and knowledge. When it comes to realize the activity in association with it as not itself, and thus ceases to identify itself with it, the limitation which affects the activity it attributes not to itself, and its comprehension and memory are then not limited to any particular concept or concepts. The concepts, as a form of activity actual or potential, presuppose their state before the rise of activity which represents them; the state beyond all differentiation, distinction and limitation; the state of the soul before it came to identify itself with activity in any form. This is the state in which the soul becomes united to the Silent Speaker. It is here that all concepts are reduced to a state of Unity. This is the state of comprehension and memory free from the least limitation. It is the state from which proceeds everything that is comprehended or remembered on the planes below.

12. "For then the Soul will hear and will remember."

13. "And then to the inner ear will speak 'The Voice of the Silence,' and say":—

The explanation given under the preceding sections makes the meaning of these sections clear enough. Hearing and remembering, and 'The Voice of the Silence' speaking to the inner ear, mean the realization of the One Reality by the soul, beyond all differentiation, distinction and limitation.

14. "If thy Soul smiles while bathing in the Sunlight of thy Life; if thy Soul sings within her chrysalis of flesh and matter; if thy Soul weeps inside her castle of illusion; if thy Soul struggles to break the silver thread that binds her to the MASTER; know, O Disciple, thy soul is of the Earth."

Here are described the indications of an imprisoned soul—the soul of the Earth, ignorant of its own real nature and mistaking illusion for reality. The Life here means a particular incarnation of the soul. Sunlight of Life would thus mean the enjoyments which a particular life affords to the soul.

When the soul smiles while bathing in the Sunlight of Life, it indicates that the soul is captivated by the harmony of the activity which has become associated with it. Singing and weeping are respectively the pleasure and pain experienced by the soul according as the activity with which it has become associated meets with harmony or the reverse, in its course. Owing to its identifying itself with activity, it appropriates to itself the harmony or disharmony to which only the latter which is not itself is liable. "Chrysalis of flesh and matter," and the "castle of illusion," refer to the activities and impressions which hold the reality underlying them captive, by conferring on it the sense of limitation and distinction and making it forget its real nature. This forgetting by the soul, of what itself in essence is, and being attracted toward the unreal and impermanent activity with which it identifies itself, represent its struggles to break the thread that binds it to the Master. Every time it is attracted towards activity, it, so to speak, gives a pull at the thread which connects it with the Master within.

The smiling of the soul in the Sunlight of Life, its singing and weeping while it is being held captive, and its struggles to break the silver thread, all indicate more or less its identification with activities and impressions and its being imbued with the sense of individuality. Such a soul is described as being of the Earth, i.e., of the plane of manifestation and objective existence.

15. "When to the World's turmoil thy budding soul lends ear; when to the roaring voice of the great illusion thy soul responds; when frightened at the sight of the hot tears of pain; when deafened by the cries of distress thy soul withdraws, like the shy turtle, within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God" thy soul is an unworthy shrine."

This section describes the reality underlying the individuality identifying itself with the activity it underlies and appropriating to itself the modifications the latter undergoes. It is imbued with a sense of individuality, limitation and distinction, and thus tries to avoid everything which is likely to produce disharmony with the activity in association with it and with which it identifies itself. It thus makes a distinction between a pain to itself and pain to others, because it makes a distinction between itself and others. In thus making a distinction between the "I" and those which are looked upon as "not I," the "I" as what itself in essence is, in other words the underlying reality in the "I," has lost its Divinity.

The budding soul lending ear to the World's turmoil, means the underlying reality identifying itself with the activity it underlies and appropriating to itself the various modifications which that activity undergoes by coming in conflict with the activities on the plane of manifestation in the objective Universe. The soul responding to the roaring voice of the great illusion means the same thing. The great illusion is the objective Universe, the result of activity undergoing differentiation and giving rise to distinction and limitation in the One Infinite. The voice of the great illusion represents the sounds which arise from the activity playing throughout the entire Universe on the various planes, from the subtlest to the grossest.

The underlying reality so identifying itself with the activity it underlies, is frightened at whatever produces disharmony in that activity, and attempts to avoid everything which is painful to itself, regardless of the sufferings of others as distinguished from the "I." Such an attitude shows that the soul is imbued with the sense of selfhood. It makes a distinction between itself and others. It is ignorant of the fact that the reality underlying the individual self is not one with the activity which enters into the constitution of the individual self as such, but which is unreal as having no independent existence by itself.

The soul, as embodied in the individual self, when viewed independently of the activity in association with it, is one with the One Reality. It is, as it were, enshrined in the temple formed of activity, and represents the Reality beyond all activity. But no sooner does it identify itself with the activity it underlies and is in association with, than it forgets its divine nature and is an unworthy shrine of the Reality it is a representative of.

16. "When, waxing stronger, thy Soul glides forth from her secure retreat, and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when, beholding her image on the waves of space, she whispers, 'This is I,'—declare, O Disciple, that thy Soul is caught in the webs of delusion."

This section describes the progress of the underlying reality along the course of evolution from subtle to gross. When in union with the One Reality beyond all activity, it was secure from all differentiation

and distinctions to which activity is liable. It was beyond all possibility of disharmony, because beyond all duality. It, so to say, rests secure in union with the One Reality. But when the underlying reality identifies itself with activity, it appropriates to itself the differentiations to which the latter is liable, and thus thinks of itself as being subject to distinction and limitation. Looking upon itself with the activity in association with it as forming one whole, and appropriating to itself every modification which the activity undergoes, it, so to speak, casts its lot with the activity which is, in truth, not itself, and thus, as it were, leaves the protection of the Reality beyond all activity. In identifying itself with activity it confers limitation on itself. Itself thus limited, it looks upon what lies beyond this limit as distinct from itself. It calls itself "I," and everything else distinct from itself as "not I." Thus the sense of "I" marks the underlying reality identifying itself with activity. And as activity is an illusion, because it is unreal and has no independent existence, the soul identifying this unreal activity with itself, the reality is deluded. It is caught in the webs of delusion. The webs of delusion are the various and innumerable modifications which the activity undergoes, and which, coming in conflict with one another, form a sort of intricate entanglement round the underlying reality which identifies itself with activity in any form.

17. "This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy Ego by the delusion called 'Great Heresy.'"

The earth represents the plane of manifestation. It is the plane where every soul which has ever identified itself with activity in any form, must come, along with the reaction to which that activity gives rise, and must continue to come so long as the least identification with activity persists. The Earth, the plane of manifestation, is the result of activity proceeding along its course towards exhaustion. The soul's being dragged to this plane is giving it an opportunity to ensure exhaustion of the activity with which it had identified itself in the past. It will thus continue to come to this plane of manifestation so long as there remains the slightest trace of attachment with activity on its part. The Earth, the plane of manifestation, is "the Hall of Sorrow." It is here that the soul is brought into relation with everything it had felt attachment for, and as everything existing on this plane is ever changing, the soul, evincing attachment for what is not everlasting, comes to grief sooner or later. To secure the exhaustion of activity which has determined the advent of the soul to the plane of manifestation, and at the same time not to be attached with any fresh activity, the soul must show complete indifference to activities manifesting on this plane, and allow them to have their course without interruption. Actions there will be, because there is activity which must run its course. What is necessary is merely that the soul, the underlying reality, shall not appropriate to itself those actions and thus be ever indifferent to the fruits those actions might give rise to. This is the very thing which Sri

Krishna preaches to Arjuna, in the Bhagavad Gita. The soul assuming such an attitude on the plane of manifestation, is said to be coursing along the probationary path. It means sacrificing everything for which it had once felt attachment. Easy enough to say but very difficult to practice, and hence it is aptly termed "the path of dire probations." The powers which the soul acquires in its progress along this path are so alluring and fascinating that they not unfrequently entrap the soul in their meshes, and to the extent to which the soul is carried away by these powers, it is hindered in its onward course.

18. "This Earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light, that light which no wind can extinguish, that light which burns without a wick or fuel."

The Earth, the plane of manifestation, is the "dismal entrance" because it is the grossest plane of objective existence, with total obscuration of the Reality within. The soul, identifying itself with this grossest form of activity, feels attachment for what is pre-eminently transient and is thus doomed to grief and misery. Repeated suffering opens its eyes to the transient nature of what it feels attachment for, and the experience so acquired makes it look for Truth and Bliss in something more permanent. When it has thus learnt the impermanency and unreality of things as they appear on the plane of objective existence, and its attachment for them is more or less weakened by the bitter experience it has had, it is said to have entered the region of twilight beyond that of dismal darkness. But this twilight, though less transient than the darkness through which the soul has passed, is not everlasting, and thus fails to satisfy the soul in search of Bliss. It becomes convinced of the impermanency and unreality of everything as it appears in this region of twilight even, and looks for Bliss in what lies beyond, till it reaches the Light which was but dimly visible in the region of twilight, and totally obscured in the region of dismal darkness. The true Light is the Unity beyond all activity and differentiation.

CHAGANLAL G. KAJI.

GLEANNINGS.

There are spirits still within the fleshly habitation, that are far, very far ahead of some who have left the flesh upon the earth, in time that hath long been in eternity.

If there were not supreme wisdom in man being placed on the earth, he had never been thereon.

Leaving the flesh is simply one step in existence, and one that is very undesirable unto those who have not lived desirable lives.

God placed man upon earth in order that the rudimental lessons in eternal wisdom might be learned. Then, if in God's sight this was the highest plane in his present existence, it should earnestly be studied whilst upon it.

MODERN PROPHECIES.

(Concluded from page 742.)

THE "Marvellous Book," which must not be confounded with the "Mirabilis Liber," contains some astonishing predictions upon the disasters of the French Revolution and the advent of Napoleon. But as the style is often obscure and in many places symbolical, we refer our readers to the works of Merlin, Raban, Theolome de Lucques and Joschim, because we fear they might accuse us of finding in this book that which is not really there. Behold the judgment which Charles Nodier has passed upon this curious and surprising compilation. "The Marvellous Book," says he, "which at least is as celebrated as the 'Mirabilis Liber,' of which it is not a translation, as its title would lead one to suppose, appears to have for its special object, to terrify the clergy about the necessary consequences of their irregularities, and to help to show the schism that the laxity of morals of Catholics, and the excesses of the Court of Rome, must cause, in due course, a short time after the epoch in which, it is conjectured, the book was written."

One other work, not less marvellous than the preceding, and which has, for a long time, engaged the attention of old writers, but which is none the more known for that, merits being entered in our review of prophetic books. It has for its title, "The Prognostications of Jean Lichtenberger."

We ourselves intended to describe this book and analyse it with care, but we have been prevented doing so, by an excellent description of the little work of Lichtenberger, that fell into our hands, which is a great piece of luck for us and our readers, because it is signed Charles Nodier. "I will mention, for another kind of merit, the 'Prognostications of Lichtenberger,'" says this brilliant writer, "which is in my edition the rarest and nicest of all these little books, and which I make no difficulty in reckoning amongst my most precious volumes: it is adorned with 44 woodcuts, without counting the frontispiece, and a figure at the end, which represents the prophet, and the initial of all the chapters is an illuminated letter; the whole is a work extremely remarkable, especially in relation to the composition, and the typographical execution is very fine." This jewel is well-known to Bauer, who mentions it at page 290 of the second volume, after Bunemann, page 3, as unknown to Maittaire; he would have found it in Jugler, "*Bibliotheca Historica Litteraria*," volume III., page 1807, with very prolix details. Engel thus designates it: "*Inter rarissimos*" in the "*Bibliotheca Selectissima*," *post partem* II., p. 17. This Prognosticator is not entirely wanting in attraction to those with an imagination more accessible than mine to this kind of literature, otherwise I would not have taken the trouble to mention these very remarkable examples. Then M. Nodier quotes one of the Latin passages, which we will

give further on. "I have copied it textually," says he, "at the page marked 52, and I am ready to give inspection to doubters, because my copy would be the only one even at Paris." We should have believed him till now, but, for the researches we have made to assure us of its authenticity, and we are able now to say that four copies of the "Prognostications" can be found at Paris—three in the Royal Library, and one at St. Genevieve.

At the chapter entitled: "*Arcana quædam in vetustissimis reperta scripturæ, de maximorum regnorum mutatione, et magnis cludibus*," we find (folio 59) the singular Latin prophecy of which M. Nodier speaks. We translate:

"An Emperor (Eagle) followed by a multitude of men will come from the East, his wings spread out to the Sun, to succour the 'son of man.' Then fortresses will be destroyed and a great terror will spread throughout the world. At that time there will be war in Flanders (Leo), a war more cruel than all the wars of the past, and there will be torrents of blood in the towns."

"The King of the French (Lily) will lose his crown, which the Emperor (Eagle) will receive, and sometime after he will place it upon the head of the 'son of man'."

"During the four following years there will be many battles throughout the earth, evils among the sectaries of the faith, and a great part of the world will be destroyed. The head of the world (Papacy) will be destroyed. Then the son of man, traversing the seas, will bring the marvellous sign of promise to the world. And the son of man and the Emperor (Eagle) will prevail, and peace will be over the whole earth, and abundant prosperity." This prophecy is perhaps very curious, but we do not undertake to explain it in any way. We will quote, later, the original text, so that our readers can translate it as they choose to.

Let us speak now of the prophecies concerning the future. But before entering on the subject, we warn our readers that with regard to them we fill the simple rôle of compiler. We have found the following predictions and we have copied them textually without altering anything. As to the events which they foretell, we ask no one to believe them, because we ourselves await their entire fulfilment before pronouncing openly in favor of prophecies which perhaps will never be realised.

The year 1840 has as much occupied the mind of marvel-mongers as the year 1000. They waited for the end of the world in the last years of the ninth century, and they had reason, since it was to be in the tenth century that Christianity should finally triumph over the infidels, and that paganism should have yielded up its last sigh.

Eighteen hundred and forty is considered by some prophets as being a revolutionary year. We shall see in the month of January 1841 if our modern prophets are right. The number forty has always made people tremble. If we enquire from historians and chroniclers we see that in the year 40, Caius Caligula, the human monster,

who said he "prayed the gods that the Roman people had but a single head to be able to cut it off with one blow," reigned at Rome, and perhaps was killed at the end of this same year; there were also horrible massacres in all Italy. In 140 the Britains, Germans and Dacians revolted; historians also speak of a famine, an overflow of the Tiber, and a conflagration in Rome. In 240, Sabinus raised the standard of revolt in Africa; the Barbarians formed a league to attack and destroy the Roman Empire; seven emperors were assassinated between 235—253. In 340 Constantine was killed by order of his brother Constantus; terrible earthquake shocks. In 440 the Vandals ravage Sicily; famine in Great Britain; Attila invades Illyria, overthrows fortresses, and destroys all the towns through which he passes. Constantinople was the following year devastated by an earthquake. In 540 Antioch was taken and burnt; a horrible plague in the armies of the Franks. In 640 Alexandria was taken by the Saracens and its great and magnificent library burnt by order of Omar. In 740 the Duchy of Spoleto was invaded by the Lombards. Constantinople was once again devastated by an earthquake. In 840 a great number of Christians were put to death. The nobility revolted. Louis le Debonnaire died of a swelling of the breast. In 940 the Slavs and Bohemians are driven out of Germany; 80,000 Saracens were killed by Ramirus II. In 1040, earthquakes in Asia; Smyrna is devastated; revolt of the Bulgarians. In 1140, Ladislaus II., King of Poland, is driven from his throne; John Comnenus is mortally wounded. In 1240, a revolt breaks out in Norway. Thibault, Count of Champagne, is killed by the infidels. In 1340, Edward sends Philip of Valois a challenge which he does not accept; the English appear on the coasts; Philip wishes to oppose their descent; he is vanquished at the Battle of Ecluse; revolution in Denmark. In 1440, insurrection in the kingdom of Castile; King John is made prisoner; James of Scotland is assassinated by the Count of Athol; Eric, King of Denmark, is deposed by his subjects. Conspiracy against Charles VIII.; the Dauphin (Louis XI.) marches at the head of the revolt. In 1540, the citizens of Ghent rise up against Charles V. Anne of Cleves is beheaded by order of Henry VIII. In 1640, the Scotch insurgents take Newcastle; Charles I., who died later on the scaffold, is beaten by the conspirators; general insurrection of Catalans in Spain. Conspiracy against Richelieu. The Portuguese revolt. In 1740 we assist at the death of a pope, a king, an empress, and an emperor, *viz.*, Clement XII., Frederic William, Czarina Ivanovna, and Charles VI.; the death of this last plunges Europe in the horrors of that famous war known under the name of the House of Austria.

Every year terminated by the number 40 signalises, in places, earthquakes, revolutions, and deaths of several popes, kings, and emperors—nothing else worthy of remark. We also find this curious popular saying, "I am as foolish as the year 40." The prophecies made on the year 1840 and the following years, are numerous, but we will speak only of the more interesting ones, and will commence by those of that modern sybil, which are held in little esteem now-a-days, but whose author has, however, acquired a celebrated name and an im-

mense fortune. Mademoiselle Lenormant, in recapitulating the predictions of Vatiguero, Saint Cesaire, etc., announces for 1840, the following great events: "From 1839 to 1840," says she, "the Turks and the Alains will destroy several Christian islands, and penetrate into one of our Southern Provinces; they will not long remain, but be driven out by the warlike courage of the people of Marseilles. The people of Toulouse, on their side, will arm themselves to crush the barbarians who, soon after, will be vanquished, and they will find in France nought but death, shame, and swords." Among our readers, some will certainly connect this new prophecy with the events in Algeria; but as we wish to remain neutral we will strictly refrain from explaining this prediction of Mademoiselle Lenormant, and even from giving it credence.

In the work which we are now about to mention, and which was published in 1817, the author announces an event which will fill every one with terror, even you who are good enough to read us, because this event is no other than the ruin of the Capital of the World, the destruction of Paris. Listen to the new Daniel lamenting the modern Babylon: "Should the fury of anarchy yet burst out amidst us," says Mademoiselle Lenormant, "I shudder to think of the scourges which will devastate our unhappy country. Paris, especially, will suffer the most frightful fate, because it is predicted that the fire of heaven will second the fury of its enemies; soldiers, women, children, old men, all without distinction, will be given over to the edge of the sword. The Parisian himself, with fury and despair in his heart, and surcharged with the lesson that Russia gives us, will help, with a furious hand, the efforts of the barbarians. Enraged at the ruin of the cities, they will apply burning torches to the roofs of houses. All Paris will soon present only a vast conflagration. The bridges will sink under their overturned arches; the palaces, even of our kings, will encumber the ground with their ruins. The temple consecrated to the august patroness of the capital will sink down into the quarries. The *faubourgs*, sapped at their foundations, will be devoured by the flames and will fall with a great crash and will bury under their still smoking ruins all those who inhabit them. The cries of the unfortunate people, expiring in the anguish of death, will escape from the rubbish, and will arise through the heaps of cinders, to strike the ears of those who have escaped from this terrible conflagration, and who still fear to partake of a like fate. Finally, Paris, despoiled of all which contains the great, the magnificent and the glorious, will re-enter a second time into the fettered limits of the ages of barbarism. Oh, you all, French of every rank, of all ages, bear well in mind these terrible predictions?"

The prophecy of Mademoiselle Lenormant accords perfectly with those of Philip Dieudonné-Noel Olivarius. "In Lutetia, the Seine, red with blood, from frequent conflicts, will extend its bed by ruin and pestilence." Without gainsay this agreement is very curious.

A prophecy upon 1840, and one which made a great noise under the Restoration, is that of the labourer, Thomas Martin. According to this visionary, an angel announced to him that peace will not be given back

to France before 1840. If this prophecy is correct we ought no longer to distress ourselves, for we will at last have that which we have demanded for so long a time at any cost. As to the prophecies that follow and which do not resemble these in any way, M. Henry Dujardin has informed us of a singular prediction which is current at this moment in the south of France, and which differs entirely from that of Thomas Martin. It contains but these two expressive phrases. "In 1793 men have acted; in 1840 God will act."

In a work having for its title: "Conjectures upon the Approaching end of the World," published in 1731, and reprinted in 1828, we find the following passages:—"In 1790: The anger of God upon the earth. In 1800: He will be known by few. In 1840: There will be no shepherd." This prophecy is yet more explicit than the two preceding ones.

But as we fear no longer weary the attention of our readers—forgive us the word attention—we will end this chapter by giving one of the most remarkable of the prophecies of M. Joseph de Maistre upon the events of the future. "Do you wish for a fresh proof of that which is preparing? Search among the sciences. Consider well the advance of chemistry, even of astronomy, and you will see where they conduct us. Would you believe, for instance, if you were told, that Newton brings us back to Pythagoras, and that he has incessantly preached to us that the heavenly bodies are moved precisely as the human body, by the intelligences which are in-born within them, without any one knowing how? It is this, however, which is on the point of being proved, and soon there may be left no loop-hole for denial. This doctrine may appear paradoxical, no doubt, and even ridiculous, because the public opinion, by which we are surrounded, coerces us; but give heed, for the natural affinity of religion and science may reunite them in the head of a single man of genius. The appearance of such a man will not be long delayed, and perhaps even he already exists. That man will be world famous, and bring to an end the eighteenth century which endures until now, because intellectual cycles do not follow the routine of the calendar, as cycles properly so called. Then the opinions which now appear to us whimsical and foolish will be axioms which it will not be permitted us to doubt; and they will speak of our crass stupidity, as we speak of the superstitions of the middle ages. Everything announces," says he further on, "I do not well know how to define it, that great unity towards which we are travelling at an accelerated speed. And I can say no more than that everything is said, that everything is revealed, and that it is useless for us to expect anything that is really new. Doubtless, nothing is wanting to us but salvation; yet, in regard to divine knowledge, we require much; and as for future changes, I have, as you see, a thousand reasons for my belief, whilst you do not possess a single one to prove me wrong."

What shall we conclude from all this?

That prophets and prophecies deserve to be studied more conscientiously, and in a more serious manner than they ever have been, up to the present day.

A. T. B.

THE FAITH OF ELIPHAS LEVI.

AS a master of the Kabbalah, Lévi has grown into a man of note latterly, and his profession of Faith has therefore become of importance. What it is, is shown in some ten pages or so (217 to 226), of his curious book, "*Le Livre des Splendeurs*." A foot-note accompanies saying that it consists of extracts from his letters communicated by the Baron de Spedalieri, and now for the first time printed. This may account for many defects, as extracts from letters must always labour under two defects; the copyist may select improper passages, which when severed from the context may devitalize and seriously injure, if not pervert the idea intended by the author to be expressed. Secondly, letters are not a proper form in which to set out a man's ultimate *Credo*. Letters are inter-vehicular as between friends, but the *confessio fidei* is a sacred statement as between man and his Maker, or in presence of his fellow-men in public worship.

For instance, Lévi is made to conclude thus: '*Tolle est profession du foi qui doit réunir et absorber lentement toute les autres.*' Now this is cool assumption, to a degree that may simply be pronounced, and without malice, ridiculous. I shall quote in French lest an English version of the words should afterwards be challenged as faulty, by overstatement or understatement.

'Nous croyons en la souveraineté éternelle et infinie.

De la sagesse immuable et de l'intelligence créatrice.'

We have to wade through four pages more before we are told that Lévi believes in *Dieu unique*. Now sovereignty is nothing but an abstraction. Immutable wisdom and creative intelligence are made attributes of this abstraction. But surely this had better have been omitted: the attributes of an abstraction can never represent Deity, as in a creed. I willingly admit with Mons. Papus that there is a grand artistic faculty in Lévi, but with all deference I must say I find that the above sentences are a mere whirl of words, very out of place in hallowed ground, and insulting as spoken as in the Sinai-presence of Deity. For Sinai means the bush of *yodh* or God, the *rubus Domini*.

'Nous croyons en la beauté suprême,' is the next utterance and equally unfit. It is all very well for our artist, Lévi, to worship beauty. But we are upon a creed here, and we have therein to shadow forth as best we may, in the impotence of speech, an invisible Fact. Beauty is a child of the eye, and its imagery carried from nature to the soul is reported there as ideal beauty. It hangs on visibility, how can it then depict in any way 'the vast, the formless and the invisible one?'

'Nous croyons en la fécondité du progrès dans l'ordre et de l'ordre éternellement progressif.' I see words here, but no mean-

ing. As space is immensity without limitation, the chart-points of the compass are all wanting. To think about it, as the French expressively put it, is to be *Déconcerté* or disconcerted at once. The start-point and goal are both wanting. Tell me, Lévi, most artistic of men! how we shall instruct a pilot to steer from nothing to no-whither. There are a few jets of direct current in the universe, called astral currents, for lack of a fit word, that run direct from sun-centre to star-centre. Do you call that progress, when both those centres are whirling round something else and out of all account of registry by men? If you say,—“Yes, that I call progress,” then I ask what you call the return-current. If I grant you your progress, I demand at once my backwardisation as of equal momentum. If so, there is no eternal progression that does not come back to the same spot like an eclipse in the calendar. Progress is a whirling word; a fly upon the chariot wheel, and a fool upon his holiday talk of progressional advancement.

“And so, from hour to hour, we ripe and ripe,
And then, from hour to hour, we rot and rot,
And thereby hangs a tale.”

The tale of humanity, the V. V. of Solomon, *Vanitas Vanitatum*.

‘Nous croyons au principe de la vie universelle en le principe de l’Être et des Êtres toujours distinct de l’Être et des Êtres, mais nécessairement présent dans l’Être et dans les Êtres.’ Here we have a great show of profundity, but, if I were desirous to invent a phraseology of the most exquisite footing, I should select this sentence as a fine type for imitative development. A principle of Being distinct from Being, yet necessarily present in Being. Absolute nonsense, distinct from nonsense, and yet never separable from nonsense and nonsenses in all their Protean evolutions.

I pass over several sentences and come to this: ‘Nous croyons que pour s’enrichir, il faut donner, qu’on est heureux du bon heure des autres, et que l’egoïsme bien ordonné doit commencer par le prochain.’ This is a fixed idea with Lévi. He returns to it again in this very confession and adds the witty augment that ‘The veritably rich are those who give.’ There is a proud show of charitable benevolence in this passage. To enrich yourself you are to give; you are to rejoice in the happiness of others, and a well ordered egoism must begin with your neighbour. As to the first part, Solomon says: “There is that giveth and yet increaseth,” and there is no doubt that in most, ordinary business, a large way of giving out is a probable way of drawing back a large return. But that you should begin by thinking about your neighbour before yourself, is not commendable, because it is impossible. You may in some cases give him a preference before or rather over yourself. The utmost that Christianity enjoins is that you should love him as yourself; evidently whatever is felt must begin in a man’s self and cannot begin in his neighbour. So this improvement upon Christianity is very like a contradiction in terms.

‘Nous croyons à la liberté, à l’indépendance absolue à la royauté même, à la divinité relative de la volonté humaine lorsqu’elle est réglée par la souveraine raison.’ These are fine but somewhat catchpenny phrases,—the liberty, royalty and almost divinity of the will of man, when after all it has to be submitted to the divine will. True liberty means no liberty, but the most entire submission of all the desires, vanities, carnalities and vices of the human will to the alone rule of right—the divine will. St. Paul is a great minter of great phrases, and one of his phrases is that we are to “stand fast in the liberty wherewith Christ hath made us free.” You are thereby free from the yoke and bondage of sin, and so, free to live as you were created to live. But you serve another and a better master, and to serve is not *freedom*. Lévi talks like a Frenchman, about liberty, and there is an encyclopædic and revolutionary flavour about his utterances—I must even call it a claptrap—that places him a long way below the great disciple of Gamaliel whom he sometimes allows himself to treat with disrespect, as Renan foolishly did, also. I am not speaking now as a religionist of any sect or Church, but St. Paul will always be, for any great souled and capable man, one of the vital successes of humanity, an honour to the race and to God the projector of the race. Religions of this world may die and pass away, but men such as Paul and Moses will never pass away from the blessed shrine of holy men’s memory, living in solitude till the death of time.

‘Nous croyons à la catholicité, c’est à dire, à l’universalité du dogme.’

Of this, it is impossible to say what it means, as *dogma*, in Greek, would simply signify philosophic opinion. You might twist it to anything. Opinion has been called the queen of the world, or as others have said, the verdict of fools when polled in majorities. ‘It rides upon the neck of reason’ says Browne; he might have added ‘and often breaks it.’ It is a clattering little sentence, this, and a tinkling cymbal, much of it.

‘Nous croyons qu’en religion tous les hommes intelligents acceptent les mêmes vérités et ne se disputent que pour les erreurs.’ Here we have a clever sentence enough but what has it to do with a creed? *Nous croyons* is merely in this place equivalent to, I think. It is no confession of faith whatever. Truth is not disputative any more than is charity. When posited broadly, it tends rather to silence than as furnishing discourse, and to a sense of full satisfaction rather than as voluble oratory and the vibratory agitation of air. Errors, of course, are of endless cavil and are often best met in, dialectical contests by an elaborate advocacy of the opposite error. When this is so, men dispute *à la Sorbonne*, and with like result; they settle nothing, according to Casaubon.

‘Nous croyons que tous les dieux sont des fantômes et que les idoles ne sont rien; que les cultes établis doivent faire place à d’autres; et que le sage peut prier dans une mosquée comme dans une église; toute,

fois nous préférons la mosquée à la pagode, et l'église à la mosquée pourvu que l'église ne soit pas salie par le mauvais prêtre.' As a confession of faith this is pure nullity, and as a cogitation it is peculiar. It shows that Lévi was much more of a Frenchman of Paris and the Revolution, than of Jerusalem and the pre-Mosaic Kabbalah. Can there be a church without a priest, and are we to hang the validity of a church upon a bad one? Here Eliphas shows far more of Voltaire than of the Kabbalah,—of the witty inconsistency of a cultivated logic, than of the broad simple lines of the divinely observing reason. No doubt but the Parisian Romanist prefers much the Madalvina to San Sophia, but is that any more a sign of his superiority than it is of his knowledge of architecture?

'Nous n'admettons pas que le rien puisse être et devenir quelque chose.' To hold that, you must conceive that the substance of Chaos was eternal. I cannot say precisely, what the Kabbalah teaches. But the tenet has great difficulties to meet and settle before it can be accepted in its entirety and breadth. Hermetic science Lévi calls the science of nature read out of the symbols of the old world. It is to accomplish the great work, viz., the reproduction by man of the natural or divine fire that creates and regenerates beings. But, as to create is to make a new thing that did not exist before, a nothing must first become a something, or the word *create* must evaporate back into nothing, and so cease henceforth out of language. I could say probably about as much more on this Kabbalic *Profession de Foi* as the foregoing amounts to, but enough space has been occupied for the present. If this should be approved of by readers, a further paper can easily be drawn up. Here, in my study, I have no idea whether such disquisitions as these will or will not find the smallest response in the outer world of men, and if not, and there be no reverberant echo, why the rest may as well remain in the silence eternal and unbroken, where it now lies.

C. A. WARD.

GLEANINGS.

If these great first lessons be not learned whilst in flesh encased, when and where will they become imbedded in man's individuality?

Man may flatter himself that he knoweth more than God, concerning his own welfare, but it would seem that the maker must know more than that which is made.

It is a fearful thing to leave the earth, yet retain within and around the spirit its dense, dark atmosphere. Darkness hath no affinity for light. The blind cannot see. The unlearned cannot know. The deaf cannot hear.

How can he who hath been wilfully dark attract light?

The earth on earth must be learned, and must be forsaken, ere heaven can be entered. False teachings have withheld man from seeking light in the time it should be sought. They who teach that God forgiveth transgression people darkness with the spirits of men.

TOLERATION.

THE question has sometimes been raised as to whether each member of the T. S. pays sufficient attention to the promise made on joining the Society, viz., that he will show towards his fellow-men the same tolerance, in regard to their religious views, that he would wish shown to himself.

An exaggerated sense of separateness, of the many distinctions of personality, of one's own particular belief, and ancestral religious faith, are ever coming to the foreground, and one needs to keep a constant watch over the thoughts and feelings that are welling up in the soul, that the baneful results of selfishness and intolerance may be avoided. It is so necessary that we be imbued with ennobling ideals of universality and solidarity, and that we constantly strive to keep uppermost in mind the thought that we are each but infinitesimal parts of the mighty, omnipresent whole, and that, differing as we do, so materially, in organization, education and surroundings, it is impossible that any one of us has the ability to grasp the Truth in its grand universality. We only view that minute portion of it which we are able to perceive and comprehend, from our own separate standpoints, for no individual consciousness on Earth is yet sufficiently expanded to grasp the whole of truth. Yet we are often so dazzled by the little we are able to comprehend, that we become blind to those variant portions of truth that are revealed to the consciousness of our brethren. It is sometimes very difficult for Theosophists to outgrow inherited tendencies of thought, and still more difficult to bravely ignore that misguided public opinion which is bounded by class-rules, ceremonial distinctions, and pride of birth.

It has been stated that in India the missionaries have set an example of intolerance and pride, but, even supposing this to have been the case in many instances, it should afford no excuse whatever for a Theosophist, who is pledged—above all things—to show entire tolerance to those whose religious faiths differ from his own. It may, we think be reasonably granted that the missionaries have made the mistakes of misunderstanding—and consequently misinterpreting—the simple, straightforward teachings of Jesus, as well as of coupling them with the strange mixtures narrated in the Hebrew Scriptures; and further, of harboring the belief, on coming to India, that the Hindus are a 'heathen' race, and their religious philosophy a false one. It may be further granted that the tendency of all this has been to needlessly arouse the prejudices of the Hindus, a result the opposite of that most to be desired, and which has militated against the valuable educational work which has been accomplished through the persistent efforts of missionaries.

In regard to differences of belief which have caused so much violent discussion in the world, it would be well for us to bear in mind the fact

that Truth is divine and eternal. What does it matter, then, whether it comes to us through this, that or the other channel, or whether given to man in this age, that age, or another age, if it is Truth. It is admitted that the fundamental points in the teachings of Krishna, Buddha, Jesus and others, are similar, or rather, identical in essence; why then should their disciples quarrel, one with the other, concerning any non-essential point, such as priority in time of promulgation? It is Truth that has saving efficacy for man. It does not make the Truths taught by Buddha, Jesus or other teachers, any the less valuable because they had previously been given forth by Krishna, nor should it be imagined that Krishna originated the truths he taught. Other glorious teachers or Avatâras had appeared, again and again, millions of years before Krishna's advent upon earth, though all of them were inspired by the overshadowing of the same Divine Spirit. A portion of this spirit is the Divine inheritance of each one of us, constituting the basis of our individuality, the true foundation of universal brotherhood. Let us then be charitable in our criticisms of others, and keep ever a receptive attitude toward that Divine ray which shines within each soul.

W. A. E.

THE THREE STEPS OF VISHNU.

IT is a great pity that the "Secret Doctrine" is almost a sealed book both to the learned and the illiterate, as the present generation has smothered the germs of intuition, having plunged deep into the mire of material enjoyments. In consequence of this blindness, the men of the present day, with all their boasted knowledge of the "modern exact sciences" and Western liberal education, cannot dive deep into the systematised knowledge of the thoughtful and wise ancients. The ancient sages, notably the Aryan Rishis, analysed the most inscrutable things in nature, and codified the natural laws, laying the most comprehensive and just injunctions for the guidance of humanity in all ages. These injunctions, however superstitious and meaningless they may appear to the letter-interpreters, are based upon substantial truth and are verifiable if correctly understood. For a correct comprehension of these so-called myths, fables and stories that are found in the religious books of the various nations of the world, a preliminary study of the principles on which they are founded is quite indispensable. And this study should be guided by one who is initiated into the secret system prevailing among the Initiates of the Inner Sanctuary.

Self-taught men in any branch of learning are scarce, and more so in Brahma Vidya, and owing to the self-complacency of the present liberally educated and leisureless men, they cannot condescend, with any degree of patience and good-will, to enquire of those who have been well instructed on the subject by competent teachers. Thus they are deprived, unfortunately, of every chance of a glimpse into the truth of the much-abused Puranic lore of the Hindus. It is often found that the same truths, in all the religions of the ancients, are more or

less mutilated, disfigured and disguised under various garbs of expression. When these are divested of the time-gathered incrustations, the different versions of the statement which were at first sight contradictory, self-incriminating and ludicrously absurd, disclose the same eternal truth, which sustains a grand superstructure of the wisdom, wit and genius of several persons—nay several persons of several generations—in whom the spark of intuition has been kept shining.

That the fable of the "Three Steps of Vishnu" of the Bhagavata Purana discloses such a story is my contention. The Christian Missionaries have often made short work of the Puranas by their explanations, which are often tinged with Christian prejudice and proclivities. And these stories are made by them to yield caricatures of truth. Mrs. Annie Besant's statement that "a religion can only be understood by sympathy; a religion can only be expounded by the speaker placing himself, for the time being, in the heart of that religion and showing it forth as it would appear to its most devoted and learned adherents," is couched in a language at once most simple, chaste and polished, and impregnated with a most salutary advice that deserves the most careful attention of every lover of truth—and pre-eminently religious truth.

Before I attempt to explain the "Three Steps of Vishnu," I wish to give a summary of the story of Vamana Avatar, the incarnation of Vishnu into Vama, as related in the *Sri Bhagavata Purana*—one of the eighteen Puranas of the Hindus, each Purana being, as H. P. B. writes, a "written emblem."

Vishnu is said to have assumed the forms of many avatâras on many occasions, to preserve peace on earth, when virtue was endangered by evil-minded men. According to his own statement in *Bhagavad Gîtâ*, he would be born in every age for the purpose of re-establishing *dharma* or justice. Of these, ten are considered the most important. Vamana Avatar is one of these ten. It will not be out of place here to state that the stories of the Puranas are susceptible of seven interpretations, as our wise and learned teacher, H. P. B., says. I have obtained only a glimpse of one key, and if it does not fit, to others, my readers should not certainly condemn me and charge me with a crime of misinterpretation or misconstruction. I may perhaps throw some hints on some of the other interpretations, following the key of our wise teacher, and those who are bent upon spiritual culture and knowledge may push further and attain further keys and enlightenment.

The story of Vamana Avatar, as found in *Srimat Bhagavata*, is briefly as follows:—

Once upon a time, a king of Danavas named Bali Chakravarty was reigning supreme on the earth. He was a mighty emperor, whose prowess was never challenged by any. All the Dêvas found him unbearable and unconquerable. Hence the Dêvas prayed Vishnu, who was pre-eminently called Danavantaka (destroyer of Danavas or Rakshasas), to save them from fear of Bali. Vishnu, the merciful, and protector of good souls and devotees, granted their prayer and promised to

extricate them from misery. On the dispersion of the Dēvas, Vishnu, the Kalarupa (the manifestation of time—or simply duration of time) was born in the womb of Aditi, the mother of gods, in the form of Vamana, a dwarf, with all the paraphernalia of Vishnu. In the form of a Brahmin, he approached Bali when he was performing a great sacrifice, and asked him for charity. Bali, whose reputation as a charitable monarch was world-known, was pleased with the Brahmin and questioned him as to what he desired. Vamana desired three steps of land, or land measuring three steps with his own foot. The monarch granted his request. But to his great dismay and wonder, Vamana assumed a terrific form with three legs, and measured the sky with one foot and the earth with a second, and asked Bali to show land whereon he might place his third foot. Bali bowed his head and desired him to place the third foot on his own head. Vamana placed his foot on Bali's head and pressed him down to patala—underground. This is the skeleton of the story, divested of all details. Enough has been stated here to answer the purpose which I have in view.

It is, however, correct to say that Vishnu incarnated to save Indra, as his younger brother, when the great Bali was threatening him with destruction and humiliation. I have simply picked up here and there a few incidents of the whole story to illustrate the "Three Steps of Vishnu," since the whole story is rather too much to deal with.

In exoteric writings, much confusion has been purposely mixed with the accounts connected with Danavas or Rakshasas. These Rakshasas are popularly known as demons. As shown in the *Secret Doctrine* and elsewhere, these Danavas were first called Asuras and Dēvas or Suras. In the Vēdas, these two classes of entities, before they were split into two and placed under two different categories, were called Suras, good entities. The Asuras were so-called by their wicked actions, (A + Sura, not Sura). The original meaning was simply perverted in after-ages, that is, Vēdic and post-Vēdic periods, just as the Christians have played devils with Satan. Hence the Theosophists contend that Asuras are not demons, but highly developed men, that understand the most recondite natural laws, but work with selfish motives, which degrades them to the level of Mantrikas—black Magicians. The fact that Bali was engaged in a great sacrifice (one of the Vēdic rituals) is sufficient to support our contention.

Now, Antahkarana has been, exoterically, divided into four, viz., Buddhi, Manas, Chittam and Ahankaram. To throw some light on the esoterism of the story, Ahankaram is Bali Chakravarti—Ahankaram is egotism. He is called Bali, which means powerful. He was engaged in a sacrifice, which means in other words Ahankaram was satisfying other senses by enjoyments. It is laid down in the Sastras that at the time of a dinner, no guest should be denied a meal. Basing on this principle, Vamana (the Over-Soul), was introduced to Bali, at a time when he could not refuse to make a gift. Ahankara establishes itself well in the jagrat or wakeful condition, though his reign extends over swapna

(dreamy) and sushupti (sleepy) conditions. To overpower Bali, Vamana asked him the gift of "Three Steps" of land, which Bali granted. The three steps are merely the three conditions of consciousness. When Vamana first measured the land, with one of his feet, Bali resigned his sovereignty over it, and thus he was ultimately pressed down to Patala. Ahankara was driven first from jagrat to dreamy, and then to sushupti condition. In the sushupti or sleepy condition Ahankaram has no power, and hence yielded to Vamana, the monad in the Turiya state. Ahankara, being pervaded now with satwika or purity, became a great bhakta or devotee of Vishnu; and hence *Vishnu* is said to have been watching at the threshold of Bali's house.

The "Three Steps" are, in another sense, the three lokas, Bhu, Bhur and Swar lokas. Vishnu pervades these three regions. In the Upanishads and elsewhere, several statements referring to this point have been found, more or less in somewhat strange and often veiled forms. And it requires much intuition before one can trace them to their original source. The three conditions of consciousness play a great part in many a story in our sacred literature, since there are no phenomena beyond this; and a thorough comprehension of these conditions releases us from the bonds of matter.

Vishnu is born of Aditi to save Indra. Indra is the Rajah or king of Indryas or senses. Indra is mind. When Ahankara or impure mind threatens the pure mind with corruption and destruction, the Eawara, or the ray of Eawara, descends to rescue the pure mind, as the pure mind is ever ready to save the lower mind on condition of subjecting itself to discipline and guidance.

The "Three Steps" may also be interpreted as three forms of Vach; they are Pasyanti, Madhyama and Vykhari; the fourth Para being inscrutable and incomprehensible in our present state of knowledge. The fourth Para is the synthesis of all the four forms of Vach, just as Vamana is the synthesis of the three feet or the turiya condition of consciousness.

In discussing of Vach, H. P. B. compares the religious ideas of the Hindus, the Greeks and the Chaldean Hebrews and shows most beautifully that all their ideas on the point in question converge to one and the same notion. She says that "it is this *trinity* that is meant by the 'three steps of Vishnu;' which means (Vishnu being considered as the *Infinite* in exoterism) that from Parabrahm issued Mulaprakriti, Purusha (the Logos), and Prakriti: these form (with itself) the synthesis of Vach. And in the Kabbala—Ain-Soph, Shekinah, Adam Kadmon and Sephirah, the four—or the three emanations, being distinct—yet one."

In whatever way we express it the idea is the same. The same actor appears on the stage under various garbs (of expression). A careful observation may at once disclose the identity, notwithstanding the studied attempts on the part of the actor to defeat all detection.

The four states of consciousness—jagrat, swapna, sushupti and turiya—the last being the synthesis of all, have four presiding deities. These may be interpreted as the “three steps of Vishnu”.

Sometimes the same story occurs in two or more Puranas with a variation, a little addition or alteration, according to the interpretation it has to yield in that particular context. And this secret can be discovered only by a regularly initiated chela, as certain blinds, sometimes purposely mixed with the details of the story, frustrate the research of an ordinary reader, and this is the principal reason why one is generally asked to find out a Sat Guru (true Guru); when one wishes to have an insight into the secret of such mysteries. To find out the real interpretation of these stories, two things are most necessary—and they are, the instructions of an initiated Guru and the development of the intuitive faculty of the chela. Without these in combination, it is quite hopeless to dive into the mine of Secret Wisdom.

R. JAGANNATHIAH.

Theosophy in all Lands.

LONDON, August 26th, 1897.

This has been a very quiet month at Head-quarters. The lectures in the Blavatsky Lodge have been discontinued for a time, and several of the chief workers have been absent. Mr. Leadbeater has been in the North of England, where he has visited the different Branches, and been present at the Confederation. Mr. Mead has returned from Holland, where he represented the European Section at the Convention lately held in Amsterdam. Mrs. Cooper-Oakley has just started on a visit to Russia and Germany, and will be absent a few weeks. We are now hoping very soon to welcome Mrs. Besant amongst us again; she is expected to arrive from America towards the end of September.

There is a change to notice which concerns our literary activities. The Magazine to which H. P. B. gave the name of *Lucifer*, and which we have followed through ten years of struggle against popular prejudice, greatly because of its name, will, after this month, exist no longer under that title—that chapter of its history is closed. It is, however, about to be re-born with a new name, that of “The Theosophical Review.” In times past the truth it has lived to proclaim has been hidden under many names, and as the Messenger of Truth, its light cannot fail to shine whatever its name. But in the present day we must be practical; we want to spread Theosophical ideas, we want people to read our Magazine, and if they will not do so because of a name, the change seems a wise one. Several lectures of much interest were given at the Blavatsky Lodge meetings in July.

On the 8th, Mr. Sinnett spoke on “The Theosophical Aspect of Social Problems.” He divided these problems into the several classes of religion, government, social organization, charity, pleasure, and private duty. Taking the question of religion first, he said that with regard to religious activities we must ask, were they appropriate to the class of people with whom they were dealing? Regarded thus, he considered the methods of the Salvation Army as not useless or unfit, though they would be inappropriate to our-

selves. Their effort might be regarded as preparatory to more philosophical religious views. He drew a wide distinction between their work and that of the foreign missionary.

Turning to problems of Government, he referred to the era of the *Divine Kings*. Their rulership and teaching was necessary and appropriate in the infancy of the race. We have now to recognise that the institution of monarchy is fading away—very gradually, and with what might be called a beautiful sunset, of which the unique occasion we have just witnessed may be termed a peculiarly beautiful manifestation. The changes in the direction of Democracy were regarded in two ways by different classes of minds; the one regretted and clung to the monarchical forms of the past, the other was perhaps too hasty in desire for changes; both were extremes. We have to recognise that we are in a transition stage, and from the Theosophic standpoint this state may be regarded tranquilly, knowing that the race will finally evolve the wisdom stage. We ask what is going to emerge from the democratic chaos? We shall get democracy itself transmuted into something beautiful when the reign of selfishness in politics is superseded by the reign of altruism. If one could conceive a House of Commons in which every member should be guided only by the highest and purest motives, there would then be no struggle for place or power, the highest and best leaders would then be voluntarily obeyed and followed, and thus Divine Rulers from another evolution would be replaced by rulers evolved from our own people. Mr. Sinnett then discussed the military problem. In his opinion a Theosophic soldier was not such an anomaly as the ‘Christian soldier.’ Having regard to the cyclic character of evolution and the force of the *downward arc*, whose impulse was still felt all around us, he considered we should work with the facts and conditions around us, and not be fanatical. In a few words on ‘Social organization’ he expressed the opinion that Altruism would defeat its own ends if community of property were general yet. The clue to the solution of the problem resides in the fact that little or nothing can be done while those you would benefit claim or *grasp*. To use a forcible illustration:—“You cannot share a beef-steak with a tiger;” you may give him some but you cannot sit down and eat it with him. It was possible in the days of the Divine Rulers to guard against all suffering and poverty; it will be possible again when the oligarchy is actuated by spiritual aim, and wisdom rules.

On the 15th, a most interesting and instructive lecture was given by Mr. Leadbeater on “The Fourth Dimension.” It is impossible in a brief report to convey any idea of the wealth of detail with which the address was crowded. The subject was first dealt with from the ordinary standpoint; a very full explanation of the mathematical theory of the fourth dimension was given, much use being made of the work of Mr. Hinton in this department, and many most suggestive illustrations were used to render the subject clear. Following on the lines of Hinton’s investigations it appears that if there be a fourth dimension, there are two possible theories with regard to our connection with it; either we may be entirely three-dimensional beings, able only to cognise the possibility of space of four dimensions by abstract reasoning, or we may be four-dimensional beings without knowing it; in the latter case the manifestation of the fourth dimension must be on a scale so minute that we cannot grasp it by the ordinary senses. It follows that if we would search for the fourth dimension, we must go down to the inconceivably minute, i.e., the ultimate atoms. Mr. Leadbeater then referred to Madame

Blavatsky's statement in the "*Secret Doctrine*" that the fourth dimension was a clumsy way of expressing permeability of matter, and to Mr. W. T. Stead's suggestion of "Throughth," both of which, he said, appeared to be explanations of the possibilities of the etheric planes of matter. It was possible on this line of reasoning to account for many of the phenomena of ordinary clairvoyance and spiritualism, and it would be practicable to develop the power of reading a closed book without touching the Astral plane; but when you get on to the Astral plane, then you achieve the power of seeing into things in a different way, more truly realizing the idea of a fourth dimension, for solids in our three dimensional world could be looked down into, as we ordinarily see (from our three dimensional altitude) the whole of a surface or two dimensional figure. In the case of etheric vision you see as it were through the interstices, i.e., your eye responds to the finer vibrations of the etheric matter which interpenetrates the solid body, an effect which is partially obtained by the Röntgen Rays. Broadly speaking, we might define the method of the etheric vision as seeing what you focus the sight upon, while in using the astral sight you see the whole at once; the difference between looking into a solid cube by different chinks, and looking into a cube of clear glass.

On the 22nd, Mr. Bertram Keightley delivered a lecture on "Knowledge and Wisdom." He defined knowledge as the making of more or less definite images on the brain, and the working of the ego upon the raw material thus supplied from without; our only possibility of growth consists in the working up of this material. Wisdom might, he thought, be regarded as standing in the same relation to the faculties of the mind, as they stand to the facts with which they have to deal. It was a fusion of faculties plus the working of the higher Buddhist element in them. Stress was laid upon the impossibility of developing the Buddhist nature without the scaffolding of the intellectual nature. A one-sided development was possible both on the planes of wisdom and knowledge, but the unevenness had to be made up ere the 'perfect man' could be reached. There were no short cuts in evolution in the sense of escaping the work, only a short cut in point of time, if we chose to take ourselves understandingly in hand and hasten the rate of our development.

It is wonderful how rapidly old manuscripts are being brought to light at this time. *The Times* has just given a long account of the finding of a hoard of Hebrew MSS. They were found by Dr. S. Schechter, and given to the Library of the University of Cambridge. They consist of fragments—about 40,000 in number—of sacred and semi-sacred documents, which had been hidden away in a *Genizah* attached to a synagogue at Old Cairo. A *Genizah* is described as a sort of grave for dead, worn-out, and what may be called 'disgraced' books. The word is derived from the Hebrew verb—*ganaz*, and signifies treasure-house or hiding-place; it is at once a sacred lumber-room and secular record office. Dr. Schechter's treasures consist of autograph documents, extending from the 8th to the 14th centuries, and represent situations in the lives of men; besides a vast amount of other matter, philosophical, mystical, and controversial. Every fragment seems to belong to a separate work, and all are now undergoing the process of thorough examination, the results of which will certainly prove interesting to the theologian and historian.

E. A. I.

THE EUROPEAN CONVENTION.

The European Section of the T. S. held its Seventh Annual Convention at St. James Hall, London, on the 10th and 11th of July last. The Vice-President of the Society, Mr. A. P. Sinnett, was elected to the chair, and Mr. G. R. S. Mead and Mr. A. M. Glass were chosen Secretaries. After the reading of the minutes of the last Convention Mr. B. Keightley spoke of the increased activity in the Indian Section, and Mr. Martin called attention to the steady progress in the Australian Section from which he came as a delegate. The General Secretary's Report was then read. The chief event of the year had been the formation of the new Section in Holland. During the past year some 200 new members had been enrolled, and ten new charters issued. Special attention was called to the publication of important Theosophical works, and the general spread of Theosophical literature. An abstract of the able address of the chairman, Mr. Sinnett, is given in the published report of the Convention, from which we quote the following extract:

"This Society began under peculiar circumstances.....But after many blunders a nucleus still remained which kept to the great purpose set before the Society and brought it to its present condition and it is now improbable that the future Theosophical movement will lose continuity with the existing one. The bare chance that the present movement might succeed has been changed into practical certainty; but it is still necessary to make the most strenuous efforts. We are moving on to great results. Religious thought will become more and more permeated with the scientific thinking of Theosophy and our work is partly to diffuse as broadly as possible those ideas which tend to purify religious belief. With very little change the formulas of all religions may be adapted to Theosophical views.

There is also another great purpose. One of the functions of the Society in time to come will be that of drawing in people who are prepared to enter on the true path which we have now before us as our goal. We are going to be a funnel through which will be turned into the narrower path of the higher evolution those who are ready.

But besides all this, I believe that it is more than probable that in the course of the coming century the majority of educated people will accept the broad principles of our philosophy. We shall still have the same work to do, but our efforts will be much more powerful. I think also that we shall find that, in the coming century, people will be incarnated and drawn into the Society better fitted than we are to carry on the work. We really have come to play a great part in the moral and spiritual progress of mankind. We are a small body of people and no better than others, but we realize that we have picked up the work that was to be done. It is certain that people of greater power will be brought into the work we are feebly attempting to do, and the Society will then have the ability to do the great task set before it."

Mrs. BESANT'S AMERICAN TOUR.

When they left Chicago, on July 16, Mrs. Besant and the Countess rested at Streator for a day or two and lectured, and then went on to Galesburg, where a lodge was formed of which all the members happened to be men. The next lecture was to be at Clinton, Iowa, and to the unaccommodating ways of Sunday trains we owed a pleasing variant on our usual programme.

although we had to be up at four in the morning to catch a Mississippi steamer at Rock Island at eight. We passed a charming morning on the river and arrived at Clinton in time for Mrs. Besant to lecture; the next day a lodge for study was started. That night, Monday, we slept on the train and the following morning found as in Minneapolis, warmly welcomed by Mr. & Mrs. Buffington Davis and other members of their lodge. Colonel and Mrs. Dodge had very kindly placed their comfortable home at our disposition in their absence, and we rested there until Monday, July 26th, with the exception of two nights spent by Mrs. Besant in St. Paul, where there is also a lodge of the Theosophical Society. Every evening Mrs. Besant lectured to attentive audiences, and during the day held public receptions and private classes for the members, so that she had no spare moments. All the lectures were well attended and the papers gave good reports. The last lecture that Mrs. Besant gave in Minneapolis was by especial request, on "Theosophy and Social Problems," and created much sensation. Both the lodges here and in St. Paul had considerably increased their membership when on Monday, July 26th, we left at 7:35 A. M., for Menomonee, a small lumber town in Wisconsin. We were to have arrived soon after ten, but a "cloud-burst" had swept away three bridges the day before, and we had to patiently wait for six hours until they were patched up sufficiently to permit our train to crawl slowly over them.

Two lectures were given in Menominee and a class was formed, under the guidance of one of our old members who had been working there for some years, and then we passed on to Milwaukee, on the western shore of Lake Michigan. Here two evening lectures and afternoon talks produced enough interested people to form a lodge for study, and, satisfied that the interest in Theosophy would have a nucleus in the town around which to grow, we crossed the lake on Friday night, in the comfortable S. S. "Nyack," to Muskegon in Michigan, where the Society already had a lodge and where we were well taken care of by members and friends.

Here nightly lectures were given and in addition to her usual talks and classes, Mrs. Besant was driven out to Lake Harbour, a bathing resort, and spoke to an interested gathering on Sunday afternoon.

We left the Muskegon lodge refreshed and strengthened by her visit, and part of the next week was spent in crossing the Peninsula of Michigan, leaving a trail of lodges behind us at Kalamazoo, Charlotte, Jackson, Ann Arbor and Detroit, each of which chances to have a doctor as its president. We hope that good work will be done by their study to spread the ideas of Theosophy far and wide.

On Tuesday, August 10, we left Detroit for Toledo, where our members were very glad to be helped, and classes for instruction were held. Mrs. Besant's lectures were so well attended and reported that she gave a free lecture on "Theosophy and Social Problems," before she left. This meeting was crowded and created much sensation, for many come to hear such a subject treated who otherwise would not listen to Theosophic thought.

On Friday, August 13, we went to Sandusky; Mrs. Besant lectured, and we came on to Cleveland, Ohio, the next day, on our way along the southern shore of Lake Erie. The Cleveland audiences were diminished by heavy rain and thunderstorms, but quite a number braved the weather and some thoughtful people joined the lodge and more than doubled its membership.

It is encouraging to see that some of the schemes to give practical help to the American Section are taking form.

A corresponding member is being appointed for each state, to whom lodges can direct all their questions and either receive a direct reply, or, if the matter is too difficult for this, an answer from an older student.

The Free Lending Library Boxes, containing books for a graduated course of study, are also coming into use, and before you read this, every lodge in America will have in its hands the carefully prepared plan of study, which will help all students to systematize their work and to quickly gain a clear insight into the teachings of the esoteric Philosophy.

A. J. WILSON.

[In addition to the above we are glad to state the following which we gather from a letter received from the General Secretary of the American Section, T. S.: "The Lynn T. S., Lynn, Mass., seceded in 1895 and joined Mr. Judge's Society, but has now returned to the T. S., and resumed its place on the roll. Twelve of its fourteen members voted in favor of applying for restoration to the Theosophical Society. This is the first Branch to recant its secession. The number of Branches in the American Section is now 48."—Ed.]

NEW ZEALAND SECTION.

August 1897.

The greatest interest in the Section at present is the expected visit of the President-Founder who is due in New Zealand very soon, and is accompanied by Miss Edger who is returning from her lecturing tour in Australia. They land in Dunedin, and expect to reach the head-quarters of the Section in Auckland, in October.

The Annual Meetings of Wellington and Christchurch Branches were held recently. At Wellington the officers were re-elected, Mr. Gibson being President, and Mr. J. Davidson (23, Owen St., Newtown, Wellington), Secretary. At Christchurch Mr. J. Bigg Wither was elected President, and Mr. J. McCombs (3, York St., Christchurch), Secretary; the Branch reports a steady increase in numbers and activity.

Mr. A. W. Maurais lectured in Dunedin on August 9th, in reply to an anonymous letter on the dangers of Theosophy, received by the President of the Branch, and in the course of his answers to the more serious objections raised, he said that the idea of the Theosophical movement culminating in the formation of a powerful priesthood skilled in practical magic was chimerical in the extreme; that it was necessary that those who undertook the cure of souls should have some knowledge of the unseen world and those principalities and powers whereof they preached; that Theosophy would never attempt to draw men from their Churches, would never found a sect, but would continue to point out the inner verities of each religion; and lastly, Theosophy did not encourage self-sacrifice for the sake of gaining Nirvana, but taught men to help their fellows without regard to the progress of their own souls, saying with the Buddha,—"Never will I be saved, and hear the whole world cry."

Reviews.

HUMAN MAGNETISM, OR HOW TO HYPNOTISE.

A HANDBOOK FOR STUDENTS OF MESMERISM,

BY PROFESSOR JAMES COATES.

(George Redway, London: 5 shillings, net.)

This is undoubtedly the most practical and thoroughly up-to-date English work on magnetism which has yet been brought out. The author has had an extensive experience as a teacher and practitioner of the science, especially in its most important phase, the curative, and has endeavored to dispel what he considers "erroneous ideas about animal magnetism and hypnotism"—the latter being simply an aspect of the former, under a new name. In the tenth chapter—"How to Heal"—the various systems of Psychopathy, Mind Cure, Christian Science, Divine Science, Faith-healing, and Self-healing, as well as healing by hypnotic and magnetic methods and manipulations, are carefully discussed, and much practical information given that all may profit by. The book contains over 250 pages, is illustrated with photo-engravings, and the printing and binding are unexceptionable. E.

THE BUDDHIST CATECHISM.*

BY COL. H. S. OLCOTT,

President of the Theosophical Society.

The Thirty-third edition of this standard work has been carefully revised and re-arranged, and having received copious additions in certain departments, and an appendix, it is placed before the public in the hope and with the assurance that it will continue to meet the wants of that increasing class of people who are seeking reliable information on the subject of Buddhism. The main portion of the work is now arranged in the following sections: (1) *The Life of the Buddha*; (2) *the Doctrine*; (3) *the Sangha, or monastic order*; (4) *a brief history of Buddhism, its councils and propaganda*; (5) *some reconciliation of Buddhism with science*. The leading and most thoroughly qualified priests of the Southern Buddhist Church have lent their aid to make this a reliable work, and it is used in the Buddhist Schools of Ceylon, over one hundred of which have been established under the general supervision of the T. S. This little work has already been published in twenty languages, and the low price at which it is offered places it within reach of all. E.

* Theosophist Office, Adyar, Madras. Price 12 annas; paper cover, 8 annas.

ON THE OUTER RIM.

STUDIES IN WIDER EVOLUTION,

BY GEO. E. WRIGHT,

[Alfred C. Clark: Chicago.]

This is an attractive booklet of 86 pages, very neatly gotten up. The sub-title affords a clue to the author's trend of thought. As he says in the preface:—

"What is left of materialistic science now hobbles upon crutches; the most advanced scientific writers are going beyond the evidence of the physical senses, long since proven to be inadequate and deceptive, and are accepting the arguments based upon analogy and reason. And very many good people who have been afraid to peep into nature's book, lest they read something that might interfere with some of their preconceived ideas and conclusions, are now daring to think about the creation of man as being somehow different from the account given in the Jewish Bible."

The work is divided into nine chapters which treat of the growth of humanity, the origin and development of "Religions," "Magic of Nature," "Real Occultism," "Religion of the Future," and other matters. It is well written, and well calculated to dispel illusion and prepare the Western mind for the reception of Theosophic truths. The frontispiece illustrates the author's idea of cyclic evolution.

LADY VERE, AND OTHER NARRATIVES,

AND

MAMMON; A SPIRIT SONG,

BY LOUIS M. ELSHEMUS.

These two attractive little books of poetry have been received from the author. They are very neatly gotten up, and uniform in size, containing 126 pages each. The second of the two is dedicated to the author's mother. Lovers of poetry will find some beautiful thoughts in these companion works.

We acknowledge with thanks the receipt of a pamphlet containing the Report of Proceedings of the Seventh Annual Convention of the European Section, T. S., to which is added a list of Theosophical works published during the past year, and a list of T. S. Branches in Europe; also a pamphlet presenting the Constitution and Rules of the Theosophical Society, and its European Section—received from the General Secretary, G. R. S. Mead, B.A. E.

YOGA.

A free Tamil translation of Mrs. Besant's Adyar Convention Lecture on Yoga; by Mr. Paranjoti Chettiar, of Coimbatore Branch T. S. The pamphlet contains 19 pages and will be useful to the Tamil-speaking public. Price two annas.

Satwa Sadhani (No. 4), the Telugu organ of the Aryan Association is Edited by Mr. T. A. Saminatha Iyer. The articles in this issue are good. The first, on "Wisdom Religion" treats of the seven Principles of Man according to Theosophic teachings. There are two pages devoted to Sanskrit, showing the authority of caste-marks.

R. A. S.

MAGAZINES.

August *Lucifer* commences with Mr. Mead's continued article, "Among the Gnostics of the First Two Centuries," which treats of "The Valentinian Movement." Some of the Epistles of Valentinus which Mr. Mead quotes are replete with noble ideas. "The Cadet's Story," by C. W. Leadbeater, is remarkably interesting and weird, even if not entirely new. Mr. Keightley's article, "The Desire for Psychic Experiences," is calculated to satisfy, at least partially, many an anxious mind who has been somewhat disappointed on account of slow development and the non-fulfilment of too eager desires. It merits careful reading. "Eckhartshausen's Catechism," as translated by Madame de Steiger, contains many wise apothegms; it is concluded in this number. "A Singular Dream," is from the Swedish as translated by Mrs. Haig. "Reality in Theosophy," by Alexander Fullerton, presents in strong contrast and in clear light, the difference between the true and the false, the sham and the actuality. It will result in mental profit to all readers. "The Confession of Trithemius" is from "*Traité des Causes Secondes*," as translated by A. A. Wells, and illustrates the trend of that work. "Activities" and "Reviews" are, as usual, of interest. The Editors of *Lucifer* announce that "with the next issue of the Magazine (the first number of volume XXI.), the title will be changed to *The Theosophical Review*." Though improvements in form, type and paper are to be made, and the size enlarged, the price will remain the same.

Mercury for August has, first of all, "A Theosophist's Description of Heaven," the substance of which is gleaned by F. E. Titus, from Mr. Leadbeater's exceedingly interesting work entitled "The Devachanic Plane," which constitutes the *Theosophical Manual* No. 6. Those who have not read the *Manual* will be deeply interested in this. In "Confirmations of Theosophy by Science," John Mackenzie presents a somewhat remarkable corroboration of a statement made by one of the Masters and recorded in the *Secret Doctrine*, to the effect that "Venus is in her last Round." This corroboration is deduced from discoveries made by Percival Lowell, as recorded in *Popular Astronomy* for December and January last, from which the *Mercury* contributor concludes that the evolutionary wave on the planet Venus must be nearly at an end. The "*Children's Department*" contains "A Norse Legend," and "Irene and the Yesterdays." This issue closes the third volume of *Mercury*.

Theosophy in Australasia first notices the successful lecturing tours which are being made by Col. Olcott and Miss Edger. "The Vestures of the Soul," by H. A. W., is a philosophical article treating mainly of vibration as the chief factor in evolution. "Ecstasia, or Spiritual Illumination," is the first portion of an important essay by W. A. M., who is also a contributor to the *Theosophist*. "Activities" are on the increase in Australasia.

The Theosophic Gleaner—September 1897. With the present issue this useful little periodical commences its seventh year, and we say amen to the good advice expressed in its leaderette. "The Signs of the Times," is a lecture delivered before the Blavatsky Lodge, by E. G. Sutcliffe,—the first portion only being given in this number. N. D. I. follows with an interesting article on "Mrs. Besant at Chicago," which gives an account of her large audiences and successful labours in that city. The selections which fill the remainder of the journal are good.

Intelligence. The August issue of this first-class American periodical contains numerous well written essays which are glowing with thought. As specially worthy of mention we might name,—"*Life and Health in Metaphysics*," "*Mental Illumination*," "*Intelligence, Thought and Being*," "*The Real and the Ideal*," and "*Thought Work*." "*The Hermit of the Sierras*" is a story that will be read with more than usual interest, and "*The World of Thought*, with Editorial Comment," affords an intellectual feast.

Theosophia—Amsterdam is doing good work in the Netherlands Section—the youngest of the seven.

The Thinker. Later numbers finish the editorial on "The Rationale of Re-incarnation," and present others on the "Linga Sarira," and "Love and be Happy." *The Prasottara*, *The Prabuddha Bharata*, *The Journal of Education*, *The Journal of the Maha Bodhi Society*, *The Light of the East*, *The Christian College Magazine*, *Sophia*, *The Light of Truth*, and *Dawn*,—one of the best of our Indian exchanges—and *The Brahmavadin*, which comes to us in an improved form, are each thankfully received.

Our European T. S. exchanges, *The Vahan*,—one of the most interesting, *Theosophisk Tidsskrift*, *Sophia*—Spanish, *Lotus Bluthen*, and *Nova-Lua*—Italian, are acknowledged with thanks; also our valuable contemporaries, *Light*, and *Modern Astrology*. *Le Lotus Bleu* will be noticed in our November issue. *Rays of Light*, and *The Harbinger of Light*, are always welcome visitors, and among our American Exchanges we mention with thanks, the receipt of *The Pacific Theosophist*, *Theosophy*, *The Theosophic News*, *The Forum*, *The Phrenological Journal*, *The Philosophical Journal*, *The Herald of Health*, *The Banner of Light*, *Notes and Queries*, *The Twentieth Century Astrologer*, from New York City,—a little ahead of the times in name, and *The Temple*, from Denver Colorado.

E.

CUTTINGS AND COMMENTS.

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

"Old
Diary
Leaves."

As the time of the President-Founder was too much occupied by his duties in the Southern Hemisphere, to furnish the usual monthly instalment of "Old Diary Leaves" in season for the present issue, we have inserted, instead, the first half Mr. Fullerton's valuable essay on "Initiation."

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The
"Theosophist"
premiums.

In commencing a new volume of *The Theosophist* we desire to call attention to the offer of the various premiums noticed in our September issue, as an incentive to a little additional effort on the part of contributors and subscribers. First, a gold medal will be awarded for the best original essay furnished for publication in the *Theosophist* during the year commencing with the present October number; a silver medal will also be awarded for the second best essay. Next, any person in India, Ceylon or Burma sending the names of two new subscribers in addition to his own, by V. P. order, will receive free of cost, a copy of the paper-bound Indian Edition of "Old Diary Leaves," and the cloth-bound edition, on like terms, to persons sending from other countries; and for the largest number of new subscribers, the third volume of "Secret Doctrine" is offered.

**

E.

*Prayer
as a
therapeutic
agency.*

Dr. Koseffnikoff, President of the Moscow Medical Society, in a lecture before the professors and doctors of the University of Moscow, relates an astonishing instance of the cure of a distressing case of disease which had baffled the skill of learned physicians. A brief report of this lecture was sent to *Light*, from which we glean. The sufferer was Mons. D., a professor of law at the University of Moscow, and his disease was Sycosis, or inflammation at the roots of the hairs of the beard and moustache—very difficult of cure, and sometimes lasting a lifetime, but if cured, leaving unsightly scars on the face, where the beard has ceased growing. After being treated nine months by noted specialists in various foreign countries, with the result of being worse rather than better, he became almost hopeless, occasionally trying a prescription offered by some friend—one being ammonia, which a soldier wished him to try. This caused the patient increased suffering, the face becoming one mass of scab which constantly discharged a disagreeable secretion. Though he had always enjoyed perfect health previous to this attack, he was now obliged to isolate himself in his room, refusing to see his acquaintances. His distressed condition touched the sympathy of the laundress, who advised him to consult a good woman of her acquaintance; so Mons. D. sent the laundress to bring the woman who, after examining his face, told him she should not treat him with medicines, but solely by prayer, as all remedies had proved useless in his case. She directed him to go, at five o'clock on the following morning, to the church of the 'Holy Saviour.' The woman met him at the church next morning, at the appointed time and, going to a secluded corner, knelt down with him and engaged in prayer for fifteen minutes, after which they left the church. That very day the eruptions diminished so rapidly that he was able to attend the later church-service "without any bandage on his face, and a few days afterwards, being completely cured, he visited a hair-dresser who made a remark to him about the delicacy of the skin of his face." At the close of his lecture, while speaking of this cure, the professor added:

"It is a surprising case, and as a representative of science I declare that this cure of Sycosis in the manner I have related must be regarded as a proof of the great influence of mind over matter." Nothing need be added to this statement of facts.

*From
a private
letter.*

"I agree.....that after all, each must be his own—work out his own—salvation, and that a philosophy has no right to degenerate into dogmatic theology and all the substitutions, intercessions and vicarious virtues of priestcraft. Poor humanity no sooner feels the least stir towards growth in its soul, than it eagerly hands that soul over to some priest, who swaddles it up, for good and for all, in innumerable wrappings of superstition, and lays it away from the light of day, out of reach of all wholesome conditions, in some pretended holy of holies. The priests are not entirely to blame.....for mankind, with the strange propensity of handing its thinking over to some one else, has so thrust the office.....upon its teachers."

*Sources
of our
happiness.*

An American who had travelled much in Europe, speaking of the peasantry, especially those in France, says:

"I feel bound to say that my observations in Europe thus far force me to the conclusion, that while we have more energy, enterprise and inventive genius, and more of what we call and consider the comforts of life, yet we get out of them a less percentage of substantial happiness than any other people I have seen. I believe there are millions on this side of the ocean living on a few sous a day, who have more of real enjoyment than our millionaires. And the thought often occurs to me here, whether we have not in our country too much of that unhealthy ambition which struggles for larger houses, richer furniture, and costlier dress and equipage—sacrificing in the struggle the true sources of happiness."

Perhaps it may be truthfully said that the peasantry of Europe occupy the happy medium between the eager, restless, wealth-seeking American, and the majority of the people in India and China, who seem so averse to material progress and almost indifferent to their surroundings.

*"Brain-cells
in
finger-tips."*

Probably nearly every reader is aware of the wonderful nicety of touch attained by the blind, and the following scientific demonstration of the deposition of an additional quantity of nerve matter corresponding to brain-cells, resulting from constant use and mental concentration, as described in *The Microscope*, will be found of interest:

"The gray matter brain-cells of perception have been dissected out of the finger-tips of the blind. Standing point up, beneath all the ridges so plainly seen with a magnifying glass on the skin of the inside of the finger-ends are the so-called corpuscles of Pacini, which are arranged in the exact semblance of the keys of a piano, and are said by Meissner to crepitate and give forth a different sound in every age of each person. This Pacinian corpuscle, which contains within its lining membranes a nerve-trunk, an artery, and a vein, lines all the tactile surfaces of the body, particularly the inner finger and thumb tips.

A medical man recently assisted in an autopsy on a person blind from birth, and he sought to discover by scalpel and microscope the secret of the extraordinarily delicate touch the blind man acquired during life. Sections perhaps a sixteenth of an inch thick were carefully sliced off the inner surfaces of the index and middle fingers of the right hand. Under a high power these showed, instead of a single nerve trunk and artery and vein of the average man, a most complex and delicate ramification of nerve filaments, dainty and minute nerve twigs branching from the main stem. Through constant use the finger-tips of the blind acquire this unusual development, with more and more perfect performance of function."

*The human
Aura made
visible by
photography.*

Modern Astrology, in speaking of the luminous mist or Aura which surrounds us, alludes to the thought-currents which "act and re-act continuously, causing the Aura to become fine or coarse. The purer and stronger the life, the more delicate and beautiful will the radiation of the colours in our Aura become." The following remarkable scientific proof is also added:

"Dr. Luys has described some experiments made by him, showing the presence of luminous emanations which surround the human body, and he has demonstrated it, according to the *Electrical Review*, in the

following extraordinary manner by means of photography. In the dark room, place your fingers for about twenty minutes on an ordinary photographic plate which is itself in a bath containing the usual solution of hydroquinone, and after this exposure fix the negative in the usual way. You will see not only your fingers and the lines on the skin reproduced, but also their pores and, what is still more interesting, round the fingers a sort of zone or halo a third of an inch wide, which would lead one to believe that we live in a luminous fluid which has enabled us to obtain a photographic print of itself and of the fingers, as if under the influence of light. Dr. Luys has tried the same experiment, but without any results, on patients whose hands were paralysed, benumbed or insensible to touch. No image appeared on the plate."

The eminent French scientist, whose photographic demonstration of the Aura was narrated in the preceding paragraph, has been suddenly transferred to another plane of existence. The following notice is taken from *Light*:

"Dr. Jules Bernard Luys, the famed French specialist in diseases of the brain, who was born in 1828, has died suddenly at Divonne-Les-Bains. He was in succession attached to several Paris hospitals, to the Salpêtrière, to the Charité and to the lunatic asylum at Ivry. In 1877 he was elected a member of the Academy of Music. He leaves some authoritative works on the brain, on the nervous system, and on hypnotism. * * *

The Dutch are said to excel all other nations of the earth in the wholesome virtue of cleanliness, and, according to *The Ladies Home Journal*, "Holland, in proportion to its population, is the most moral nation on the globe." That there is an inseparable connection between the two is very evident. Outward surroundings of filth, slovenliness and disorder have their inevitable effect upon the moral nature of man, and the character that is wholly uninfluenced by such environments must be an uncommonly strong one.

As the editor of *Light* says in a recent issue, "Every spiritual person ought to pay steady (not restless and over anxious, but 'steady') attention to diet and ablutions. It is not our duty, as some say, to fight the animal in us and to subdue the body, in the sense of weakening it, but it is our duty to cleanse it through and through. It is useless to adorn the mind with beautiful thoughts if we let the body wander into defiling ways. The body at present is, as a rule, the dominant partner." Sydney Smith came to the conclusion, that half the unhappiness of the world might be traced to improper conditions of the body, and that noted pulpit orator, Henry Ward Beecher, said, in one of his sermons, that he believed many in his congregation were "not so much in need of a change of heart, as of a change of liver." This latter change could be effected by faithful attention to diet and bathing. Surely it is incumbent upon every one to endeavour to make the body a pure and fit temple for the indwelling of the spirit. Any Theosophy or Theology that does not include physical purity is not the kind that humanity needs. We think, however, it may well be doubted whether Holland is any more moral, in proportion to its population, than is India.

E.

*The
efficacy of
Prayer.*

Borderland for July contains several short articles copied from the *Sunday Magazine*, on "Answers to Prayer," which seem quite convincing. We select the following which is similar to what was published in the *Theosophist* of September 1896, page 776, and is entitled—"A Manchester Barnardo." The writer says of Mr. Leonard K. Shaw, who has established refuges for children, one of which is a comfortable home and hospital known as Belleville:—

"The institution (Mr. Shaw's) was founded after prayer and has been maintained by prayer. When it was first started they only took in boys between the ages of ten and sixteen. It was proposed that they should take in younger children, but the money was lacking. The work could not be extended without £600, and his wife and he agreed to make this test as to whether or not it was the will of God that this should be done. They made it a special matter of prayer, issued a general appeal, but no individual person was asked to contribute. In a few days a letter came with a cheque for £600. The Home was opened, and soon became so full that Mr. Shaw was again short of money. He sent out a second appeal, and asked for another signpost in the shape of funds. A few weeks afterwards a lady sent them a cheque for £1,000. When he wanted his third home he prayed again, and sent out another appeal. Two or three weeks later there came a cheque for £700. The fourth home was founded in the same way, a cheque for £1,000 coming in after special prayer for a special sum. After twenty-seven years of work Mr. Shaw expresses his profound conviction that both in money and in personally dealing with the children and others, he has no doubt whatever that definite prayer receives definite answer."

The likeness of this case to those cited one year ago—of Mr. George Müller and Dr. Barnardo—is striking, and we may repeat what we then said that "This is an object-lesson for Theosophists, on the power of thought when sufficiently intense and divested of selfishness. The world would be the better for a little more of this kind of practical occultism"; also that if our friends, who don't believe in prayer, know of a better method of accomplishing works equal in magnitude and utility the world should have the benefit of their knowledge.

*The way to
review books.*

The editor of *Light*, who received a book accompanied by a request for 'a favourable review,' says:

The noticing or reviewing of a book is a serious duty, if undertaken at all, and, of course, calls for perfect sincerity. It is as wrong to have any personal bias in reviewing a book as it is to have a personal bias in trying a prisoner or deciding the result of a race. At all events, *Light* intends to be honest, whatever happens. * * *

It is no wonder that the editor says he shall be "a little exacting." It would do no harm if some who send books to *Theosophist* for review were to read the above remarks of the editor of *Light*.

*A singular
post mortem
experience.*

The *Boston Post* publishes a most singular story told by Mr. W. A. Laufman, a commercial traveller, well known in Minnesota, who claims to have been dead for nearly forty-eight hours, and to have been restored to life by an electrical experiment. He also states that, while dead, he walked about in another body, passing to and fro, in and out, at his pleasure, and hearing, perfectly well, what was said concerning him by his friends and the doctors. This is what he states:

"My strange experience dates from about two years ago when I took sick in Mankato. On December 26th, at 11 o'clock in the morning, the doctor pronounced me dead and my body was turned over to M. Maul's undertaking establishment for preparation for shipment. My brother, C. H. Laufman, of Des Moines, Ia. was telegraphed for and came on to take charge of my remains.

"On that fatal morning I was suddenly aware of an indescribable sensation, beginning at my feet and snapping clear through my frame and out at the top of my head. I was then conscious of something like a ball of cotton released and spreading out, in form the size of a man at least three feet taller than myself. I was standing in the centre of the room and plainly saw my dead body lying on the cot. I started to leave the room and met one of the doctors. I wondered that he did not say something to me, but as he made no effort to stop me I went out on the street.

"I walked down Fourteenth street to the corner towards California Avenue, and there met an old acquaintance from Mitchell, S. D., named Milt Blose. I attempted to strike him on the back by way of salutation, but my arm passed right through him. I did not speak to him, but struck at him again with the same result. I utterly failed to attract his attention, although I followed him for at least a block. I distinctly saw him walk across the street and gaze at a miniature Ferris wheel in a window."

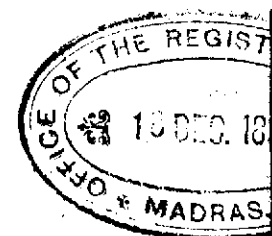
In support of this statement, it may be well to mention that Mr. Laufman has letters and telegrams which prove that his friend, Mr. Blose, was really in Omaha at the time and looked at the Ferris wheel on Fourteenth street as above-mentioned by Mr. Laufman, who states further:—

"After leaving Blose I went up to the hospital to see the body. I found the door closed, but as I could see into the room, I passed through the door and gazed at myself for a while. I then went out and found the doctors and heard them discussing my case. I hung around with them until the arrival of my brother. I went in with him and the doctors and watched his anguish as he looked at my dead face. He remained at the hospital that night, as it was very late, and I went into the room with him and watched until he fell asleep.

"I was laid out dead exactly thirty-seven hours and fifty-eight minutes. I stayed around with the doctors and my brother during all of the time, and heard and remembered every word spoken by them. The doctors wanted to make a *post mortem* examination, but my brother objected.

"Of course, you want to know how I got back into my shell, and it happened in this way. One of the specialists wanted to try some experiment with an electric apparatus. My brother consented to it, and I accompanied them to my death-bed to watch the operation. The instruments were attached to my feet, and I distinctly felt the sensation while standing out in the centre of the room. I was next conscious of excruciating pains all through me, and I knew I was in my body again."

These are the principal points in Mr. Laufman's story. The *Post* says the facts relating to his protracted illness and gradual recovery are well known in the vicinity of Mankato.



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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER VII.

IT so happened that the annual "Bataille des Fleurs" (Flower Carnival) came off while we were in Nice, and I was very glad to see one of the most charming ways in which the fashionable world contrives to kill time. The Duchess could not go out herself but sent me, in charge of one of her lady friends, in her carriage to fall in with the procession. Almost every carriage but ours was bedecked with flowers and garlands, and bunches of them adorned the horses. From every house fronting the street, flowers were showered down upon us; the sun shone resplendently, the bosom of the Mediterranean lay like a pavement of sapphires, the cool gray-greens of the olive orchards on the hilly slopes refreshed the eye, and all was joyous laughter, gay trifling, and prankish little tricks of flower-pelting along the route. A pretty Russian Countess asked, by dumb show, of her friend the lady by my side, who I was, and was answered with a mysterious nodding and winking to indicate that she should hear the facts later. She did, and no mistake: the mutual friend told her that I was the Governor of Madras and her affianced husband! The flower-battle was very pretty foolery, to be sure, yet a saddening spectacle, for one can realise in seeing the round of childish amusements followed year after year in changeless monotony, how indisposed the higher circles are to think of serious things; how completely submerged in sensuous pleasures. Yet their religious feelings can be excited to even the point of frenzy by a great preacher, or a great idea set in circulation at the right time. At this moment there are many women of the highest social rank, some even among the royalties, who read theosophical literature and think the theosophical things: this is a fact well known to me. A bit of leaven is working in the mass and the influence will grow. But for the several scandals that have been attached to our movement since 1884, an open connection with Theosophy would not be so shunned as it has been and, to some extent, still is, by the European aristocracy and upper middle class. The greatest obstacle in our way, however, is the

iron hold that social routine has upon those classes, and the almost hopeless submergence of the individual in the fashionable, time-killing, oblivion-seeking round of daily life. Apart from the crowd, these reading and thinking entities would be free to develop all the good in themselves: as it is, they are wasting this present incarnation.

Although I thought, before leaving Adyar, that I had done with my healings, I let myself be tempted to take, at H. P. B.'s request, the cases of three Russian ladies whom we met at Lady Caithness' house on the evening of the 25th March—a Princess, a Countess and a Baroness; the second, a cousin of H. P. B.'s, the last-named, one of her playmates in childhood. The Princess had a stubborn remnant of a stroke of hemiplegia, which, since twelve years, had prevented her raising her left hand to her head and using her left foot properly. Within a half hour I freed both limbs from their bonds. The Countess was extremely deaf: after a treatment of fifteen minutes she could hear ordinary conversation, and was enchanted to be able to enjoy the music of a concert that evening, as she had not for years. The third lady I relieved of a minor spinal trouble. Naturally, one reads in my Diary the entry: "Everybody very happy." What greater happiness than the relief of human suffering?

H. P. B. and I left Nice for Paris, March 27, many of our new friends seeing us off at the station. Among them was that most gifted woman, Mme. Agathe Haemmerlé, of Russia, the friend and correspondent of Du Prel and many other men of intellectual and scientific repute in Europe. She joined our Society during this same visit to Nice, and has been one of my most faithful friends ever since.

We reached Marseilles at 9-30 p. m., and Paris the next evening at 11 p. m. Mohini, Dr. Thurman, F. T. S., and W. Q. Judge—who had left New York for India—met us at the station and conducted us to our apartments at 46, Rue Notre Dame des Champs, which Lady Caithness had hired for us, and H. P. B. occupied, three months. Visitors thronged and a multitude of questions were asked about our Society and its aims. It had then about 100 Branches or a fourth of its present strength. The Parisian press, always in search for sensations, gave us many columns of notices, Victor Hugo's organ, *Le Rappel*, leading off with an article of three columns on 'The Buddhist Mission to Europe.'

Our old Albany friends, Dr. and Mrs. Ditson, we found living in Paris, and the Doctor and I went together to see the famous healer, Zouave Jacob, a few days after our arrival. The exceptional healing power of this man was first exhibited during the Second Empire, and the press of Europe and America teemed for years with stories of his wonders. We were courteously welcomed, M. Jacob saying that he knew me by reputation as a founder of the T. S., and a healer. He was a spare man of medium size, lithe, active and full of nervous force: with hair cut short, black, firm eyes and a black moustache; he was dressed in black, his frock-coat buttoned, his linen scrupulously clean.

He led us to his clinique-room—a long narrow basement chamber, with a bench against the walls all around. On the average he was treating fifty patients a day and, having been at the work twenty years, there must have passed through his rooms some 300,000 patients. I was much struck with his method. At the appointed hour the entrance door would be closed, the patients seated on the benches, and in silence and with an air of solemnity, the Zouave would enter and take his stand at the centre of the lower end near the door, with arms folded. After a moment of meditation, he would raise his head and slowly glance at every patient, letting his eyes rest on every face deliberately and scrutinizingly. Then, beginning with the nearest on his left hand, he would stop in front of him and gaze as if trying to look his body through; then he would perhaps touch him in some part, or not, as the case might be, and ask "*Est ce la ?*" (Is it there?) and upon receiving the affirmative reply, would give some order, or make a pass or two, or let the hand rest on the affected part, and either let the patient stop, or send him away and pass on to the next. Sometimes, after gazing at a patient, he would shake his head and say "*Rien ! Aller*", intimating that he could do nothing and the patient should go away. So he would move around the whole room, always silent, grave, impressive; effecting many cures, rejecting some cases, directing others to return the next day for further treatment, taking no fees but trusting for his support to sales of his photograph and literature. A striking personality, a rather vain man, bitterly resenting the petty persecutions of the doctors of medicine and the priests, which had followed him throughout his career. I had—it will be remembered—but just completed my fifteen months of healings, and his method greatly impressed me with its efficacy and simplicity. It was pure hypnotic suggestion and called for no outpouring of the healer's own vitality as mine had done. His impassive calm and mysterious insight into symptoms, the silence maintained, the gliding noiselessly from patient to patient, the joyful words and expressions of such as were relieved of pains in the sight of all, combined to create a vivid expectancy, which his repute as a great healer intensified, and effected spontaneous cures at the moment when his pointing finger touched the spot of suffering. The one indispensable factor was that he should show in his every motion and whole demeanour a sense of absolute self-confidence as the Master of Pain. It was collective auto-suggestion, the mighty power that helps General Booth and all great revivalists to "convert" their thousands and tens of thousands. In fact, the method of the Salvation Army is one of the most effective hypnotising agencies ever adopted. Last summer I saw it used to perfection by Booth himself in Exeter Hall, and seventy-five subjects drawn by Braid's and Charcot's system to the 'anxious bench'. The rhythmic pounding of the big drums, and swells and falls of the music, were identical in potency with that of the tap of the huge tambourines of the Aïssouas in their blood-curdling hypnotic phenomena.

The next day Dr. Ditson and I called on another healer, a spiritualist medium named Eugene Hippolyte, *filz*, who was said to have made many cures under 'control'. He was a large, sallow-complexioned man, and on testing him, with his consent, I found him quite sensitive to my mesmeric control—a patient whom I could have relieved of almost any functional disorder in two or three treatments. We then paid our respects to still another, M. Adolphe Didier, brother of the very celebrated "Alexis," whose marvellous clairvoyant faculty is historical. M. Adolphe had only recently resumed residence in Paris after many years spent in London in practice as a medical clairvoyant. He gave me his brother's address and we called on him, but had no opportunity of witnessing a display of his powers.

Meetings for conversation and discussion were being held by H.P.B. and myself at the houses of Lady Caithness and other friends, some of the results of which her ladyship has embodied in her work, "The Mystery of the Ages."

On the 5th of April, I left H. P. B. and took the train for London with Mohini M. Chatterji. As a serious dispute had grown up in the London Lodge between Mrs. Anna Kingsford, Mr. Edward Maitland and their party, on the one hand, and Mr. Sinnett and the rest of the members, on the other, about the superior value of the Indian teachings as compared with the Christo-Egyptian teachings which she was giving out, and as it lay with me to settle it or see the members divided into two camps, as it were, I had issued from Nice a circular to each registered member of the London Lodge, asking them to send me, separately, to Paris, in confidence, their views respectively on the situation. These letters I had brought with me to read in the train. I had just come to a passage in the letter of Bertram Keightley where he affirmed his entire confidence that the Masters would order all things well, when, from the roof of the railway carriage, above Mohini's head, a letter came fluttering down. It proved to be addressed to me and to be in the K. H. handwriting, giving me necessary advice for the treatment of the difficulty.* It was as if intended as a marked response to the loyal thought of the writer of the letter I was reading at the moment. I wish that everybody in the Society could realize how certain it is that those Great Brothers who are behind our work keep a vigilant eye upon all of us who with a pure heart and unselfish mind throw our energies into it. What more comforting than to know that our labors are not in vain nor our aspirations unheeded?

H. S. OLCOTT.

* This chapter being written in New Zealand, I cannot quote the contents, but my recollection is that its purport was as above stated.

INITIATION.

(Concluded from page 7.)

IN the general sense of a shifted course, life is full of Initiations. They are coincident with every decided act, every moral crisis, every new departure. Of course their importance varies with the importance of their nature and results. Some seem insignificant, some are obviously momentous. Yet the most momentous are often perceived to be so only as present situations show the initial change which induced those situations. I think that a very good illustration is in the connection of each sincere Theosophist with the Theosophical Society. No doubt in every case of genuine Theosophic interest there was long internal and perhaps external preparation for that point. It is the conviction of many thinkers that very strong devotion to Theosophy means that the doctrine has not now been first encountered, but that in an earlier incarnation, possibly in several, the great Truth had been accepted and become influential, the re-incarnating Ego thus being permeated with it and ready afresh to manifest it when the time was ripe. But even in the ordinary cases of ordinary interest, there must have been an antecedent preparation in this present life. The doctrinal inculcations during childhood did not satisfy when maturing thought detected their inadequacy or error; mind and heart and soul turned wearily from jejune creeds and forms, impatient for something which had at least a semblance of reason and a promise of sufficiency. Through long years of perceived or unperceived lack there was steadily framing an internal fitness for apprehension, congruity, welcome. Views of life had been broadening; vaguely sensing the poverty of that conception of existence which confined it to one experience of earth and made that experience to consist in business and matrimony and wealth, the soul had become percipient of an invisible world more opulent in satisfaction than any possible here; its tentacles had timidly gone out into the darkness for some sustenance as yet unfound. And so the interior Man was making ready for Theosophy.

A very trifling matter is often the introduction to Theosophy. Sometimes it is a chance word, a newspaper item, a paragraph in a novel; sometimes a stray leaflet or casually-met book; sometimes a work purposely sought in order to know what that may be of which the world now talks so much. A thought catches the attention and will not leave it, collateral ones are attracted, the subject opens up and has evident interest. Possibly some one doctrine is so obviously true that the mind seizes it at once, as has happened to many when Reincarnation or Karma is announced. There is a disposition to learn more. Very little more brings out the subject of the society, and as its purposes

are certainly good and no one is compromised as to opinion by membership, the thought of joining forms. Quickly or slowly that decision is reached, and the incipient Theosophist becomes a member of the Theosophical Society.

Now every real Society is an organization, not a mere aggregation of units but a living whole with a vitality as such. It draws vigor from the principles it embodies and the forces which lie behind it. This is especially true of the Theosophical Society because those principles concern the highest development of the highest creative products, and because the forces are not only the richest in Nature but are used by beings who have evolved under them and now manipulate them. For the object of this Society is to further the spiritual interests of men, and its instigators and protectors are the Masters of Wisdom. When, then, a sincere Theosophist enters the Society with the purpose of assisting it, he comes at once within the range of those currents of stimulus and help which flow from the central heart, shares the common life which the unity secures, has on his side the great purpose that led to the very organization of the body. It is not long before such a Theosophist feels these influences. His thought upon Theosophy enlarges, his interest in the Society swells, his care for it displaces his care for himself. A steady transformation of character goes on as he attempts to lead the life gain strength, and if he compares his status with what it was in prior time he perceives an advance, a change, a difference which no other fact can surpass in certainty. Tracing this to its inception, he finds that to be his entrance into the Society. Then was the date for what is now seen to have been a new birth in purpose, aim, endeavor. It was really an initiation.

There is in the Theosophical Society a class of members, undoubtedly a growing class, who are in the truest sense Theosophists, and through whose whole nature Theosophy is dominant. They seek evolvement because that is the purport and the law of life. As they become more familiar with its process, they understand that all goes on under the fostering care of beings further advanced, and that approach to these and to their status is a gradual matter, step after step uplifting. In other words, spiritual training is like intellectual training,—the less informed receive help from the more informed, and as a man reaches grade after grade of knowledge he takes his place among his peers not by favor or courtesy or compassion but by right. To each grade there may or may not be a conscious entrance, as in Colleges, although sometimes there is. The organized system reaches far down, embracing recognized members of as yet small attainment. To an earnest Theosophist it is not too much to hope that he may himself in time receive this recognition and be admitted to the first degree. Chelaship to such a Theosophist is a very real, a very just, aspiration. In Theosophical literature not very much is disclosed as to the extent of its requirements, though their nature is made tolerably plain, nothing being stated respecting the steps to be taken by the aspirant other

than the formation of purpose and the adherence to a life of purity and devotion. What is a candidate's interior development, what the measure of his merit and fitness, when and where and how recognition shall come,—these are questions resting solely with superiors who can read character and are responsible for action upon it. It has been repeatedly stated, however, upon authority, that at least seven years must pass after adoption of the purpose before any distinct acceptance of a candidate can be accorded. It is said that even then the acceptance may not be known to the person himself, he not learning it till long afterwards. All is an affair of Karmic administration, and of course the Karma of each man is his own.

There are not a few interesting questions which this matter of Occult training brings up. What is the nature and the degree of personal failings which prevent a candidate's full acceptance; how is he to learn the exact difficulties against which he is to make provision; to what extent is sincerity an offset to weakness or ignorance; is each person without exception to experience precisely those emotions which are described as coincident with the first step upon the path, notably a sense of appalling isolation and a sudden precipitation of old Karma, and, if lacking these, is he to infer his candidacy an illusion; is it or is it not a mistake to cultivate the desire for chelaship, in view of the danger from premature relations; are there any certain signs to indicate a provisional acceptance or even the registration of the wish; at any point is consciousness attested by some physical, objective proof to the outer senses? These are specimens of such queries. Many cannot be answered by any authority short of a representative of the Lodge itself, but there are certain general principles which are sufficient as to some, and a few distinct facts have been disclosed as to others.

First, it may be said, the administration of Law respecting admission to chelaship rests entirely on Karmic right. It is not merely that there is no element of favor from superiors, or of good-natured tolerance, or of yielding to importunity: it is not even a question as to direct act of officials. We are told in so many words that the system does not depend upon officials at all, except so far as they carry out the results which Karma, the inerrant Law, has of itself made clear. It is as if the candidate himself, though unknowingly, stood before a pair of scales and deposited therein the successive outcomes of his daily life. Sometimes evil will weight down a scale, sometimes good; the beam oscillates as one or the other weight predominates; but as in time the evil contributions lessen and the good increase, there comes a point when the weight of good so far exceeds the other, and the probability of continuance is so decided, that the right to trial has been attained. The recording eye perceives that the descending beam has reached that point, and, not at all from its own preference but from conformity to the Law, concedes the trial. It is of no small advantage to a candidate that the decision of his case turns upon no question of sentiment or influence, but solely upon his own fitness at the time. If he has not been

accepted, it is because he is not really ready; admission before readiness would be a cruelty because ensuring failure. If even he is accepted and does not know it, this too must be because of some lack of fitness for the knowledge; and here again must come postponement till the fitness has been acquired. Whatever, in short, is the status of any man in relation to the Lodge, that status is the expression of his own qualification at the time. As the qualification heightens, the status automatically shifts.

Second, it may be said, occult processes work through natural ones up to the point of their exhaustion. What I mean is this: as in the ordinary operation of physical and social and governmental matters ordinary forces are ample, and only when things exceed their range do extraordinary and exceptional forces manifest, so in the world of the Occult. The conditions of general human life do not merely provide the main tests and training of an aspiring soul, they are equally available for much of the preliminary teaching which such a soul requires. Let us suppose, for instance, that a sincere Theosophist is actually on the upward path and Karmically entitled to guidance as to specific duty and as to the particular lesson to be learned in the existing incarnation. It might perhaps be supposed that a Master was to appear and communicate this, or that a palpable message from an unseen guru was to be so given that doubt would be impossible. But why should this exceptional step be necessary? Why may it not be that Karma has itself furnished the domestic and individual circumstances which both suggest the teaching and provide the means to utilize it; and why may it not be that Karma leads to the perusal of a book, a conversation with an older Theosophist, a suggestive experience, which wakens up perception of the lesson and the environing faculties for appropriating it? No doubt these means are at times inadequate: the soul may have deeper needs and a larger right to have them met: then surely some special and stronger help is vouchsafed. Possibly an unsuspected disciple is strangely revealed in a person known casually or at a distance, and what is virtually, perhaps really, a message comes to cheer and aid. There is no necessity for an astral form or a precipitated letter: quiet, unobtrusive, unknown students and servants of Masters are about us in the world, and at times may receive a commission to give feeblers ones a hand. That commission need not be an audible voice or a written order; it may be a thought-impression, no miracle or marvel, nothing but a natural process, none the less natural because the one acting is unseen. The Theosophist who expects phenomena along the course of his evolution will probably be surprised at the simplicity and naturalness of its steps.

Third, it may be said, development according to the Esoteric Philosophy is quite a rational affair, analogous in principle to much that we know of development elsewhere. It is not fictitious or arbitrary, it is not one-sided, it does not rest on fanciful prescriptions or contemplate unpractical obligations. Its purport, of course, is the bringing

to fulness all that is best in a man, best in intelligence, rational power, sentiment, affection, conscience, will, judgment; and it must itself, as a system, satisfy each of these faculties at every stage of their progression. Anything fantastic or unsound would be repugnant to reason and right sense. Moreover, the various faculties are expected to develop to some extent in unison. "Nothing is stronger than its weakest part," and a chela, however advanced in intellect, would be very unstable if his temper was bad, or if he was addicted to untruthfulness, or if his will was weak. Unless a character is reasonably consistent, it will be as unreliable in Occultism as in life. Still further, evolution in every part is gradual. No tree bears its fruit in a day: no man comes to perfection in an incarnation. Failings are corrected but slowly and after many a relapse; strength is gained but by degrees and through many a failure. In Occultism there is no expectation that a chela will prove faultless or never slip. A relative perfection may be demanded of Masters, certainly not of those who are but entering the course whereof Mastership is the goal. Hence the existence of an evil in character or a misconduct in life would not annul chelaship or even disprove it, so long as there was sincere effort to amend and overcome. It is not weakness which disqualifies, but indifference.

I said that some few distinct facts have been disclosed as to the conditions preceding initiation. We are told, for instance, that the main test of a candidate's progress is the degree in which he succeeds in effacing that selfish element which is so large a factor in ordinary character and so deforms humanity. In truth, the eradication of this may be considered the very essence of real Occultism. Its manifestations are so numerous that every man has very ample opportunity for practice in correction, and the most efficient practice of all is the constant dwelling upon others instead of self, the displacing of personal interest by interest in fellows. Hence the first prescription given is unselfish effort for the benefit of other men. We are told, too, that there are only two faults which are absolute bars to Occult advance, and this because they destroy the fundamental conditions to it in the soul. We are further told that sincere aspirants cannot be more anxious for admittance than are the Guardians of the Mysteries to admit them, so that they may always be sure that when they are themselves ready the Guardians will be ready too. These three facts, then, give respectively a direction, a warning, and an encouragement.

Evidently very little could be said or has been said as to Initiation itself. There is, however, one significant statement made in *Zanoni* and affirmed by an advanced Chela, viz., that the first Initiation is always given in sleep. This does not seem strange when we realize that our higher nature is so largely clouded during our waking hours, and that it must function best when released from the hamperings of the flesh. There is nothing improbable in the supposition that a soul, ripened through daily habit for a distinct advance, should make it when free from bodily interruptions, and that on a plane of consciousness above

that in this world of sense should come an experience more rich and copious than any possible on our daily plane. Its not being remembered after waking is no objection; for we cannot pretend to say what may or may not go on during hours when we are in slumber, and if other experiences may occur without remembrance, why not this? Moreover, one department of Occult training is gradual acquaintance with the laws and processes of the state of the Ego when the body is asleep, and it is quite possible that as this is acquired a knowledge of the Initiation may be recovered. Meantime the effects of the Initiation, all that makes it valuable in closer touch with Masters, larger help in self-improvement, magnetic influence on thought and effort, would go on.

One fact disclosed as to Mastership is that no one can become a Master in fewer than seven incarnations. Probably the average number is far greater. It is also necessary to remember that there may be, indeed are, temporary failures and retrogressions even when the upward path has been traversed far. An Initiate may make mistakes which require reparation, may have not so far overcome temperamental peculiarities as to be secure against their workings, and so have to undergo one or more incarnations for relatively humble purposes. Hence occur cases of what is known as "obscuration," a genuine member of the Lodge being temporarily put back for needed corrections, his actual status being veiled even from himself. It is by no means impossible that some of the best members of the Theosophical Society may be of this class, and that we may ourselves have known them well on our mutual plane of daily life, they and we ignorant of the steps they had actually taken in earlier incarnations, the minor Initiations which had made them real, if inferior, Brothers in the Hierarchy.

And yet, after all, these questions and speculations, however attractive or interesting, are of little practical value. Mystery must envelop the whole matter of entrance into and experience within the Lodge until we in the course of our long evolution shall have so become fit for that association that the title to it shall be ours of right. Then shall we know even as also we are known. In the years now passing, years equipped by Karma with exactly the contents suited to our individual necessities, is the opportunity for the self-culture which is the prelude to initiation. Rather may it be said that each duty performed, each weakness overcome, each struggle successful, is a minor initiation, opening a better path, a richer endeavour, a firmer assurance. For these no Lodge, no Master is required; no imposing accessories, no solemn vows, no conferring of mystic light. We initiate ourselves. Our own resolve—assisted, it is true, by whatever aid we deserve and ask—carries us over the barriers to the new way and gives us an impetus along it. Self-reliance braces to endure the trials which are in every home and every office and every task, trials which are not artificial inventions for a specific end but the natural disciplines that make life the training-school it is. Thus we stand or fall. Not a day but has its initiations,

not an hour but finds us initiating our own souls. We need not look to Tibet for a function which has place in America; we need not expect a Master when the present duty is in our own hands. If we seek for signs, we can find them, in our environment; if for instruction, in our literature; if for assistance, in our Higher Self; if for encouragement, in our growth of character. These duly used, the inner fitness ripens for that larger unfoldment which shall come when the time and the candidate alike are ready, when many a veil shall be swept away and visions of transcendent light and truth thrill the enraptured soul. Then indeed will the sense of Brotherhood well up with new significance and power, for the elder Brothers of Humanity will be revealed as comrades, and in their sympathy, their unity, and their mission, the just-welcomed Initiate will see the earnest of an enfranchised race and a regenerated world.

ALEXANDER FULLERTON.

FREETHOUGHT.

PERSONAL freedom, freedom of speech, freedom of thought—man's greatest prerogative in the three greatest planes of action. Man ever was free to think, from the nature of things, and the claims of some to say, "thus shall you think, this is true and that false," touches a man's most inalienable right and limits his grandest attribute. "I think, therefore I am." What man thinks is what he is. And therefore all the grandest minds of history have been freethinkers, and most of them have been martyred for it. Christ was a freethinker and boldly expressed his thought. He thought differently from the accepted standard and differed from the authoritative priestly line of thought, and he died for it. Then his self-styled followers fixed the limit to man's thoughts and all who then differed from the church's teachings died for it. In the name of "peace that passeth understanding" and "good will to men" Torquemada burned and tortured men by the thousand. Protestants then became the exponents of freethought, and again as soon as they had the power, forbade to man the right of thinking differently from them. All the finest minds of the middle ages were murdered or suppressed by the exponents of a misunderstood charity, and the "Dark Ages" of Europe are the ages of intolerance and bigotry. Then in this last century, with the birth of political liberty has burst a dawn of true liberty of thought. Man can think, speak, publish, but not injure. Freedom, ah yes, but beware; already is dogma and limitation hedging the thinker around and about. A quarter of a century since, a freethinker was almost what the name denotes. The cause of Freethought was the cause of all men who had the brains to think. Now the term freethinker is used to denote a man of an especially narrow line of thought. A Freethinker now, according to the journals of that name, is limited to hatred of scriptures, disbelief in a God, denial of a soul, aversion to scientific investigation of invisible nature, and a one-sided

development of man's innate attributes. Intellect is a grand and important adjunct of man's mental outfit, but it is not his only faculty. To develop it only, and fail to admit of, or to investigate the possibility of other attributes is not only narrow, it is suicidal. If a man is free to think as his mind develops ideas, and is free to express them, all ideas deserve equal consideration. And to maintain that the man who can not conceive of a God is superior to one who does, is dogmatic; it is the beginning of a belief in infallibility, and I would as soon believe the Pope infallible as any atheist, be he ever so intellectual. The true dictum of a freethinker should be—think, and I will help you maintain the right to think. To deny to all but Atheists and poor undecided agnostics the noble title of Freethinker is bigotry. To call yourself a truth-seeker and deny, without investigation, the existence of a higher principle in man than intellect, is a misnomer. In view of this usurpation of the name of Freedom and its pollution with narrowing dogma and bigotry, it is time for all men who love liberty, standing firm and calm with broad and open minds in search of the truth, and who wish to investigate in this spirit all sides of nature, to stand together firm in upholding their natural rights.

FREETHINKER, (F. T. S.)

THE DOUKHOBORS OF THE RUSSIAN CAUCASUS.

THE following account of the above interesting people, and their present sufferings for their unflinching adherence to their principles, is compiled from an account which has been obtained with great difficulty by an English Philanthropist, who is endeavouring to relieve their dire necessities, and ameliorate their sufferings under the combined power of an offended and irritated priesthood, and the iron hand of a despotic Government. The account has been received from eye witnesses and carefully verified.

We could wish that the brief statements regarding their religious beliefs had been given with a little more detail, but sufficient is said to raise a deep interest in them, especially to the theosophical student. Here are a people of considerable numbers, in an isolated corner of the world, who have solved the theological and social problems, and established themselves on the bed-rock of pure truth, in its simplest, yet all-sufficient form.

The name which they have adopted, '*Doukhobors*,' *spiritual wrestlers*, lifts the veil, and gives us a view of the pathway by which they have attained to such pre-eminent purity of religious belief, life and character, as is indicated in the following narrative:*

* NOTE SCOTT-ELLIOT'S ATLANTIS.

Ours a modern study.

The present number of Anglo-Saxon, Russian, German and French.

Calculation of their numbers at present ratio of increase.

The two first named—the chief world-empires at close of 20th Century.

Their present youth and vitality as world-powers.

After referring to the fact that the Russian Government takes elaborate precautions to suppress the facts regarding any who fall under their censure for any cause, the writer proceeds:

"We feel sure that a knowledge of their real intentions, conduct and sufferings, will evoke in the reader those feelings of sympathy and compassion which are so dear to men who sacrifice themselves for the sake of what they hold to be the truth."

Of the whole 20,000 so-called Doukhobors living in the Caucasus, 12,000 men are, and have been for the past two years, suffering the most cruel persecution. More than 4,000 of them, deprived of the possibility of supplying themselves with the most elementary necessities of life, are suffering from cold, hunger, diseases of all kinds, and general exhaustion. Many have already died, others are dying at the present moment, and they are all in danger of being exterminated if the persecution is not stopped. These people are persecuted because their religious convictions do not allow them to fulfil the demands of the Government, which are, directly and indirectly, connected with the slaughter of their fellow-men.

Their belief is, that to man has been given the possibility of perceiving in his own soul the Voice of the indwelling God, to whom he owes obedience more than to the dictates of his personal desire, or to the external demands of others which clash with this Voice. This Inner Voice, in the conception of the Doukhobors, is simply Love, which should primarily be directed towards God, and be expressed in doing His will; and, secondly, to man, and be expressed chiefly in abstaining from all that is opposed to their well being—for instance, from irritation, anger, fighting, murder, war, military service, and every form of violence.

"The Spirit of God lives in us and gives us life," writes one of them in reply to our question as to what they meant by "the Book of Life" (what a luminous idea—Man a living Record, a book of life of the Deity). He who is pure in body and in his acts, meek and humble, never disputes with anyone, never contradicts anyone, follows after good, and withdraws himself from evil deeds, who loves the Lord his God, with all his heart, with all his soul, and with all his mind, and also loves his neighbour, and all who surround him, as himself; in a word, he who does not harm any living thing on earth, but fulfils the laws of God, and has a conscience pure and unspotted—such a man has "the Book of Life." The Deity, according to the Doukhobors, dwells in the soul of man; and there, consequently, is the real Temple of God. Temples built with hands, ceremonies, and sacra-

Contrast their locale on the planet, the one extended—on every continent, in every ocean—the other concentrated.

Contrast their present political and Social development—one democratic-monarchic the other autocratic and bureaucratic. Anglo-Saxon two centuries in advance. Glance at present political, social and religious movements in Russia.

The Nihilists, the Stundists—the dissenting Church of Russia. Tolstoi and his propaganda.

The Doukhobors; explain Tolstoi-ism.

ments they altogether reject. "God," they say, "is Spirit, and it is in spirit that we must bow down and pray." The religion of the Doukhobors is purely spiritual, and they willingly call themselves not only Christians, but also, "Doukhobors," taking this name as meaning that they live by the Spirit (doukh), and in the Spirit wrestle (boryatsya) with evil.

The attitude of the Doukhobors to the Government and the authorities is expressed by the following words of theirs: "We remember that it is said, 'Render unto God that which is God's and to Caesar that which is Caesar's,' and we do not oppose the authorities if they demand from us that which is not forbidden by God: but that which is God's we cannot give up. We are ready to lay down our life for any man, and would lay it down for the Tsar if we saw him in distress; if, for instance, he were drowning, or people were killing him, or he were badly off in some other way, we are ready to lay down our lives for him as well as for any other man. Only we will not kill people for any one, the right way to defend people from their foes is not with arms, but with words of truth. Truth should be spoken straight to people's faces, and then they will be ashamed to do evil deeds. It is a fearful sin to lift one's hand against a brother man. It is sad to kill even a little bird."

"One would think that so bright a movement as that of the Doukhobors would evoke not enmity and persecution, but rather the most loving sympathy. The Doukhobors have actually founded a Society which to us still remains an unattainable ideal. Among them there were and are no beggars, such as swarm in our towns; no thieves or murderers, such as fill our prisons; no police, without whom we have not learnt to do; no army to deprave men and waste their substance. While civilised Europe unceasingly increases its military forces, these people destroy their weapons, and create a brotherhood founded not on the force of arms, but on the power of love, which does not permit of violence to any man."

"Equally ideal is the type of man developed among the Doukhobors. Physically they are remarkably tall, strong, handsome, and healthy, presenting a marked contrast to what we see in our modern civilised society. They have abandoned the use of wine, tobacco and animal food. Spiritually, the Doukhobors have evolved such moral strength as we vainly seek among the representatives of contemporary civilisation, and such as has only been instanced among some of the early Christians and ancient philosophers.* They have risen to that high state of moral excellence wherein man harms no one, uses violence to no man, and in all things is guided by love alone. Throughout their persecutions they show no revengeful spirit, but, on the contrary, gently say to their tormentors, 'The Lord forgive you'; and instead of murmuring, give thanks, for being worthy to share the sufferings of the Christ."

* Of course the writer has Western peoples only, in view.

Such is the succinct and descriptive account given by the unknown philanthropist who is visiting this persecuted people in order to assist in ministering to them in their present dire distress. The statement is equally remarkable for what it relates, and for what is not found in it. There is no allusion whatever to dogmatic theology of any shade, either of the Greek or Protestant Churches. There is no worship of the Virgin or Saints; no vicarious atonement; no help or salvation through the imputed merits of an external saviour. The conception of Deity is substantially the same at that of the 'Oversoul' of Emerson and the 'Higher Self' of Theosophy. Salvation consists in the subordination of the 'lower nature' to the 'Higher,' and to this end the complete control of the appetites and passions is taken in hand with a vigour of purpose, and a measure of success, very far in advance of any outward association of men with which we are acquainted in the present age. It is only by 'the few' and in isolated cases that the above high level is reached.

We will now give in a few further extracts, a brief resume of what our respected 'Friend' has to say on the history and present distressful condition of the Doukhobors. Many interesting details are omitted in order to economise space.

"The Doukhobors first made their appearance about the middle of the last century and were subjected to various forms of persecution by the Government because their consciences forbade their complying with some demands of the authorities, especially the demand to serve in the army. Their sufferings and persecutions continued, chiefly at the instance of the ecclesiastics of the Greek Church, down to the days of Alexander I., who, distrusting the reports and libels against them, appointed a special Commission to investigate the movement; and when the Commission, after careful investigation, reported that the Doukhobors were neither rebels nor political criminals, but peaceable, honest, sober and good people, he issued more than one U decree defending them from the fanaticism of the priests and from persecution at the hands of the local administrators; and in contradiction to the demands of the Archbishop Job, of Ekaterinoslaff, demanded their banishment, and that vigorous measures should be taken for the destruction, in his own words, of "so harmful, offensive to God, and soul-destroying a heresy." Alexander I., in his Ukase of December, 1816, addressed to the Military Governor of Kherson, wrote:—"Is it seemly for an enlightened Christian Government to turn persecutors back to the bosom of the Church by cruel and harsh measures, tortures, banishments and so forth? The teaching of the Saviour of the world, who came on earth to seek and save those who were lost, can be instilled by violence and executions, and cannot minister to the extinction of those it is desired to recall to the way of truth. The belief is instilled by the grace of the Lord, through persuasion, teaching, mildness, and good examples. Cruelty convinces no one, but rather hardens them. All the rigorous measures which were exacted on the Doukhobors during the thirty years preceding the year 180

far from destroying that sect, more and more increased the number of its followers. All these circumstances show clearly enough that it is now meet not to consider any project for the fresh banishment of these people, but rather to think of defending them from all excessive exactions on account of their difference of opinion in matters of salvation and conscience, with reference to which neither compulsion nor oppression can ever have any part."

Such was the policy of this enlightened and humane sovereign. And the same Alexander I., decreed that the Doukhobors should be allowed to return from banishment and from prison, and granted them permission to emigrate from various parts of Russia to the "Molotchni-ya Vodi," in the Tavrichiski Government. But when in the reign of Nicholas I., the enemies of the Doukhobors renewed their calumnies and denunciations, the Emperor believed them, and by his orders, in the forties, they were torn from their homes and settlements, and moved, as criminals, to the "Wet Mountains" in the Caucasus.

The Government had two objects in view; *first*, that here in the vicinity of Turkey and Persia, surrounded by warlike tribes, who at that time had not been subdued, and who continually committed raids on the Russian Settlements, they would not be able to maintain their principle of not resisting evil by violence; and that in any case, the damp and unfavourable climate and the extremely unproductive soil of the locality assigned to them would prevent their increasing in numbers or again collecting wealth. But these expectations were not realised. For, on the contrary, by their peaceful, honest, temperate and industrious life, the Doukhobors earned the general respect not only of their Russian neighbours and of the Circassian Mountaineers, but even of the representatives of the military and civil power, with whom they were in excellent repute. Notwithstanding the exceptionally unfavourable conditions in which their colony was situated, they, to the astonishment of every one, began to flourish; and their numbers, after a time, increased so largely that they were crowded for room, and the surplus population emigrated, partly to the recently acquired district of Kars.

And now followed, under the influence of this exceptional prosperity, a brief period of Spiritual decadence. Having grown rich, the fate befell them which usually befalls people who try to serve two Masters: they degenerated morally. Influenced by avarice, they began to go to law in the Government Courts; in order not to be interfered with, they bribed the local authorities, who, in the Caucasus, are almost all venal: for the maintenance of external order they appointed leaders amongst themselves, who inflicted punishments by force, and having lost their manly firmness, they began to enter the military service, when, in the reign of Alexander III., this was demanded of them. They began also to smoke, to drink, and to keep arms for the defence of their riches. But although they temporarily, in external life, renounced the demands of their faith, yet in their inner (Higher) consciousness they never abandoned their fundamental principles; and consequently, as soon as events

disturbed their material well-being, the religious Spirit which had guided their fathers re-awoke within them."

The writer of this interesting narrative now proceeds to briefly narrate the circumstances by which, about nine years since, a revival of the religious consciousness commenced among them, resulting, in obedience to its demands, in the practical carrying out of their convictions by returning to their former modes of life and action. Through proceedings among themselves before the local tribunals in regard to some communal property, a gross injustice was perpetrated, which affected 15,000 of their number, leaving the remaining 5,000 in possession of the property in question. We will now give a few further extracts. The writer proceeds:—

"Following on this, their leader, Verigin, was banished to the extreme north, and his nearest friends suffered a similar exile. But the evident injustice of this persecution produced the most beneficial results on Verigin, his friends and the large party" of the Doukhobors. The spiritual revival was expressed in this, that the greater part of them, 12,000 people, resolved to return to their former rules of life; they decided again to avoid slaughter and violence, and therefore ceased to go to law, to take part in military service, in courts of law, in administrative service, or to defend themselves with arms against robbers. They also abandoned the use of wine, tobacco, and meat. In confirmation of the sincerity of their decision not to use violence even in self-defence, the Doukhobors of the "large" party, in the summer of 1895, burnt all the weapons which (like all the population of the Caucasus) they possessed; and those serving in the army refused to continue their service. The weapons, which, being their private property, were absolutely at their own disposal, they agreed to burn, simultaneously, on the night between the 28th and 29th of June; and setting out to the appointed spots, singing psalms, they accomplished their intention. This burning of arms was carried out at the same time in three different places: in the Tiflis Government, in the Elisavetpol Government, and in the Kars District. In the two latter places it was accomplished unobserved and without impediment. But in the Tiflis Government it invoked an almost incredibly savage and brutal abuse of authority on the part of the local administration The local authorities, without troubling themselves to verify the accusation (of insurrection), sent Cossack troops to quell the imaginary "riot." The Cossacks only reached the meeting place of the Doukhobors towards morning, when the pile on which the arms had been burnt was nearly consumed; and (presumably in obedience to orders) they attacked with their whips, these men and women who had voluntarily disarmed themselves, and were singing hymns. The Cossacks rode them down and beat them most inhumanly.

This lashing and beating of defenceless people, which was represented to the authorities and by the authorities as the quelling of an "insurrection," was followed by a whole series of persecutions of all the

Doukhobors of the "large" party. Troops were called for, to go into the District, and, by order of the Governor, they first flogged the Doukhobors, and afterwards were quartered in their villages, where, as is usual in such cases, they miscondacted themselves in all ways, robbing the inhabitants and outraging and even violating women. Then more than 4,000 were torn from their well-ordered homes and splendidly-cultivated land, and, after being obliged to sell off their property for a trifle, were exiled into four other Districts of the Tiflis Government, into Tartar and Georgian villages, two or three families into a place, there to gain their living as best they could without a roof over their heads. Many others were imprisoned for refusing military service....

The present condition of the Doukhobors, is this: The prominent men considered to be their leaders—though their only and true Leader, as they themselves say, is the *Spirit of God in Man*—these men, entitled leaders, have been banished to the extreme north of Russia, and languish there in wretched exile, under the constant supervision of the police, who confiscate all letters sent to them or by them. More than 300 men, for refusing military service, are imprisoned with thieves and murderers, and subjected to all the horrors of Russian frontier prisons. About forty men are wasting away, being slowly done to death in disciplinary battalions, where they suffer fearful tortures.... their remaining number are still dispersed, and are suffering fearful and continually increasing privations."

After entering into other details, the writer concludes as follows:—

"Being unwilling to entertain the thought that the Russian Government consciously aims at ridding itself of these people, by depriving them absolutely of all means of subsistence, we anticipate that it will itself soon see the necessity of letting them return to conditions of life in which they will again be able to obtain their living by the agricultural labour to which they are accustomed. We decline to believe the rumours which have lately been circulated, that these people are to be exiled to the north of Siberia. For, agriculture being impossible in those regions, the inhabitants live chiefly on meat and fish, and since the Doukhobors strictly abstain on religious grounds from such food, exiling them to those parts would be tantamount to condemning them to death by starvation."

In reviewing the various peeps we get into the inner life of the Doukhobors which are to be found in the above narrative, many thoughts present themselves to us regarding them; they must have behind and beyond what we read of them, an illumination, a perception, an intuitive hold of the realities of spiritual knowledge. The roots of the "Tree of Life" must have sunk into good soil to show such fruit. Have we not in these people the embryos of a new type of character, and of the development of a purer form of Christianity? Have those who are guiding the spiritual and racial evolution selected the mountains and valleys of the Caucasus as a favourable arena for cherishing and cultivating the tender plants destined to so high an end? The good

seed of pure thought which has already resulted in forming so high a purpose, with such far-reaching practical results must, we believe, bear further fruit, watered, as it is being, with the tears and blood of these patient and truly noble sufferers.

W. A. MAYERS.

MORE ABOUT THE "SPIRIT WRESTLERS."

[As supplementary to, and in corroboration of the foregoing, the following from the *Herald of the Golden Order*, Exeter, England, is of interest.—Ed.]

TRUE CHRISTIANS.

A letter received from the small body of Christians known in Russia as "Spirit Wrestlers," imprisoned in the Lower Prison, Tiflis for giving back their cards of enlistment and refusing to serve in the army, has been sent us by Mr. J. Theodore Harris, B. A., Hon. Sec. of the Brotherhood House, Croydon. As it records a courageous protest against the Military Juggernaut, made at the cost of personal and heroic sacrifice, we place extracts from it before our readers and feel sure it will evoke their sympathy with these brethren who are suffering for the sake of Righteousness.

"In the past we lived not as Christians should, and led somewhat luxurious existence; we fed on fleshmeat, and paid men to be soldiers in our place. At that time the Government respected us, but as soon as we decided to live as Christians they began to persecute us, and put us in prison, solely because we told them 'In every separate being there is life, and that life is from God, and therefore God is in man. To deprive a man of life is what we must not do in any case.'

"When we were sent for to the Police Procurator's office at Kars, the first question was:—

'What are you?'

'We are Christians.'

'What sort of Christians,—Turkish, Persian or Kurdish?'

'He who believes in Christ is a Christian.'

'Whose subjects are you, the Turkish Sultan's or the Emperor of Russia's?'

'As a matter of form we pay tribute to the Czar of Russia, but we are the subjects of Jesus Christ.'

'And on whose land do you live?'

'We live on God's earth.'

'And whom do you obey?'

'We obey Him on Whose land we live.'

'As you live on God's earth and obey Him, I suppose you do not acknowledge the Emperor?'

'We do not take the Emperor's title from him; as he has been Emperor in the past, so let him be in the future. But God created the earth and all that live on the earth.'

'Then as you do not refuse to recognize the Emperor, why do you renounce your duties as soldiers?'

'It is not in our power to do our duty as soldiers, because we are Christians, and a Christian ought not to do violence to his enemies, but to give full liberty to every living being, and not kill his brother. We who are Christians cannot kill anybody under any circumstances, because we consider a man the living temple of God.'

'Yes, it is sinful to kill a man without cause, but what harm is there in killing him in war, when the enemy is coming to plunder us? We are bound to defend ourselves against our enemies, so that they may not plunder us.'

'Yes it is true that it is necessary to defend ourselves against our enemies, that the enemy may not be able to enter into a man and implant evil in him. But we believe that God is our defence and protector.'

'Well, you trust in God, but we will put you in prison, then we shall see whether God will save you. That is what you get for taking such nonsense into your head as to refuse to serve the Emperor.'

"After reaching Tiflis and undergoing a similar questioning, one of the officers remarked, 'Yes brothers, that is the way of God, but few choose to walk in it.' *May God help you to hold fast to it*, and not let you wander from it. But mind you, don't talk my soldiers over to think as you do."

During the winter over 4,000 men, women and children, driven from their prosperous homes, and almost without resource, have been left to live or die. They have been crowded together under the worst conditions, and have experienced the most extreme destitution. Roughly speaking 1,000 of these have died of their misery; a large number are suffering from frightful diseases. Only one in a hundred is able to work. Many of them are afflicted with a disease in the eyes, which eventually destroys the sight.

What can be done? Those who are now moving to help them see three courses:—

1.—An appeal to the Russian Government to mitigate, if not to cease the persecution, and give permission to the Spirit Wrestlers to emigrate from the Caucasus.

2.—The gathering and forwarding of funds for immediate relief. A group of 20 persons can be supported on £4 a month. Relief sent at once may save lives which will otherwise end.

3.—The emigration of as many as possible to other countries, . . . where they may find either permanent or temporary settlement. A few hundred pounds would set such a plan on foot.

A book is shortly to be published by the Brotherhood Publishing Co., Croydon, containing a fuller and more detailed account than has hitherto appeared in print, of this interesting people, and those who wish for information, or who desire to send pecuniary help should communicate with our correspondent.

TRUTH—THE BASIS OF KNOWLEDGE.

(Concluded from page 24.)

HOW are we to begin to sow the seeds of truth? Ah, there is the greatest difficulty. There is such a variety of types, of surroundings and of hereditary moral and mental qualities and home influences that, at best, only a general sketch can be made and the rest left to that most potent combination of nature's forces, a mother's love and a father's care.

The first necessity is a plan of campaign on the part of the parent; a line of consecutive and consistent action and rules of conduct thought out and adhered to. These need not be too detailed and strict, nor should they relax. They should embody the parents' own ideals of conduct, as much as possible, so as to teach by example as well as precept. The great rule, the only absolutely necessary principle, is consistency. Erratic and fitful conduct, alternating laxity and strictness, will annihilate even good inborn qualities and lead to a most unhappy and unbalanced life. This line of conduct should begin early, and should be enforced with composure and dignity, for in its early life the unformed mind is most sensitive to thought-transference and the state of mind of those around. Never let a child form a habit which will necessarily have to be broken later in life. Check, always, a tendency to rebel against necessary laws already formed, and thus when the child can act and walk around and begin to talk, it will already be a respecter of the rights and property of others to some extent. The great secret is, to maintain love and confidence, on the part of the child, in the good intentions of its parents. Too often a boy grows up with a downright hate and enmity towards his father, which he later transfers to all grown people. In fact, distrust of their elders is the attitude of most boys in our schools. How few boys do you see who make confidants and chums of their parents or teachers, between the ages of eight and eighteen; very few indeed. Why is this disgraceful state of affairs. It is because the parents have failed to do their duty. Sometimes by unjust and over-severe punishment, by laughing at or giving wrong answers to their questions, and lastly, but not least, by maintaining an attitude of false dignity, false superiority. Fatuous vanity! Hoping to have the child looking up to him as a paragon of virtue and the repository of all knowledge, the child finally sees through this and the object attained is the reverse of the object sought. Don't punish a child for what you do yourself, don't act the hypocrite and punish him for dissembling. Call his attention to the fact that you are still strug-

gling and that he must struggle as well, and may perhaps excel his own father, and his love and confidence will not turn to contempt. On the contrary his love will reach out to all struggling humanity. His sympathy will broaden and he will have a better idea of his fellow man. In this attitude of love, trust and *camaraderie*, let us sort over the subjects which form the basis of the thousand and one, often seemingly ridiculous, questions which children ask. Let us see if we can lead them to the foot of the tree of knowledge without first having built a thorny hedge of nescience round it. One of the saddest things one can think of is the load of tares sown for a future harvest by this wilful perversion of truth, leading the little mind with a feeling of unutterable chaos without one gleam of light, and this at the most impressionable age, when the results cannot be effaced even by years of correct schooling. Children are, as a rule, sensitive and often clairvoyant: some of their earliest questions are regarding these unseen, "invisible helpers" as Mr. Leadbeater so beautifully describes them—the guardian angels, the good and evil elementals, which all religious people believe in and which Theosophists understand and see so plainly. Why not tell our babies of them, give them an idea of an ever present, beneficent power, and later teach them of the evil thoughts which will drive the good away and bring the elementals of hate and destruction. Tell them of the fact of their mothers' good thoughts always being present, to keep evil away. Teach by example and precept, kindness to all creatures and the good that one thereby receives in the growth of the soul. The child may not yet understand the separation of its body and soul, but why leave that for a later teaching with perhaps an erroneous idea entering meanwhile. Show that by kindness done to others it leaves a place open for some future kindness to be done to it. Never hurry a child; never teach it accomplishments to show off before strangers; leave it to ask questions and ask to be taught. Speak to it as a sensible being, use correct language and it will learn correct language. Teach it as early as possible, in some simple way, to regulate its own action and if possible let it see that there is always a right way and a wrong way of doing things, an easy way and a hard way, a harmony and a discord. And show that happiness, harmony and truth are all related and on the side of obedience, and that disobedience and falsehood, bring unhappiness and punishment of some sort. In this way a child gradually sees and realizes the correlation of cause and effect. And here in its third or fourth year may be laid the foundation of self-control in eating and other desires, which will lead to a self controlled, chaste and forcible manhood. Now is the time to lay the foundation-stone for that great and vital question of sex, ignorance of which is the cause of more misery and sorrow than any other. Show the child the growth of the flower from the bud, the seed from the flower. Tell it of the use and design of the pollen and the pistil, and if the direct questions come, tell the child it will find out when it is older. That will satisfy it, and when it learns the true relations of father and mother, or is

told when eight or nine years old, it will take it all in, as cold scientific facts, and when, among school mates, the subject comes up, its superior knowledge will lead to a sensible and dispassionate statement of fact. It is only the child who is partly ignorant and has a glimpse of the truth through an immodest attempt to conceal it, that harms itself and others through its ignorance and unsatisfied curiosity. The child who knows and has before it an ideal of perfect manhood and has been taught the true modesty, the naturalness of it, goes through life unscathed by the fires of lust and the temptations of city life.

This question of an ideal, the having of a definite aim, the aspiration to something higher than what we are, is of great importance. For the law of spiritual growth is that of endeavor. You can always be what you wish to be. Not on this evanescent physical plane only, but morally and spiritually. The earlier one realises the possibility of governing all by just governing himself, the better for the future.

This is the key to all spiritual advancement. The sage, the saint, the adept, all must have learnt self-control before they could rise above the common level of mankind. Do not tolerate a lower ideal than that of the great Teachers. That of Christ who, but yesterday in the world's history, walked and talked among us, is the one nearest at hand. Who, among Christians, ever hopes to attain His perfection? Few indeed, yet that is the aim and idea of his whole teachings. Many Theosophists are truly striving towards that perfection, and though the path is steep and slippery are bravely keeping on. Christ taught the existence of the narrow Path, but Christianity has veiled the goal at the summit, in fogs of doctrine, and opened the side door of Vicarious Atonement. The Path is still there, and many true Christians no doubt are following it in true unselfishness and benevolence. Hold up the ideal, the perfection to be attained is Christ. Keep alive the child's reverence and devotion. Keep alive the promise of hope and the final success in spite of occasional failure. Tell him in faith and confidence, that though he does not now understand, he will eventually know that every effort adds to his strength of character. Watch the children in their play and quietly commend a generous deed, not because it pleased you but because it did the child good. Try and turn every actual occurrence to point a truth and avoid as much as possible imaginary occurrences. I take it for granted that the parent, Theosophist or Christian, is striving on the Path. Let the child know that you are striving as well. Take encouragement from his action, show him that his good deeds, good and kindly thoughts and intentions are helpful to you, and as a child loves nothing better than helping others he will enjoy his struggles. Never lose hope. Every Theosophist knows and Christians believe that no good action is wasted, and that the ultimate success is certain. Nature is slow, and the evolution of a child's brain is slow; patience will amply crown every effort. Don't be in a hurry with your own development, much less with that of the child. Many will be the vain repetitions, many the annoying mistakes.

At last you will have a thoughtful, composed, truthful child, eager to help and a joy to live with. If these first years are well managed the parent will be well up on the Path himself in self-control, forbearance, patience, and the child happy, generous, active, self-reliant, cautious, ready to face the higher trials of life well armed.

The child is now reaching the point at which it takes up the responsibility of its own conscience. From now on, he can choose for himself between right and wrong and must take the consequences of his own action. He is now the sower for his own future harvest, and it is well that he, in his sixth, seventh and eighth years learns to see the difference between his own fault and the fault of others. Conscience is his higher self, it is the subjective memory of his previous mistakes, his previous state; theosophically it is the accumulated experience of previous earth-lives. Be what it may it is the guide of the soul. To this higher guidance the child must be taught to look, from infancy; but now the idea should be explained to him as far as our knowledge goes. For lack of better explanation the soul may be said to be the memory. This agrees with the scientific idea of the subjective mind and Theosophists will see what is meant. The state after leaving this body is one in which all the experiences on this earth are vividly remembered. The spirit, the immortal entity, sees the aim and the opportunities, the *raison d'être* of this terrestrial life, and as far as the life was in harmony with this intention, as far as opportunities were well used and the right chosen, there is peace and satisfaction. But the vivid memory of opportunities wasted and promptings of the conscience ignored; the knowledge of having traitorously denied the higher self is an anguish worse than "hell." Let those believe in its never ending torment who wish to teach the child that death of the body only frees it, like laying off its coat, of a heavy burden; tell it that all its individuality goes over with it and that there it will meet with those it has known and loved or hated here. Show it that as it sows some seeds pretty flowers come, that as it sows others, fruits come for its enjoyment in the proper time, if it will wait for the germ to grow. So if it does good deeds to men, kindness will come in return, and as it does evil, evil will come. Teach this as a duty, and teach by example and precept that no thought must be taken of troubles endured. The only way to overcome is to be so busy doing good that troubles pass by unnoticed. Children have naturally no great worldly ambition. The great ambition to be a millionaire or President is drilled into boys who take up that thought, no other ideal of life being made of any consequence.

If you believe in the law of cause and effect; that what comes to you is the result of action and that, till the previous debt is paid, no evil comes to one who does good constantly and purposely, seeing the temptation and avoiding it, then your child must see it also. Do not think he is ever too young to understand. Do not whip the chair for hurting him; he ran against the chair, he did not take care, he hurt

himself and no doubt injured the chair. Even if he is hurt and angry, the pretence that the fault lies elsewhere only increases his thoughtless vanity and a feeling of revenge rises as well.

If you want your child to conquer the mental and moral worlds you must begin with the physical. Let children play and romp and have their out-door games. Let them learn to lead their companions; let them be as daring as possible; let them face exciting and dangerous games. Let them see the weakness of the nervousness of the coward, the milksop, and the smallness, the pettiness of mean and brutal action. Show them the strength of him who is brave and generous. Show how the physically strong can help the physically weak and they will see later how the mentally strong can help the mentally weak. Generosity is the outcome. Boys have an inborn sense of honor and a hatred of meanness. Never ridicule their righteous indignation, at wrong. If it is beyond their remedy let them try and understand that they can only help remedy such injustice by not doing likewise. Boys should wander in the woods and enter all athletic sports and games. From infancy they should learn to laugh at knocks and falls, cuts and bruises, so that they may be hardy and enduring. Never coddle them if they are hurt, but do whatever is necessary to allay suffering and aid nature in making a recovery. Let them find an outlet for superabundant energy in rowing, yachting, swimming, riding, football, anything in which they learn to control their muscles, keep cool, and strive to win over competitors or the elements of nature. When they are men they will know their own strength, look at all struggles calmly and self-reliantly and brave them with a positive delight, be they mental, moral, physical or merely material. The struggles over the moral nature will unconsciously blend with the physical, and mastery is easily accomplished if the opposing forces are seen and expected. Don't preach "be good" unless you show how to accomplish it. Teach the control of the mind and thoughts out of which an action rises. A good thought never brings about an evil action; teach the fact that thought precedes action and can be controlled. How do you expect a boy to control his appetite, his greed, his physical nature, his bodily functions, his temperaments, love, hatred, envy and malice, etc., if he is not told that they can be controlled and are, to a surprising extent, which need not be described here. Some one may say: "I want my boy to be quiet and gentle, not boisterous and rough." That is true. But can a boy be strong, brave, and compassionate if he has not been tested and seen for himself weakness and fearsomeness, and by overcoming, learned to pity. Hate grows out of fear; fear from ignorance. The strong man may not love the weak one but he certainly cannot hate him, for he can do no harm. Being thus accustomed to seeing, feeling and searching for truth from his earliest infancy, is it not more likely that a child grows to maturity with a wider, purer, and grander view of life than by the ordinary education? He has no misconceptions, he can judge for himself and is not easily deluded by sham and deception. As a rule, however, the

mind in its unfoldment is so filled with shams, make-believe, and conventional deceptions that it is a wonder there is any recognition of truth possible. Not only this, the parents by following this course will have made wonderful gains, and the continual effort to see the exact relations of things in general, and the conscientious effort to correctly answer the searching questions of the children will have revealed an unknown or forgotten aspect of the rottenness of much of our much-vaunted civilization. Perhaps our children may have the power to change it for the better. We at least should feel that we have done our best to arm them with the armor of Truth.

A. F. K.

PATALIPUTRA.

HISTORY: ARCHEOLOGICAL RESEARCHES.

THE first mention of Pataligrama (village of Patali) is by the Buddha himself who, while leaving the kingdom of Magadha on his way to Kusinagara, where he attained *Parinirvāna* (the utter passing away of the lower bodies), prophesied its greatness and fall by fire, war and incendiarism. At this time, Ajatasatru was building a fort (Nāgaram) as a base of operation for the conquest of the kingdom of Vaisāli, which he succeeded in effecting three years after. In 81, Anno Buddha, Kāśāśoka removed the seat of Government to Pataliputra and constructed an outer rampart to surround the old city. H. Tsiang, quoting a prophecy of the Buddha, records that this event occurred 100 years after his death. Kāśāśoka must therefore have built a palace, and otherwise adorned the town, befitting the capital of a kingdom. Chandra Gupta, in about 320 B. C., extended the city; and Megasthenes, the Greek ambassador at his court, records that Patalibothra was 80 stadia in length and 15 in breadth. "It is," he says "of the shape of a parallelogram, and is girded with a wooden wall, pierced with loopholes for the discharge of arrows. It has a ditch in front for defence and for receiving the sewage of the city."

In 218 A. B. Dharmāsoka, commonly known as Aśoka, ascended the throne, and embracing the Buddhist religion, raised many pillars and edifices, of which the two Chinese Pilgrims give some description. At the garden of Kukuta-A'rāma, the third Buddhist council was held by this emperor in 235-236 A. B.; whence he sent missionaries to the different countries to preach the new religion.

The king of Getae invaded Magadha and besieged Pataliputra, but at the intercession of Aswaghosha, the thirteenth Buddhist patriarch (Mahā-sthavira), retired with some religious relics. Toward the close of the third century A.D., Pandu, according to the Ceylonese chronicles, was the emperor, who brought the tooth-relic of the Buddha from Dantapura, the capital of Kalinga, and erected a splendid temple over it at Pataliputra. The king of Srāvasti besieged the city to secure the relic, but was defeated and slain. In 436 A. D., Arhat Kasyapa left the

convent of Pāncha-Kukutārāma to preach Buddhism in Tibet where, in the neighbourhood of the great lake of Bod-yul, he erected the first Tibetan Monastery. He is said to have carried there one of the seven golden statues, made by Ajātasatru at the order of the first council. He also took away the original Buddhist records, which some say are still existing.

Tārānātha records in his history that, during the reign of Dharmachandra, a descendant of Chandragupta, Hunimanta, the king of Hunas (Mihirakala of the white Hunas?) invaded Magadha, and demolished temples, from which the priests fled. Buddhapaksha, the king of Benares, attacked and slew him with the aid of the kings of Central and Western India, and re-established Buddhism, which again declined for the third time. Rājā Sasānka Deva, the king of Karna-Suvarna, invaded Magadha and destroyed Buddhist monuments at Pataliputra and other places, which Purna-Varma, the last of the Aśoka's race, restored to a certain extent.

In about 400 A. D., Fā-Hian, coming from Vaisāli, and crossing the Ganges near the confluence of the five rivers, and going south one Yojana (between 4 and 7 miles) reached the convent of the Mahāyāna, which was about half a mile (3 li) south of the city, and in which he resided for about three years, learning and taking copies of the Buddhist scriptures, which he could not find elsewhere. Near this convent was the great *stupa*, the first one erected by Aśoka. In front was a chapel, the gate of which faced the north; it had a *Buddha-pāda*, a stone containing the foot-print of the Buddha. To the south of the great *stupa* (or Vihāra) was an inscribed stone-pillar, and about 300 or 400 paces north was a spot where Aśoka was born, and where he built a town called Nili, in the midst of which is an inscribed pillar, surmounted by a lion. Fā-Hian also describes the royal palace and halls in the midst of the city, which now as of old was made of stone,—walls and gates,—by spirits, who executed the elegant carving and inlaid sculpture work, in a way which no human hands could accomplish. The town had charity-halls and hospitals, and every year on the 8th of the second month the citizens celebrated the Car-festival (*Ratha*), in which the image of the Buddha was carried from place to place, and the Buddhists (Buddhists) were invited by the Brāhmins to enter the city. This fact shows that the Buddhists used to live outside the city.

In the seventh century A. D., Hinen Tsiang visited the city, but found that it was in ruins and "long deserted." He mentions many monuments, more than those touched by Fā-Hian, and adds that the "Sangharāmas (monasteries), Deva-temples, and *Stupas*, which lie in ruins, may be counted by hundreds. There are only two remaining (entire)." There was only a small town, containing about 1,000 houses, bordering on the river, and to the north of the old palace. This state of desolation, aggravated by inundations from the Sone, Poon-poon and Ganges, continued till 1541 A.D., when Shere Shah, retaining the

old name of *Pātānā*, the city, built his fort *on the old site*,—now the thickest part of the town of *Pātnā*.

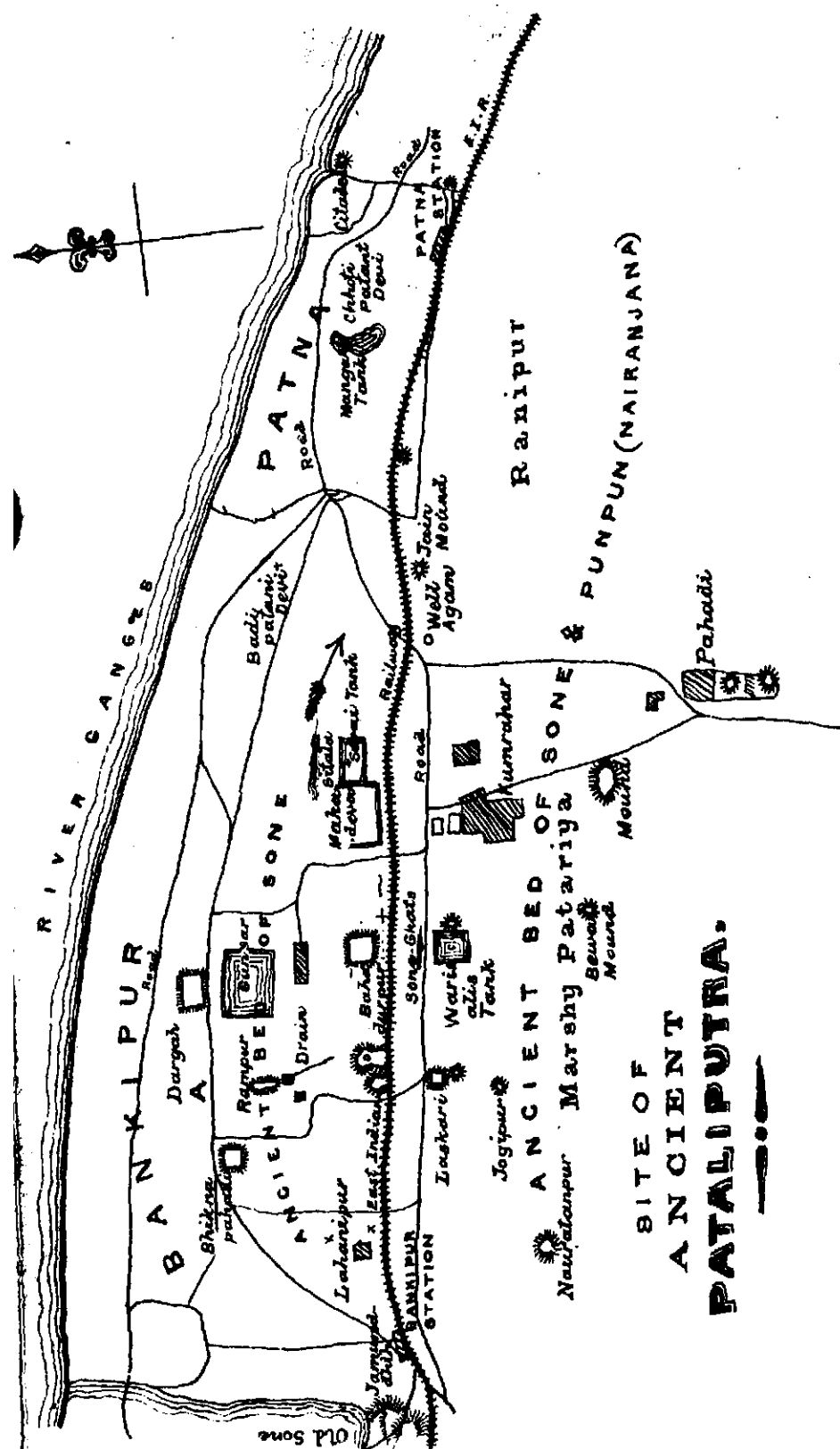
Knsumapura appears to be a pre-historic town, long before the rise of *Pātaliputra*, if we believe H. Tsiang who records a tradition to that effect. The Brāhmins have a tradition that the back (*Pat*) of Sati, the former wife of Siva, fell here in pre-historic age; whence the name of the town *Pātānā*—literally belonging to *Pat*—and now by vulgar pronunciation reduced to *Pātnā*.

PRESENT STATE OF THE RUINS.

The ruins of *Pātaliputra* lie deep under the earth, from 10 to 20 ft. below the present level of the ground, which appears to be considerably raised owing to the accumulation of debris and silt from the annual inundations of the Poon-poon (*Nairanjana*), Ganges, and formerly the Sone. During the rains two large and parallel channels of waters are still seen flowing eastward, south of the present town. About half a mile south of the bank of the Ganges is low ground, now covered with water, which was originally the bed of the Sone, the *Erannobos* of the Greeks (*Hiranyavāha*—flowing like golden colour, so called from the yellow sand, that covers its bed). South of this low field, and along the railway line, the ground is a little high; south of which again is a large marshy land of another river bed of either Poon-poon or Sone, which running several miles towards the east, joins the Ganges near the village of *Fātuwā*. Just west of the Civil Station of Bankipore, and a little north-west of the Railway Station, is another bed of the Sone, known as *Mar-sone*,—dead Sone—which here used to flow towards the north to join the Ganges.

About two furlongs west of the Railway Station is a mound, known as *Jamunā Dhih* (*Dhih* meaning mound of ruins). From this place eastward, brick ruins are generally found underground. About a mile south of the Station is another mound, near the village of *Nowratanpur*; and less than a mile east of the same is the village of *Lohānipur*, near which my excavations proved very fruitful. About half a mile east of *Lohānipur* are two small villages, *Ranepur* and *Bāhādurpur*, on two mounds, which are about a furlong north and south of each other, and which are evidently on the ancient bed of the Sone. About two furlongs north-east of *Lohānipur* is a big mound, called *Bhiknāpāhārhi*, literally the hill of the *Bhikurā*, or *Bhiksūka*, Buddhist monk. About two furlongs north-east of *Rāmpur* is a Mahomedan grave-yard, known as *Dargah-Arzāni*, which stands on an extensive mound. And south of this *Dargah* and beyond the tank known as *Gun-Sār* or *Gangā-Sāgara* is a high garden, called *Bulandi-bāgh*, south of which and of the railway I excavated a series of *Ghāts*, flights of brick steps, that once fronted the Sone on the north.

About a furlong east and a little south are extensive ruins at *Kumrāhar* and the neighbouring villages. About two furlongs south-east of *Kumrāhar* is the large village of the two *Pahādies*, *Barbā*



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and Chhoti, large and small, which extending north to south for about two furlongs, show the large extent of mounds and high grounds. About a furlong north of this village and just south of the railway is a very large and ancient well, which from its great depth is now known as Agam-Kuân. About a furlong east of this well, is a high but small mound in the midst of an ancient tank, which is visible from the passing trains, and on which some Jaina temples stand, where a foot-print of a Tirthankar is now worshipped by the followers of Mahāvira.

About half a mile east of the Jaina mound is the rectangular town of Pātnā, of which the ditch is easily traceable on the three sides, west, south and east, the north being occupied by the Ganges. On the west and east of the town are two modern temples, sacred to Pātan Dēvi, Barhi and Chhoti, great and small, which presumably stand on ancient sites; for the stone images, chiefly Brahmanical here, are undoubtedly of the pre-Mahomedan period. Just east of the Pātnā Railway Station is a high earthen mound; and on the north of it and on the bank of the river is another mound, now covered with the grave of a Mahomedan saint. On the east and south of Pātnā, I have not yet been able to examine the country. Local tradition says that there are Pang (five) Pāhādies, hill-like mounds, that are on the corners of the town.

IDENTIFICATION OF THE MONUMENTS OF PATALIPUTRA.

The easiest way of identifying local monuments, hitherto neglected, is to follow Fā-Hsiao, who, crossing the Ganges about a *Yojana*, evidently a short *Māgadhi*, one equivalent to 4 miles in breadth, and reached the *Mahāyāna* monastery where he resided for three years. Since the great *Stupa*, the first one, erected by Dharmāsoka, and other monuments were close by, the village of Pāhādī contains ruins corresponding to the account of the first Chinese pilgrim. The very large and tall brick *Stupa*, known as Bādī-Pāhādī, the southernmost point of the elevated village, exactly corresponds to this first monument of Aśoka. About a furlong and a half north of this is another but smaller brick *Stupa*, which was evidently once sacred to the four past Buddhas. These two important points being thus determined, the other monuments, such as the *Mahāyāna-Vihāra* monastery, and the *Buddhapada*—the *Buddhapada* Chapel, and the *Jambudwipa* pillar with the mutilated Aśoka inscription, as also the *Hindāyāna* monastery, must lie buried under the extensive debris, on which the two sister-villages stand. I have not yet excavated this site to discover the missing monuments.

300 or 400 paces to the north, which bearing I proposed to modify by turning a little to the west, was the town of Nili or Nelai, where Aśoka was born, and which he rebuilt with an inscribed pillar. Hiuen Tsiang presumably calls this "the old palace." Now Kumrāhar, where tradition of Nanda Rao's palace still exists, and which was anciently known as Nemapur, Nili or Nilai and Nema showing the only difference of *l* and *n*,—two letters very close to each other and easily interchangeable in vulgar pronunciation—has yielded to me extensive remains of au-

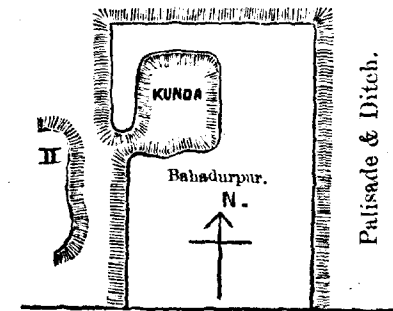
cient buildings from 5 to 20 feet below the present ground-level; and so I shall not be very far wrong if I locate the "Old palace" of Nili here; for just south, west and north-west of the village I have exhumed innumerable fragments of an *Asoka*-pillar or two, generally ten feet below ground-level. Just north of Kumrâhar is a large and ancient tank, known as Châman Tâlâo, the garden-tank, literally. On the west of this tank are two mounds, large and small; one of these might be the *Stupa* adjoining the sacred pond. Close by was a large stone trough made by *Asoka* for feeding the priests; I have not yet been able to trace any vestige of it. H. Tsiang describes the tower or *Stupa* as "a mass of heaped-up stones," from which I concluded that it had stone railings and figures. Several carved posts and a very interesting double image of Mâyâdevi, having her image on two faces of a pillar, of which the other two show two trees, have been discovered close by, and a carved coping-stone that once capped the railing is still there, worshipped by the villagers.

On the north of the tower and the sacred tank was the "Hell" or the "Earth-prison," which I have reason to believe to have been constructed by Kâlâ-soka, the great grandson of Bimbisara; for Upa-gupta, the fourth patriarch, *Mahâ-sthâvara*, was his Guru. This prison is described by Fâ-Hian as "a square enclosure with high walls;" the king directed the jailor to "plant in it all kinds of flowers and fruits, make good ponds for bathing; make it grand and imposing in every way, so that men shall look to it with thirsting desire; make its gate strong and sure." The Châman Tâlâs therefore appears to be a reminiscence of this tank of their prison-garden; and that determines its position about 500 feet towards the north, where are two small tanks. Here I exhumed an extensive building, and innumerable fragments, large and small, of an *Asoka* Pillar. And since during Hinen Tsiang's visit an inscribed pillar marked the site of the "Hell," the identification of the site is established beyond any doubt.

North of the old palace of Nili was a "large stone-house," which looked, "outside, like a great mountain, and within it many tens of feet wide," that *Asoka* built for his half-brother (? son), Mahendra, the recluse, whom he invited from the Griddhakuta mountain of Rajgriha to live here. The bearing from Kumrâhar leads me to look for this stone-house at the Durgah Azâni, where were found several carved posts and figures. The Durgâh stands on an extensive mound, on the north of which the part of the town is still known as Mahendra. If, however, I read the north bearing as north-west, as assumed by Dr. Waddell, then philological evidence points to Bhikuâ-pâhâdi, the hill of Bhikuâ (Bhikshuka) Kumâr, as the likely site, where Mahendra resided. Before the erection of the Nawâb's house, about 200 years ago, on this mound, there was an earthen model of a hill, which has now been removed down about 300 ft. north-east. It is now worshipped as Bhikuâ-kumâr (Kumar means a royal prince)—the royal hermit. And as the model represents a hill with a causeway and a cave high up in a valley,

it might be presumed that the mountain of Griddhakuta was meant by the first artist, who might have made it, when the main structure decayed. I excavated the Bhikuâ-pahâdi and exhumed some walls on the western face.

To the south-west of the old palace there was a little mountain, in the crags and surrounding valleys of which are several groups of stone dwellings that *Asoka* (Kâlâsoka?) Râjâ made for Upa-gupta and other *Arhats*. There is no elevated spot or mound on the south-west of the palace of Nili (Kumrâhar), unless I go to Bewâ-dhîh, a small mound about a mile south-west, amidst the low fields, the ancient bed of the Nairanjana add Sone. The former river still flows here towards the east, during the rainy season. But the Bewâ-dhîh is too small and low to serve the purpose of my identification. If the bearing of "south-west" be read as "north-west" or simply west, the description of the hill tallies with the mounds at Bâhâdurpur.



Railway.

The village stands on a somewhat serpentine mound, in a coil of which is a tank, Kûndwâ (*Kunda*), which opens towards the west. On the west of this, and beyond the very low fields, now filled with water, is another mound, which I excavated, bringing to light several rooms of an ancient building. On the north and east of the main mound the ground is very low, so low that there was a deep ditch surrounding it on three sides at least. There are several stones, chiefly uncarved, scattered here and elsewhere, especially surrounding Rampur, on the north, which is now an island amidst a large expanse of water slowly flowing, now towards the east and now towards the west. And between these two villages, a wooden drain about 12 feet below the field level has been traced from the east of Bâhâdurpur to the south of Rampur.

To the south-west of the mountain of Upa-gupta was a collection of five *Stupas* which, though ruinous, were still high, looking like little hills during H. Tsiang's time. If the Bâhâdurpur is taken as this hill, then Laskaribibies' mounds and that of Jagipura will serve well for the identification of the five *Stupas*; the three might have accommodated the five *Stupas*, the last ones said to have been erected by *Asoka*, "with ex-

ceptional grandeur." Some however held that they were the treasures of King Nanda. If I take the bearing from Bhiknâpâhâdi, then Lohâni-pur will be the right place; for here I have brought to light a number of ancient remains,—ancient buildings and an extensive wooden structure—the famous beam-Palisade of Pâtali-putra, and Buddhistic railing in stone and fragments of an Aśoka pillar.

I have not explored the country on the east and south of the town of Pâtânâ; and therefore the sites of the Kukutârâma, Ghantâ (bell) Stupa and the Brahman's house have not yet been identified. The royal palace in the midst of the city, which Fâ-Hian describes in glowing terms, might have existed on the Durgah Arzan, if it does not turn out the hill of Mahendra. Otherwise I shall have to search for it towards the east. Besides the above monuments, H. Tsiang mentions hundreds of ruined monasteries, temples and stupas, which he does not name. The many buildings that I have traced, and one not identified, might probably have constituted a portion of these. There are many mounds in Pâtânâ and in the neighbourhood.

P. C. MUKHERJI,
Archæologist.

[To be concluded.]

SIGNIFICANCE OF HINDU NAMES.

NAMES are generally indicative of the nationality of the people to whom they are applied, but Hindu names have a much broader signification. They not only point to the nationality but are unfailing indices to the social status—the caste, the order and the community—to which the bearers thereof belong. This is not all. There is in them some inner significance, some hidden connection between these names and something supernatural (or supra-material) which is only perceptible to the eye of the Astrologer. A Hindu name not only designates a Brahman, a Kshattrya, a Vaisya, a Sudra, a Grihastha or a Sannyâsi, but tells in plainest language possible, to those who understand Indian nomenclature, the whole story of one's birth,—including accurate particulars as to the very day and hour.

This may sound exceedingly strange to foreigners, but it is something very commonplace among the Hindus. I shall, in these pages, attempt to elucidate the principles on which Hindu names are based, thereby unravelling the skein of mystery in which to foreigners they appear to be involved.

At the outset it is necessary to state that Hindus have generally two names—one, the birth-name which is determined by an Astrologer at the time of birth, and the other, the name by which they are commonly addressed and which is less amenable to any particular rules. It is the birth-name which plays such an important part in the determination of one's good or bad fortunes by the Astrologer. It is by this name that the Astrologer foretells when a man will die, when he will

marry, and what prospects are in store for him. In short, all astrological decisions are arrived at by this name, while the other name is deemed sufficient for all other practical purposes. Sometimes people will stick to their birth-names only, and will not adopt any secondary name. If we carefully examine both these names, we shall find that the birth-name is more important than the other one, as it plays an important part in the determination of all good or bad fortunes. Now let me give you an outline of fundamental principles on which these birth-names are based.

There are according to Hindu astrology twenty-seven constellations or Lunar mansions (Nakshatras) exercising their sway over time, succeeding one another with slight variations after intervals of sixty gharees or 24 hours—an hour being made up of $2\frac{1}{2}$ gharees. Each of these 27 Nakshatras has its allotted term of rule for 24 hours, after which it is succeeded by another, and so on. This period of 24 hours is again divided into four equal divisions of six hours each, and thus each division has a particular letter of the Alphabet to distinguish it. For instance, the first of the 27th Nakshatras is Asvini, having its period of 24 hours divided in four portions of six hours each. Every portion of this time is characterised by the letters चू, चे, चो, ला, (chû, che, cho, lā) respectively, i.e., the first portion by चू, second by चे, third by चो, fourth by ला. Now it must be understood that the name of a child is mainly dependent upon the predominance of a particular Nakshatra or Constellation, at the time of birth. To synthesize the above-mentioned principles, let me state that those who are born under the Asvini Nakshatra (constellation) within the first six hours of its time, have their names beginning with चू (chû), those within the second portion have चे, (che), those in the third, the letter चो (cho), and those who are born in the last portion have ला (lā) before their names.

The list of the 27 Nakshatras together with their distinguishing characters is given at the end, for general information. It is exhaustive and all the birth-names of the Hindus will come under it. Now as to the question:—How can we know what Constellation is predominant at a particular time? I refer the enquirers to a Hindu Almanac which can be had anywhere for a couple of pice. It will give you all information on the subject. It is a condensed result of all astrological truths in need at all times.

Let me now proceed with a concrete example to make myself clear. Suppose a child is born. The father or some other relative calls in the aid of an Indian Pandit or Astrologer, and when in his presence, he begins his enquiries thus: 'Is the child a fortunate one or the contrary?' After going through a series of other preliminary enquiries not within our province, the father desires to know the name of the child. Thereupon the Astrologer opens his almanac and sees what constellation was predominant at the time of the birth, and what hour and of which quarter—

whether the first, second, third or fourth. Suppose the child is born at 4 o'clock in the afternoon, the predominating constellation is apparently in its third quarter. So the child is born under a particular Nakshatra, say *Asvini*, in the third quarter of its rule. A glance at the list given later on, will show what letter of the alphabet distinguishes this hour. You will find that it is the letter च (cho), so the name may be Chokhay Lal. In this manner you can work out any number of similar problems.

Besides the above-mentioned principles which hold good everywhere, in all parts of the country, there are other modes of naming a child. This pertains to the secondary names, not the birth-names, which are everywhere determined in the manner given above.

The parents, besides the birth-name of their children as suggested by the Astrologer, give them a pet name dictated merely by their caprice or mere fondness for them. This pet name, apparently intended to serve a temporary purpose, clings closely to the bearer and becomes all important in after life, throwing the original name in the background. Sometimes it so happens that the parents manifestly give a very ugly name to the child, out of a superstition, when a number of their children had previously died. The ugly name is supposed to be a kind of safe-guard against the gaze of envy. Hence you have such names as Bhikari Das (slave of a beggar), Chettamal (ant). In the Deccan, people name themselves in some respects after the European fashion, in which the family name is kept on. For example you have such names as Appajee Dattatriya Adkar. In this name, Appajee being the name of the bearer, Dattatriya that of the father, and Adkar the name of the clan to which the bearer belongs. In Bengal the names indicate the social status to which the bearers belong. For example, Nandalal Bhattacharya. The last pendant, Bhattacharya, is an unfailing indicative of the high social position to which Nandalal belongs. There is a great variety of such appellations among the Bengalees, some of them may be enumerated here as Chatterjee, Mukerjee, Bannerjee, Biswas, Dhar, Gargari, &c., &c. These appellations are significant of the social status of the bearers, to those who have an inkling of the uses of Indian names. Among the Hindus of Upper India, in addition to many minute and complicated indicatives of their positions, the following three words when placed after the names, at once show the castes of the bearers: शर्मा (Sarma) वर्मा (Varma) and गुप्त (Gupta). Brahmins use Sarma after their names, Kshatriyas, Varma, and the Vaishyas, Gupta. These appendages do not always appear with the names. Sometimes they appear so and sometimes not. I shall now draw your attention to such criteria of judging the position of the bearers from their names as will hold at all times. There are in the names themselves some endings which invariably furnish a clue to the caste and the social status of the bearer.

The endings such as Mal, Lal, Chand, Das, Prashad, &c., mostly form the names of the Vaishyas, as Channamal, Pannolal, Ramchand, Devi Das, Durga Prashad, &c. The endings Mal and Lal are so frequent in the names of the Vaishyas, that you can without many exceptions, lay down a general rule, restricting them wholly to the members of the Vaishya community. The ending *singha* or *sinhar* is a trustworthy guide to the names of those belonging to the Kshatriya (warrior) community. As soon as you hear such names as Munnoo Singha, or Gulab Singh, do not make the least hesitation in concluding that the man belongs to the Kshatriya community. The names of the Brahmins are of very mixed character. You cannot lay down any positive rule regarding them. You can, nevertheless, lay down a negative rule denying certain endings after their names. Such endings as Mal, Lal, Singha, never come on their names, which are of dignified character. In Upper India, some such words as Panday, Misra, &c., are seen after these names, as Lulla Panday, Damodar Misra, &c. To students of Names it is a queer phenomenon to note that the people in the lower order of Society are making use of high and dignified names among themselves, while the higher classes, especially in Upper India, have a tendency of lowering the standard of their names, chiefly in point of significance. The ending *Ram* is being very zealously appropriated by the lower classes; Seeta Ram, and Mansa Ram, are the names of chamars (cobblers). I do not mean that these names are wholly and solely appropriated by the lower people, but what I wish to prove is that there is an ever-increasing tendency among them to use such names.

Now as to the names of females, it may be safely laid down that while the names of males are mostly composed of two parts, the names of females are generally of one word, as Durga, Mohini, &c. In the case of males, the names are Durga Parshad, Mohini Narain, &c.

These names of females are mostly significant. They are the names of female goddesses as, Râdhâ, Rukamani, Pârvatî: sometimes those of fruits as Budamo (almond): sometimes those of flowers as Chammalle (jessamine), Kaisar (saffron). It can be said that the names are generally significant. They either come from the names of the wives of famous gods or heroes of past time or they are combinations of adjectives pleasing to the ear as, Manorama (delighting to the mind).

What holds good in the case of the names of females as regards signification, may be also understood as applying to the names of males, which are mostly derived from the names of the gods or heroes or great men of the past time. Sometimes the names of the famous pairs of gods and goddesses are at once adopted by males, as Seeta Ram (Seeta and Ram), Râdhâ Kishen (Râdhâ and Kishen), Gourishanker (Gouri and Shanker). You will notice, among other names, such as Ram Das, or Govind Pershad, which mean the 'attendant of Ram' and 'favoured of Govind, respectively. In short it may be safely stated that the names among the Hindus either of females or males are highly significant except in

few cases which may be looked upon as 'pet names.' It is no doubt allowable that some names do not at first suggest to our mind their prototype, but a few minutes reflection on them takes us to the source from which they are derived.

Among the Sanyāsins (Yogins) it is a rule that as soon as they are enrolled in a particular order they cut off all connection with their previous names and receive new names from their Guru (Spiritual Guide), appropriate to their attainments. For example, Swami Vivekananda. This is not the original name of the learned Swami, but the name conferred upon him by his Guru. These names of the Sanyāsins are highly significant. Vivekanand means the 'bliss of discrimination. Abhedanand means the 'bliss of union with God.'

By the way, let me draw your attention to a sort of superstition connected with certain names. Hindu females are very strict in keeping silence as to the names of their husbands, fathers-in-law and other relatives. Press them, compel them, entreat them, they will never speak with their lips the names of their husbands. If some child or person in the house is named the same as their husband, they will in order to address him, have recourse to a fictitious name, but will never use the original name, as it sounds just like that of their husband. They consider it highly derogatory to the high esteem and veneration in which they hold their husband to call them by their names. Children—males or females—do not take the names of their parents, though it is not so strictly observed here as in the case of wives. These facts may appear very strange and curious to an European, yet they are facts, not in the least varnished by the delightful hues of exaggeration. One thing more I beg to add, that when a father or a mother is giving a name to his or her child, care is taken that the name may not clash with that of the father, mother, or husband and other near relatives, so that they may not be put to trouble in addressing the child by some fictitious name, as they cannot, out of superstitious respect for these elderly persons, pronounce their names lightly; besides they consider it slighting to them to name a child after these superiors.

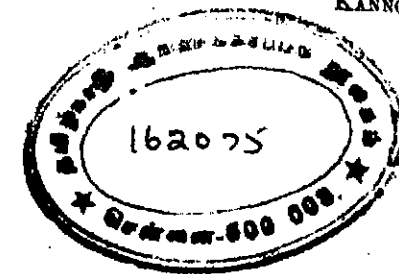
The following is the list of the 27 Constellations (Nakshatras), with their distinguishing characters.

1. अश्विनी (Asvini) = चू, चे, चौ, ला. ((chû) che, cho, lâ.)
2. भरणी (Bharani) = ली, लू, ले, लो. (lî, lû, le, lo.)
3. कृत्तिका (Krittikâ) = आ, ई, ऊ, ए. (â, î, û, e.)
4. रोहिणी (Rohini) = ओ, वा, वी, वू. (o, va, vi, vû.)
5. मृगशिर (Mrigasira) = वे, वो, का, की. (ve, vo, ka, kî.)
6. आर्द्रा (Ârdrâ) = कू, घा, डा, छा. (kû, gha, jûa, chha.)
7. पुनर्वसु (Punarvasu) = के, को, हा, ही. (ke, ko, ha, hî.)
8. पुष्य (Pushya) = हू, हे, हो, डा. (hû, he, ho, da.)
9. श्लेषा (Shlesha) = डी, डू, डे, डो. (dî, dû, de, do.)

10. माघ (Mâgha) = मा, मी, मू, मे. (ma, mi, mû, me.)
11. पूर्वफाल्गुण (Pûrvaphâlguna) = मो, टा, टी, टू. (ma, ta, tî, tû.)
12. उत्तरफाल्गुण (Uttaphâlguna) = टे, टो, पा पी. (te, to, pa, pî.)
13. हस्त (Hasta) = पू, खा, गा, डा. (pû, kha, nâ, dha.)
14. चित्रा (Chitra) = पे, पो, रा, री. (pe, po, ra, rî.)
15. स्वाति (Svâti) = रा, रे, रो, ता. (ra, re, ro, ta.)
16. विशाखा (Visâkha) = ती, तू, ते, तो. (tî, tû, te, to.)
17. अनुराधा (Anurâdha) = ना नी, नू, ने. (na, nî, nû, ne.)
18. ज्येष्ठा (Jestha) = नो, या, यी, यू. (no, ya, yî, yû.)
19. मूल (Mûla) = ये, यो, भा, भी. (ye, yo, bha, bhî.)
20. पूर्वाषाढ (Pûrvâshâdha) = भू, धी, फा, डा. (bhû, dhî, pha, dâ.)
21. उत्तराषाढ (Uttarâshâdha) = भे, मी, नू, नी. (bhe, bho, jûa, jûî.)
22. श्रवण (Sravana) = खी, खू, खे, खो. (khi, khû, khe, kho.)
23. धनिष्ठा (Dhanishta) = गा, गी, गू, गे. (ga, gî, gû, ge.)
24. शतभिषा (Satabhishta) = गो, सा, सी, सू. (go, sa, sî, sû.)
25. पूर्वाभाद्रपद (Pûrvabhâdrpada) = से, सो, दा, दी. (se, so, da, dî.)
26. उत्तराभाद्रपद (Uttarabhâdrpada) = दु, धा, त, धी. (du, tha, ta, jûa.)
27. रेवती (Revati) = दे, दो, चा, ची. (de, do, cha, chî.)

The reader must bear in mind that there are several letters of the Sanskrit alphabet which cannot be reproduced in English as त, न, &c., therefore the English rendering here should be taken with the imperfections which cannot be got over.

KANNOO MAL, M. A.



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SPIRITUALISM AND THEOSOPHY.

[The following condensed report of a lecture delivered in New Zealand by the President-Founder of the T. S. will interest our readers. It is copied from the *Evening Star*, of Dunedin—issue of August 10th.—Ed.]

IN the Choral Hall last night, Colonel Olcott, President of the Theosophical Society, delivered his first lecture in Dunedin, taking for his subject 'Spiritualism and Theosophy: Their Agreements and Differences.' The chair was occupied by Mr. George Richardson, President of the local branch of the society, and there was an attendance of about 200 people, a goodly proportion of whom were ladies.

Colonel OLCOTT explained, in introducing his subject, that as what he was going to talk about was mostly knowledge gained by himself first hand, and not from books or hearsay, he would necessarily have to use the personal pronoun "I" a good deal, and he asked his hearers on that account to overlook it. He hoped that whatever he would say while in Dunedin would convince his hearers that Theosophy did not require a man to be very emotional or idealistic to accept its doctrines thoroughly and to appreciate them and apply them in his daily life. As a matter of fact, Theosophy was the most practical of all forms of philosophy. It proved itself at every point, and left nothing to credulity or superstition. As he was going to speak of Theosophy in connection with modern Spiritualism, he might mention that it was not a new thing evolved out of the consciences of the founders of the Theosophical Society. They had simply taken it from the long hidden stores of knowledge that had been possessed by the early sages of the Aryan race in India, and the Theosophical Society were only teaching what in years past was known to the wise men of the East long before our nation came into existence. It was only right that he should say that whereas the Theosophical Society was feeling its way blindly towards the perfection of psychology, it had been perfected long ago by the early sages. There were six schools of philosophy held by the Aryans, and one of these was the Yoga, which meant "union"—union of the will in man with God. This represented a system of psychology divided into two parts—one psychological and the other physiological. In the one the body was trained until it was made the servant of the will, so that the involuntary functions were controlled and made purely voluntary. By it the believer or student could be buried for weeks in the earth and then be resuscitated. That appeared at first sight to be an impossible thing, but, the speaker urged, if we looked around us at animated nature we would find thousands of instances in the animal kingdom where species of insects and animals hibernated for long periods and then resuscitated. These people

of the East had learned that secret, and could allow themselves to be buried for as long as six weeks at a time, and then were revived. In the psychological branch the mind was developed to such an extent as to awaken powers of the most transcendent description, so as to make the student clairvoyant or clear-seeing. The sight of the soul was developed so that the inhabitants of the viewless ether were seen and controlled, and the phenomena were produced which had been told of in the tales of travellers in India. Among these powers was that of hypnotic deception. By this power the Hindoos were able to make apparent the performance of the most difficult feats; whereas in reality what was creating wonder and amazement was a complete illusion—an hypnotic deception. So finely and so fully could this hypnotic power be developed that the person making use of it could readily see at will anything that he had known had ever taken place, or that had been explained to him. Coming to the matter of Spiritualism, the Colonel said he had first studied it in 1852, and without having satisfied himself of the reality of the phenomena he remained a Spiritualist for twenty-two years. He had no other theory to account for the phenomena, such as the rapping out of a message by a table, etc., so he accepted the Spiritualist's theory, whilst not being satisfied in his own mind. In 1874 he met Madame Blavatsky. She knew and could do all that the mediums could do, even to communicating with spirits and phantoms, and getting communications in all sorts of languages without the assistance of mediums. He saw the power of this woman and became a believer in the Eastern philosophy. At the same time he had never disbelieved the reality of the spiritualistic phenomena. Things had been done which had satisfied the most critical scientific investigation; and he referred to the scientist, Robert Hare, who undertook to expose Spiritualism; but who, after having made the fullest possible researches, became satisfied that his preconceptions were unjust, and that the phenomena were real. He also instanced William Crookes, the discoverer of the tubes used in the Röntgen rays, as having been convinced of the reality of the spiritualistic phenomena after having made a thorough and practical investigation of them. The severe antagonism at present manifested towards Spiritualism by science would, the lecturer asserted, not have existed had there been some common ground on which they could have met; and this could have been secured had a little give and take been exercised on each side. Referring to the failure at times of the medium to do what she promised to do, Colonel Olcott affirmed that the medium was not a free agent, and was often prevented from achieving the purpose by the evil forces in nature of which she did not know. This led to frauds being perpetrated, not because the medium was in herself a fraud, but because when she was really unable to work, people insisted on paying their money for the purpose of seeing phenomena. If they could not have their desires fulfilled and gratified they would not pay anything, and so, in order to provide for herself, the professional Spirit-

tualist medium had to resort to fraud. He maintained that the Spiritualists should support their mediums by giving them the wherewithal to provide for themselves and those depending on them, just as other denominations supported their ministers. Theosophy was not opposed to Spiritualism—in fact, there was no better friend of Spiritualism than Theosophy, but for all that, Theosophists were looked upon by the Spiritualists with suspicion. This policy of suspicion and avoidance should not exist. From an examination of Theosophy and Spiritualism, the conclusion the lecturer arrived at was that Theosophy and Spiritualism agree upon the reality of the phenomena and the enormous field they open up into the study of matter, force, and mind, but they disagree as to the intelligence behind the phenomena. Spiritualists until very recently had maintained that whatever intelligence was behind phenomena must be from departed spirits, whereas Theosophists said that the intelligence might be from an Incarnate Mind just as well as from one on the other side of the grave, and that in nine cases out of ten probably it was the fact that some living man's mind was at work giving the message or producing the phenomena. Telepathy working through an Astral body accounted for a great deal of the results that were obtained by mediums, and that explained a great many of the phenomena. The lecturer referred to the discovery by Professor Zolna, of the Leipsic University, of the fourth dimension—namely, the interpenetrability of matter—and he instanced the scientific demonstrations of this which had been conducted before the leading European scientific authorities. The discovery of this force opened the way for the transportation of matter from a distance, in a vaporous condition, caused by the superior intelligence of the individual being brought to bear upon the object desired to be removed. The lecturer gave numerous instances of séances at which he had been present, where the bringing of matter from a distance by means of the exercise of this superior intelligence had been successfully accomplished. The cosmic power in one form was cohesive and in another was expansive, and a person having superior intelligence can hold the object in suspense just beyond the threshold of visibility, and then by taking away the expansive force allow the particles to come back at will. Referring to the attitude of the churches, Colonel Olcott said that from the manner "parsons" attacked the Theosophical Society, one would think that Theosophists were the most bitter enemies of religion. But that was not the case. Theosophists were the best allies religion had, for they went out and combated the theories of the Materialists. Referring to his own services in the field of scientific Theosophical research, the lecturer said that he was the first to put the medium in a sack and then tie her to her chair before she conducted a séance, and he was the first to test the weight of the spirits and to test the weight of the phantom forms in comparison with the mediums, and the scientific men of Europe certified that in these tests he had done everything possible for the requirements of scientific research

In conclusion, he implored the Spiritualists to think more kindly of the Theosophists and take the hand of fellowship, and suggested that sceptics should not commit themselves to declarations upon subjects of which they were ignorant, but should study the facts, try them in a spirit of open-mindedness, of courage and impartiality, and see whether it were true that they could get proof positive of the fact that man was something more than that being who was described by Pope as

"Fixed like a plant to some peculiar spot,
To draw nutrition, propagate, and rot."

The lecture, which lasted for an hour and a quarter, was listened to very attentively, and on its conclusion Colonel Olcott was accorded a hearty round of applause.

Questions were invited, but none were asked, and the proceedings closed.

THE VOICE OF THE SILENCE.

PART III.

[Concluded from page 35.]

19. Saith the Great Law:—"In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.

ALL SELF is the One Reality beyond all activity, and therefore beyond all differentiation, distinction and limitation. Every individuality when traced sufficiently backwards beyond the activity with which it has now become associated, and which has led to its being recognized as an individuality, will be found non-distinct from the One Reality. Every individual being or self, as existing on the plane of manifestation, is the Reality in association with activity. To the identification of the two and viewing them as forming one whole, is due the sense of distinction and individuality, the idea of "I" as distinguished from "not I."

For an individual self to know the SELF, is to realize what himself in essence is, by ceasing to identify whatever in him is permanent, with whatever is found impermanent and unreal. He will have thus realized the SELF, the reality in him, independent of all activity which is impermanent and the source of distinction and limitation. When the last trace of activity is, as it were, left behind, the individual self that was, has, in the absence of activity in relation to him, passed beyond all distinction. In his search for the real SELF in him, he has found the ALL SELF. In other words he has realized his oneness with the ALL SELF, and the unreality of activity, which, unreal itself, had given rise to the illusive appearance of the individual self as such.

The word "self," it will be seen is printed in three types—viz., the large capitals, as ALL SELF, the small capitals and the common type.

The "Self" in large capitals stands for the One Reality,—that in small capitals for the Reality in the individual self. It means the Reality as underlying the activity, but viewed independently of the activity it underlies. The "Self," in small type is for the subtlest form of the individual self, the Reality in association and identification with activity more or less subtle.

"To reach the Knowledge of that SELF," says the precept, "thou hast to give up Self for Non-Self", &c. The giving up of Self to Non-Self is to realize the unreality of the individual self, as such. It is to be convinced of the illusive nature of the distinction as "I" and "not I." The idea of being arises with manifestation, and manifestation means limitation more or less. The moment something is spoken of as "is", manifestation and therefore limitation is attributed to that something. The real Being is the Reality in that something, the state that something was in, before it came to manifestation—the Reality that ever was, even before that something, as such, came into being, and which will not admit of being spoken of as "is," and thus of being subjected to manifestation, because it is beyond manifestation and limitation. The individual self that "is," is necessarily a manifestation, and as such has being. For it to know SELF, it must pass beyond manifestation, where only, that SELF can be realized. To pass beyond manifestation means passing beyond the point where the individual self came into being. It had not and cannot have any being beyond the point of its manifestation, i.e., coming into being. Thus for the individual self to know the SELF, it must give up Being to Non-Being, in other words it must cease to be the individual self.

When the individual self has given up Self to Non-Self, Being to Non-Being; he, i.e., the underlying reality, rests beyond the boundary line which, so to say, separates the planes of non-manifestation and manifestation. This position of the underlying reality is described as repose between the two wings of the Great Bird, the boundary line representing the plane where the two wings meet, the line where the plane of latency of activity and potentiality commences. It is the first condition of Non-manifestation. It is the state of potentiality relatively to the grosser planes of manifestation below, but the state of manifestation and objective existence relatively to what lies beyond it. The wing representing the plane of non-manifestation, with its one margin ending in the boundary line, has its other margin merging into the One Reality, Non-distinct from the Unnamable and the Infinite. The wing represented by the plane of manifestation, while it has its one margin on the boundary line, like the plane of non-manifestation, has its other margin ending in the individual being on the grossest plane of objective existence. From the One Reality at one end (if end it can be called, because non-manifestation means absence of limitation, and has therefore neither beginning nor end) to the individual being on the other, is the Great Bird. The position immediately beyond the boundary line, i.e., beyond the plane of potentiality, is

sweet, because in the absence of the manifestation of activity even in potentiality, there is no differentiation and distinction and not the remotest chance of any disharmony.

Birth and death are terms which have meaning only on the plane of manifestation; they can have none while manifestation, even the subtlest and the potential, has not taken place. The commencement of the plane of potentiality is the first *manifestation* of the Word—AUM. Beyond is the AUM, as it was before manifestation, free from all differentiation and therefore beyond birth and death, beyond limitation, beyond time, space and causality and therefore ever present through eternal ages.

20. "Bestride the Bird of Life, if thou wouldst know."

The state of being is to have life. Life thus means manifestation. The Bird of Life thus represents the plane of manifestation. To bestride the Bird of Life is to rise above the plane of manifestation. It means to pass beyond all activity even the potential and subtlest * * * When the boundary line which is the highest limit of the plane of manifestation is passed, there only begins real knowledge.

21. "Give up thy life, if thou wouldst live."

To give up life means giving up of the state of being on the plane of manifestation. The state of being on the plane of manifestation is, for the underlying reality to have ceased to exist as itself in essence is, and to have changed, so to say, to something it is not. This change is illusion, but so long as the illusion lasts, that something has existence, and for the time, the underlying reality has passed on to the view of the individual, as such, to which it has been changed. Thus while the individual self, as such, lives, the individual self as what itself in essence is, has ceased to live. For the individual self to live as what itself in essence is, it must give up its being, its life, as it calls it, as individual self. In other words it must pass beyond all activity and manifestation, and cease to be the individual self as such. To give a homely illustration, for water to come into being, it must give up its incidental existence or life as ice. Ice is essentially water. But so long as the state of ice lasts, water, so to speak, believes itself to be ice. For the ice, as such, water has ceased to exist, has passed out of life. Water by mistaking itself for ice, and thus, while in the state of ice having no idea of its own real nature, causes its own destruction, so to say. For it to come to life again, it must cease to exist or live as ice.

22. "Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara, will bring thee through three states into the fourth, and thence into the seven worlds, the worlds of Rest Eternal."

The weary pilgrim is the reincarnating Ego. The three Halls are, from below:—(1) the plane of impressions, the plane of activity, and the plane of latency of activity or potentiality. When the third hall is crossed the reincarnating ego passes into the Turiya Plane. Being as-

yond even the potentiality of activity, this plane is free from all toils. The Turiya plane is the one included between the Paramâtmâ, the One Reality, as It is named when received independently of, but at the same time relatively to, the Universe, and the commencement of the plane of latency of activity. Thus relatively to Paramâtmâ, the commencement of latency of activity is the plane of manifestation. From the highest point of non-manifestation, to the lowest point of manifestation, on whatever plane it may be viewed, there are four states of consciousness and the septenary division of planes. The seven planes into which the Turiya plane can thus be divided constitute the seven worlds of this plane. These again being beyond even the potentiality of activity are described as the worlds of Rest Eternal. Mara represents activity, in any form. It is a demon, the source of all illusion, misery, temptation, &c. It kills the soul, so to say, by making it forget its real nature and mistaking itself for what it is not.

C. G. KAJI.

A REJOINDER.

IN reply to brother Kannoo Mal's article on "CHRIST, AN IMITATION OF KRISHNA", the Editor of the *Christian College Magazine* (Madras), characterises it in the September issue of his Journal, "as a political firebrand—for the religious and political elements are unfortunately closely combined just now," which I should humbly protest against as utterly uncalled for. His assertion, that the Christian "rock remains immovable," is yet to be proved; if so, Theosophy and Hinduism could not have penetrated Europe and America so rapidly; for which object European science itself had prepared our way (see Draper's "Conflict between Religion and Science").

When the Christian editor quotes several dates of Krishna, antecedent to the prophet of Judea, he should have been less fanatical and dogmatic in his attitude, more so, when he admits that "the hero or demigod of the *Mahâbhârata* is very different from the Krishna-incarnation of later times; and the theosophical Krishna of the *Bhâgavad Gîtâ* quite another than the mythological Krishna of the *Bhâgavad Purâna*," the latter being mystical and allegorical, and hence occult.

It is a well-known fact that there is a great gap in the life of Christ which no Christian scholarship has yet filled up. The 'Wise Men from the East', at the birth of Jesus, should have shown to his followers the indication whence the Christ-inspiration came. At any rate you cannot disprove our theory—if you do not take it as a tradition—that his absence in Judea was the period of his discipleship in one of the *Asramas* of our Himalayan *Rishis*. And there is nothing peculiar or extraordinary in the nature of things that He of Galilee followed a course, trodden by Pythagoras before him, and Apollonius of Tyana after him, in coming to India for final initiation. Nor is it surprising that he should be remembered by the Tibetans, who sculptured a huge statue of him, which Madame Blavatsky saw in a forest,

not far from the Karakoram mountains, in a cave-temple, among other figures of the Great Teachers of the world. The statue of Jesus represents him at the time of pardoning Mary Magdalene, while the Buddha, near him, is shown as offering water to a beggar.

In calling Professor Weber of Berlin as witness for the Christian origin of the Krishna legends, the Christian editor forgets that the Professor himself acknowledges that many of the Church ornaments are Buddhistic, and that during the time of Pânini, who is said to have flourished during the reign of Nanda, in about 400 B. C., pictures illustrating the life of Krishna as also other gods, were on sale at Pâtaliputra (ancient Patna), and other places.

Our critic says, that "the defective borrows from the masterpiece, not the masterpiece from the defective." Taking that statement for granted, how is it that your gospel-truths (see the four gospels) do not agree? See Mrs. Besant's autobiography. But our gospel-truths of the divine *Gîtâ* remain a perfect whole, in which the more you delve, the more gems you get, without any contradiction.

There is no mention of astronomical conjunctions at Christ's birth, which we possess in regard to Krishna's nativity, that shows the date of his incarnation to have been at least about 1400 B.C., if not 3102 B.C., which is our record still in vogue in our almanacs.

As to the abominations of the Krishna-cult, I can quote worse parallels in your Church history,—which only shows that human institutions are everywhere liable to abuse. Certain it is that with all your elaborate codes, moral and penal, you cannot check the vices of the Christian world. And your vice has a sort of civilized air, which ours has not. At any rate, you should put your own house in order before you wish to find fault in others. And since you are paid for your preaching, it should be your first care and duty to reform your own flock; for remember, that all our unpaid propagandists are coming in from the Christian world, over which you ought to preside and keep watch.

But Krishna or Christ is, after all, a means to an end; and it is immaterial, for if you hold fast to the Mission, the Messiah will take care of himself, for when necessary he will come again. And so, the best policy for us both, brother Christian, should in the meantime be, that you inform your Church as to the highest idea of Christ; and we, Hindus, Buddhists and Jainas, do the same to the standard Krishna, Buddha and Mahâvira, taught us; and when we have succeeded, each on our part, the time will come to make comparison and criticism,—to find out the basis of all religions, namely, the Great Wisdom-religion.

In conclusion, I pray that, taking advantage of the terrorism of the time, you should not, friend Christian, assail us by characterising our writing as "political fire-brands," which only proves that you are very weak in your argument.

P. C. MUKHERJI.

GENUINENESS OF COMMENTARIES.

TO the article on Dhritarāshtra contributed by us and appearing in the *Theosophist* for September 1897, we find added by the Sanskrit Pandit of the Magazine, a foot-note to the effect that "Anandagiri and other Commentators are better authorities as to the genuineness of the present Shankara's Commentary on Gītā than the one mentioned by the contributor." Language is the mode of conveying ideas. The idea which we can legitimately gather from the phraseology of our critic, is that he thinks that the commentary on the Bhagavad Gītā, current now-a-days as Shri Shankarāchārya's is genuine; that Anandagiri and other commentators on one side, and the one mentioned by us on the other, are authorities as to the genuineness of the said commentary, but that the authorities named by our critic are better authorities than the one mentioned by us.

On this we simply observe that we have, as a matter of fact, made mention of no authority whatsoever as to the genuineness of the commentary in question. What we assert is that the commentary current now-a-days as Shankarāchārya's is not a genuine commentary by Shankara, but is the work of one Nagesvara Bhatta.

This assertion of ours, we presume, is denied by our critic, and in support of his denial, he relies on Anandagiri and other commentators. The question which the reader has to determine is whether or not the commentary now known as Shankara's is genuine. The onus of the affirmation lies on the critic. For him to refer to Anandagiri and others as authorities in support of his affirmation is no proof of his proposition. Simple allegation one way or the other, by any number of persons; of whatever reputation, is no proof of the correctness of that allegation. Suppose a thousand persons were to allege that 'Sugar is a poison.' This allegation would not be received as correct unless it were proved that sugar possessed the properties of a poison. A work alleged to be a Bhāshya cannot be received as a Bhāshya unless it is proved to possess the properties of a Bhāshya; and a work alleged to be a Bhāshya by an Initiate like Shankara cannot be received as such unless it is proved that it possesses the properties of a Bhāshya and that it is consistent with the literary character and position of the author to whom it is attributed.

Now, in the first place, we ask our reader what is a Bhāshya?

Maharishi Vyāsa in his esteemed work entitled, "The Bhāshya Prabha" defines Bhāshya as follows:—

"That by which the text of a work is legitimately explained after setting forth separately the meaning of all the words used, and supporting it by received authorities, is what is meant by a Bhāshya". Further in the work known as Bhāshya Siksha, by Kapila, it is stated that "in a Bhāshya the intention of the author should first be shown

by the Commentator in his own words." Again, Vyāsa in his work known as Bhāshya Pradīpika, says that "the absence of the intention of the author, from a Commentary, with reference to the text, disentitles the work to Bhāshyaship". That wherein is set forth the two-fold intention given above is what is, according to Vyāsa, termed the Introduction. Again a table of contents and an index, together with an introduction, complete a Bhāshya, according to a dictum in the Vidhiratnakara by Maheshwara. Again the same authority lays down that the intention of a work should be gathered from works of prior authors, from the work itself and from other works of the author. Again, in the Vidhi Siksha, by Maheshwara, we find the passage that, in a Bhāshya the purpose arrived at by the author, should be shown in logical sequence in connection with each shloka and each chapter of the work, and that the meaning of given words occupying a given situation should be explained.

Now the above being the properties of a Bhāshya, we ask our reader if he finds these properties possessed by the so-called Bhāshya by Shankara? Is this Bhāshya preceded by an introduction? Is there a table of contents given? Is there an index attached to it? Are all the shlokas, the words, and the chapters explained in the required manner? Has the commentator been good enough to give us the intention of the Avatāra? Why has the first chapter certain verses of the second chapter, and all that is headed with "Sanjaya vach" not been commented on?

The answer to these questions can be anticipated by the reader. "Shri Shankarāchārya," says H.P.B., at page 292, *Secret Doctrine*, Vol. I., was "the greatest Initiate living in the Historical Ages". A Bhāshya by an Initiate must be in consonance with his character as such. The Bhāshya claimed to be the work of Shankara ought not to set forth absurdities of the character to be found in it, as in connection with verse 35, chapter III. of Bhagavad Gītā, wherein Krishna is accused by the commentator of recognising more than one Dharma for humanity; or verse 1, chapter 17, where the partial text is interpreted as casting aside the ordinances of the Shastras. The instances can be multiplied into thousands if space were allowed.

The best evidence on which judgment as to the genuineness of a work of a given author is to be founded, is the internal evidence furnished by the work itself. If the Gītā is the work of the greatest Avatāra, the commentary on it should not consist of logical blunders and absurdities. We do not illustrate what we say, for fear of being charged with an attempt to illegitimately encroach on the space of the magazine.

In conclusion, it is hoped that due consideration will be given to the subject, by those qualified to do so, with a view to definitely determine that the so-called Bhāshya is not the commentary by Shankara, and that on the determination of the question in the negative we shall be able to give to the world the genuine commentary, if not precluded by unforeseen and unavoidable events.

PURMESHRI DASS & DHANARAJ.

Theosophy in all Lands.

EUROPE.

LONDON, 30th September 1897.

I am glad to be able to tell you that Mrs. Besant arrived from America yesterday, the 29th instant, in good health and having had a comparatively fair passage across the Atlantic. She was accompanied by Miss A. J. Willson, the Librarian at Head-Quarters, and also by Mr. J. C. Chattopādhyāya, who has been doing excellent work in the United States for sometime past. Mrs. Besant's work in the States has been incessant, and the results splendid. I understand that the American Section has now 53 Branches.

During the month of September, all has been going on quietly here, and the usual workers are again assembled, excepting Mrs. Cooper-Oakley, who is still in Germany, endeavouring to collect information respecting Societies which are known to have existed in the last century, and who held Theosophical ideas.

The Thursday evening Lectures in the Blavatsky Lodge re-commenced on the 2nd instant, when Mr. Leadbeater lectured on the "Vegetable Monad." He said that in using such a term as the *Vegetable Monad*, it was necessary to get away from the idea that the Monad was one; on the contrary it was many, and even long before the life-wave reached the Vegetable Kingdom, far back in the first Elemental Kingdom, the elemental essence was differentiated. It might, he said, be divided both horizontally into planes, and vertically into sections, so that a life-wave was a set of parallel out-pourings which throughout evolution do not mix, even up to the Adept stage, and each man is therefore the inheritor of a certain line of evolution and no other. Sub-divisions of the Vegetable Kingdom are of course more numerous than those of the mineral, and we reach in this Kingdom something far more definite in the way of consciousness. Plants clearly show likes and dislikes, desires, and even what we must term *Olevernans*. In the case of forest trees the extreme duration of their life enables the ensouling Monad to become marvellously individualized. Some of our oaks with hundreds of years behind them, and still more the Californian giant trees with a calculated life of 3,000 to 4,000 years, dwarf the duration of human life into insignificance, regarded from the ordinary standpoint. It was found that truth really laid behind the Greek legend of the Dryads, and at the back of some of those strange myths and fairy tales of the Genii of the trees, which have come down to us. In the folk-lore of many of the Teutonic peoples there lies the truth that the strong personality of some old trees has been known to be capable, under certain conditions, of becoming visible and in some cases assuming the human type of form.

The work of the nature-spirits is, he said, of very great interest in connection with the study of the Vegetable Monad. It is only in recent years that the study of physiological botany has opened our eyes to the marvels of design found in plant life, enabling us to realise how wonderfully individualized plants are—even virtues and vices seem to shadow themselves

forth in plant-life. A single tree or plant is more like a community, than a single entity, of which the leaves and roots are the traders, flowers the spending members, fruits the emigrants, and thorns and spikes the soldiers. Mr. Leadbeater then instanced a few of the methods by which cross-fertilization is ensured, and also some of the clever devices which enabled certain plants to reach favourable conditions amid the frightful competition of a tropical forest, a competition reflected in every hedgerow, on a smaller scale, and pointed out that the evidences of a certain intelligent consciousness were too clear to be overlooked.

On the 9th instant, the Lecture was on "Life and Form," delivered by Mr. Bertram Keightley. He said *Life and Form* is a convenient phrase to embody some ideas which should not be lost sight of in studying our philosophy. "Name and Form" would be the equivalent in the Sāṅkhya and Vedānta philosophies, but *Name* is different in its Sanskrit meaning from the signification we attach to it, hence the word *Life* better expresses the same idea to us. European philosophy attaches little or no importance to names, but Eastern philosophy says there is a real association between the sound which signifies an object, and the qualities of that object. The idea that the "Vach" or spoken "Word," or as we should say, the *Logos*, lay at the root of the manifested Universe, is at the foundation of the belief that articulate sounds have in themselves a meaning. Mr. Keightley, using as illustrations the words table and dog, showed that there was an inherent difference between name and form; the name was the real essence or actuality of a thing, the *quality* which made a table a table, or a dog a dog, although there were innumerable shapes and sizes, i. e., forms, of tables and of dogs. The *form* might vary indefinitely, but the *name* was the underlying reality. He then said we are accustomed to classify all ideas under the head of Life or Form, and he would consider the Life side first. "Life" is the outgoing force. "Form" is that which limits it. From the second outpouring comes the monadic essence, the ensouling *Life* which is to be limited by the infinite variety of forms which it will build out of the atomic matter already brought into existence. When you change the conditions of a thing you effect the monadic essence ensouling it; for instance, if you freeze water you hand it over to the monadic essence which is capable of vibrating in hexagonal rays. As descent takes place, potentiality decreases, but perfection of form increases. And although capacity is narrowed, the permanency of form is ensured, culminating in the rigidity of the mineral kingdom. As the Life creeps up again there is combined with stability, the pliability of the molecules of which the form is built. The monadic essence recovers capacity of variation, and retains capability of holding the forms together. In considering "Form" we find the predominant characteristic of the form side of nature is absorptive, but in turn it reacts upon Life. On the descending arc, matter is largely worked upon from without by intelligences who thus, in early stages, ensure the life's learning to vibrate in definite ways, and work in the matter. The matter-side is always the absorptive; it seeks to have and to hold, and this dominant characteristic is clearly traceable right up to the human stage. Then the *form* must be forever changing or there would be no fresh qualities called out in the *life*; hence it is that we get the old idea of death as associated with matter—the body—which comes out in all religious Symbolism. Another old religious idea associates femininity with wrong, evil, death, simply because it is the feminine that is the receptive side—the cherisher of life. The grand evolu-

tionary process is the One Life—the sphere, limiting itself to the point—the individual, and the point expanding to the sphere, the individual to the consciousness of the whole.

On the 23rd instant, Mr. Mead lectured on "The Use and Abuse of Ancient Authority." He said he regarded the study of the ancient books of all religions as of immense importance to the theosophical student, if he would really carry out the second avowed object of the Society. The value of these books was very great, but much greater to the student of comparative religion than to the individual who regarded one of them alone as the inspired truth. The reason why the authority of these ancient books has been so very great, is because they deal with that hereafter, about which so great uncertainty has prevailed, and with those higher things which must always be of the greatest interest to humanity. They were always more or less a "revelation" by one who spoke with authority—one who *knew*, and it is in tracing the identity of the teachings which underlies all the later accretions of the different scriptures that we find their greatest use. The abuse of ancient authority creeps in with the glamour which a fond posterity has thrown over the books of its ancestors. The further we get from the date of the founder of a religion, the more obscure becomes the person of that founder; the human side gets lost in the super-human, and all real historical trace of him disappears. Mr. Mead dealt at some length with the work of the "Higher Criticism", in sifting out the Old Testament sources, and referred to the forthcoming instalments of the Polychrome Bible as likely to be of immense service to students. He wished that the same work might be done for the sacred books of India and the East generally. The work of the various apologists was referred to, and the method of the allegorists especially condemned. In all these old books was found partly history, partly allegory, with esotericism hinted at, but of course not imparted. The methods of monkish copyists and commentators came in for scathing treatment in Mr. Mead's hands. In conclusion he begged his hearers to try and realize the mind of antiquity: until we did we must of necessity fail to understand much that we found recorded in the Scriptures. Above all, he wished to impress upon theosophical students the wisdom of adopting the same critical methods in regarding the new, as well as the old literature; because a book is issued fresh from the theosophical press, we need not repeat the old mistake of accepting it as literally inspired truth, when we had just emerged from the quagmire of regarding Ancient Scriptures as thus inspired.

E. A. I.

NEW ZEALAND SECTION.

Col. Olcott reached New Zealand on the 24th August, and since then he and Miss Edger have had a very successful series of lectures in Dunedin, Christchurch and Wellington. In Dunedin Col. Olcott lectured on Spiritualism and The Divine Art of Healing, and Miss Edger on What Theosophy can teach us, and The Theosophical training of children. In Christchurch, on Sunday, 5th September, Col. Olcott lectured in Our Father's Church to a large audience, on Healing, the lecture being continued on the following Thursday. Miss Edger lectured on the same day (Sunday) at Rangiora on What Theosophy can teach us, to a good audience. All the lectures in Christchurch attracted large audiences, and were as follows:—

Monday,	{ Theosophical Society, its Aims and Successes. Col. Olcott.
September 8th	{ Fundamental Conception of Religion, ... Miss Edger.

September 8th	{ Spiritualism	Col. Olcott.
	{ Karma and Re-incarnation	Miss Edger.
September 10th	{ Buddhism	Col. Olcott.
	{ Christianity	Miss Edger.

The audiences in both places were very sympathetic, and in Christchurch several new members joined the Society.

Wellington was reached on September 12th, and in the evening Col. Olcott lectured on Re-birth of the Soul, to a good audience. The other lectures were on Healing and Spiritualism.

In addition to public meetings there were branch, drawing-room, and social meetings, and meetings for enquirers, in each of the towns visited, very favourable impressions being left everywhere. The Press Reports have been very favourable.

The lecturers left Wellington, on September 18th, for Pahiatua and Woodville.

Reviews.

VEDIC RELIGION, VOL. I.

PART I, BAGHAVAD GITA.

TRANSLATED AND ANNOTATED BY A. MAHA'DEVA SASTRI, B. A.,

Curator, Government Oriental Library, Mysore*.

It seems quite fortunate that the labour involved in this translation and commentary should have fallen to the lot of one so eminently qualified for the task as the author has proved himself to be. It is his intention, as stated in the Preface, "to publish in a Series, English translations of some of the most important Ancient Scriptures of the Aryans, with such authoritative commentaries as may throw more light upon their teachings." As the Bhagavad Gita embodies in a condensed form the substance of the entire Vedic Religion, it very properly comes first on the list of subjects. These translations were commenced by the author in 1891 but were soon interrupted by his appointment as Curator in the Government Oriental Library, Mysore, and some years elapsed thereafter, before he had the necessary time at his disposal for resuming his difficult task; but when the opportunity was again available the exceptionally favourable facilities afforded by the copious library with which he was connected enabled him to prosecute the work to a satisfactory issue, as we see in the volume before us. He acknowledges his indebtedness to Bâbu Pramada Dâsa Mitra, Mrs. Besant and Mr. Davies, for their English translations of the Bhagavad Gita, which have been frequently consulted by him. It has been the aim of the author to give a literal translation of both the Bhâshya and the Bhagavad Gita, rendering the latter according to the light afforded by the former (the Commentary of Sri Sankarâchârya.) Explanatory notes have also been added from Anandagiri's Tika, and other sources. Though there is little really essential difference between the translated text of the Gita, in the work before us, as compared with a few of the more perfect of the previous translations, yet the extensive and highly valuable commentary of this work constitutes its distinguishing feature, and makes it a trustworthy guide to students of Vedic Religion and philosophy. The Sanskrit

* Thompson & Co., Madras: Price, Cloth, Rs. 4, or 7s. 6d.; stiff boards, Rs. 5.

has been rendered into very good English, and the mechanical execution of the work reflects much credit upon the publishers. The volume contains 360 pages.

W. A. E.

THOUGHTS.

By W. H. *

This little book of poems is dedicated "To the weary and heavy laden," and, as the author explains further, is offered to those who are specially interested in "Aryan philosophy and methods of self-conquest;" and "To all earnest truth-seekers" he "tenders no apology for defective style or irregular metre..." These poetic thoughts have comforted the author, often, under conditions of distressing misfortune, and he hopes they may be useful to others who have to encounter similar trials. Those who "hunger and thirst after righteousness" will find their aspirations and resolutions strengthened by a perusal of this modest little work. Those also who are in search of a gift-book might find this just suited to their requirements. A friend who has been reading it and with whose sentiments, as expressed, I heartily concur, says:

"There are many fine thoughts in the verses by W. H. Those who think and feel deeply cannot be circumscribed by the limitation of rhyme and metre, but must express themselves in the terseness and ruggedness of the Anglo-Saxon. The world is now looking for real thought, not the finical, sweet, shallowness of the 'Blue China' style, but thoughts of real moment to the race. It is this that makes the verse of Walt Whitman so powerful—he sacrifices metre to get a forcible sentence. Those who care for the general subject-matter will find much of real worth, and phases of old subjects that are entirely new. In many, there is a fund of intense meaning that no words can express and only the intuitive will be able to feel the full depth of W. H.'s thought. There are subjects too deep for words; an ideograph or short word-picture is all that is necessary to remind one of the thought, and then the rest must be left to the reader's inner nature to feel and picture for itself. An excellent bit of this sort is 'Be still,' and I recommend it to those who have subjective vision. There are many beautiful hints in the book; I cannot say which I like best. They must be read, however, in their own spirit: to a cold intellectual criticism they yield nothing of their inner treasures."

The book is printed on good paper and bound in cloth.

W. A. E.

BEAUTIES OF MARIE CORELLI.

ARRANGED BY ANNIE MACKAY.

[Geo. Redway, London: 2s. 6d.]

This book is composed of selections of the choicer passages from the various writings of the noted and versatile novelist, Marie Corelli. She has gained a world-wide reputation on the merits of her undisputed literary talent. She gives her imagination free scope on the material and the astral planes, and her flights of fancy, though brilliant, are often erratic, sometimes weird and ghostly—even ghastly. Reading her books might be

* Thompson & Co., Madras, Price 8 annas.

compared to wandering through jungles of wild flowers. In each may be found, here and there one, the delightful fragrance of which causes a thrill of pleasure, while, on close examination of others, you wish you had not inhaled their odour, still, they may be valuable for their medicinal properties. Though a woman of the world, and strongly tinged with its foibles, she catches frequent glimpses of eternal verities which are radiant with the higher light. Though hypersensitive and hypercritical, she is by no means hypocritical. The thoughts that flow so freely from the point of her pen frequently glitter with keenest sarcasm, and are often even more pointed than the instrument which records them. Some of her criticisms are sharper than a two-edged sword and, like that weapon, they sometimes cut both ways, but her trenchant treatment of the current shams of the world will find a sympathetic response in the hearts of all truth-lovers.

Those who have not read her works might be more pleased with these gleanings than with any one of the former.

The book is bound in green cloth, with gilt lettering and border, contains 124 pages and is deserving of a place in the library of every thinker.

W. A. E.

THE DIVINE BREATH, &c.

There have lately arrived at the Adyar Library a number of books and pamphlets, the gift of the publisher,* which set forth the claims and teachings of "The Brotherhood of the New Life." Some are the works T. L. Harris, the Primate and head of the 'New Life,' and some are compilations, on separate topics, from his works, by one Respiro, who being merely compiler can remain in the oblivion of a nom-de-plume. Of these books three only merit the attention of Theosophic students, for they are the records of the experiences of an independent and self-taught Yogi. "Internal Respiration," T. L. Harris calls his discovery, and on the strength of that he allows his followers to call him "The Man, the Seer, the Adept, the Avatar"; "The inspired messenger of the cycle,"—the basis of this being that he has found his soul; that is, he has by accident awakened his spiritual faculties and the corresponding ability to read thought, obtain subjective knowledge and explore the astral and spiritual worlds. All the way through his own description of his gradual unfoldment, and in several of those of his associates, there are the same experiences that others, now in the T. S., have experienced. That is the remarkable point: he has had these experiences, so well known to some members of the T. S., and, thinking himself a unique and lonely pioneer, he has drawn his own deductions, and gone on contented with himself. He says he found the key of Pythagoras' harmonic law and has developed himself in that law. He ignores all possibility that others besides Pythagoras and Christ knew and know that key, and comes to the conclusion that he is the 'Pivotal Man of the Cycle.' He has the ability to acquire knowledge subjectively and knows the immense possibilities man thereby acquires, and warns his readers against the follies and delusions which attend the translation of subjective knowledge to the objective plane. One wonders if he ever applied that warning to himself. Knowing that he has Pythagoras' key, and knowing of Pythagoras' visit to India; knowing of his initiation there and of the existence of a secret Brotherhood, he yet has the assumption to ignore all that. He never dreams that there are others who know; that

* E. W. Allen, London.

before Pythagoras and since Pythagoras there has been an unending succession of men who experienced "God's Breath in Man," as he calls his spiritual unfoldment. He does not seem to have even tried to find out what the secret knowledge of the East is,—at least his statements are exceedingly misleading. He claims that Christ made this respiration possible for the first time since the fall. How then did Pythagoras get the key? This breath, as he calls it, has nothing to do with breathing, and "has therefore no relationship with the respiratory formulas of Occultism, whether as taught secretly to the initiates of the Western and Eastern Schools, the Rosicrucian and Theosophic Orders, or as partially revealed to the uninitiated as the Science of Breath. It is entirely on a different and a higher plane." Who said it wasn't. If T. L. Harris was an adept he would know—but he isn't, and jumps at a wild conclusion. "These formulas of Occultism are in...the plane of material action." "Internal Respiration on the other hand commences in the world of Atziluth, the archetypal plane of pure Deity." He knows or should know that Occultism is absolutely secret and hidden by many blinds; even then it would not take long to find out that the 'Science of Breath,' of Occultism, has very little if anything to do with the breathing of oxygen and nitrogen as air. A mere tyro at Occultism knows that. And then he solemnly says: "Counterfeits (in Respiration) are detected by the pompous arrogance of their assumptions,"—as if his assumption of priority in all knowledge was not at all presumptions. So much for his knowledge and Inspiration as an Avatar. Of philosophy there is not much trace in his whole work, and as far as the writer can see, not much logic. He denies the existence of any law in spiritual advancement, at least it all depends on the favouritism of the Divinity, who is Christ. For "Respiro" says, at page 2, of "Internal Respiration": "Whereas the respiratory formulas of Occultism can be mastered by long practice combined with a determined will, *Internal Respiration is a Divine Gift.*" (Ital. ours). That completely does away with the two basic laws of Occultism as propounded by the Nazarene: "As a man sows so shall he also reap," and, "Love the Lord thy God with all thy heart," etc., which Christ maintained as the fundamental laws of his teachings. Christ says, "This do and thou shalt live,"—Grand hope to a struggling soul. But alas! The old idea of a lawless, erratic Deity crops up again.

But in his researches into man's evolutionary development he has some excellent results, although he dates the loss of spirituality, due to the growing density of the human body, indifferently at the "fall" and at the "Deluge." Though nearly a complete round of evolution passed between the epochs known by those respective titles, we will overlook that. He has the power, it seems, to leave the body at will, and he claims to have visited Jupiter, and converses with angels and other spiritual beings. He sees and knows and converses with "fays" (elementals) and claims that they are "two-in-one" (androgynous) and have innumerable babies. His explanation of the work of these fays inside the human body is remarkable and absolutely ridiculous to one who has gone through the same experiences and is clairvoyant. He knows the World-Mother, of Occultism, and the perfection is expressed by the union of the Male-Female—to denote completeness. But of his own soul, its place in the body, and its relation to the Divinity, he does not make any very clear statement. But in man he says, "Christ is immanent." As "Christ is God" himself, without any Father beyond or above Him, and the Christ spirit immanent in every human being, it would seem that the human spirit (Atmā) is one with the All-spirit; but he does not say so in so many words. He leaves that logical con-

clusion to the reader. He admits the seven principles in man, and makes use, correctly too, of the words Devachan and Nirvana, and teaches reincarnation, though I have not yet seen his book on that subject.

His most wonderful doctrine is that of the "counterpart." It seems from the meagre description given, that no man is perfect till his "counterpart" dwells in him; that two souls must inhabit the same body. It seems that after the gift of internal respiration the person feels a vacuum, and then the "counterpart" sinks in to fill that vacuum. By the description of the sensations of the process, it tallies exactly with those of one who stumbled accidentally into the same thing and the same sensations, but instead of being the "counterpart" it is the man's own soul, awakening to consciousness of itself on the physical plane, after the flow of the Prana and the breathing of the astral body had purified the Temple for the spirit of God, called by Mr. Harris his "fay-soul"—the seventh principle. Strange that two men experiencing the same sensations under the same sort of surroundings, should arrive at such opposite conclusions. One, that, alone in his development, he must necessarily be a special messenger from God: the other, though he knew nothing of Pythagoras, that there must necessarily be others in a similar state of evolutionary advancement. One denying, *a priori*, all possibility of others being advanced beyond him, and able to teach him: the other, striving to find those who know, till he came in touch (subjectively) with an adept of the White Lodge and is now in the T. S. Who took the most logical view of the nature of things? But we do not mean to be too severe with our friend Mr. Harris. Though he has made many mistakes, he is evidently entirely honest. As a man, as a pioneer, fearlessly making discoveries all by himself and getting at the truth, and especially as a fighter against the growing materialism of the day, every true Theosophist is bound to respect him. What though, like Swedenborg, he colours his visions with his old creed. If he puts Satan and evil in a position so strong that God cannot destroy him though he would, what of it; all Christendom lives on that illogical belief. And if his followers deify him, what of that—it is but human nature. As a study his writings are very amusing, and in his next incarnation he will no doubt really become an adept.

A. F. KNUDSEN.

THE TEN UPANISHADS WITH COMMENTARIES.

(Tamil Translation.)

We have been favoured with a copy of the second part of the above book containing from Munduka to the end of the Gaudapāda's Karikas. We expressed our views concerning the translation of the 1st part, in April *Theosophist*. We hope the Tamil Public will give the undertaking their substantial support.

We thank Mr. G. Krishna Sastry for the presentation of three vols., containing all his publications in Malayalam character, from 1890 to '96. The vols. have gilt lettering and are bound very neatly. Each volume contains important publications of rare MSS., some of which are as follows:—

Vol. I. Bhagavad Gītā with Malayalam meaning; Purnahārthadīpikā; Tatvabodha; Ātmavichāraprakurana; Advaitabodhadīpikā and other works, —twenty in all.

Vol. II. Consists of twenty-four works such as Jyotiśhīnī, Drāvida Sūtra, &c.

Vol. III. *Devī Bhāgavata* with Malayalam meaning, up to fifth book.
The gift is a rich addition to our T. S. Library.

R. A. S.

"MAZDAYASNI RELIGION AND THEOSOPHY."

We are glad to announce the publication of an important book in Gujarati, entitled "*Mazdayasni Dharma and Khodāsanāsi*" (or *Mazdayasni Religion and Theosophy*). The work is from the pen of our esteemed Bro. D. P. Kotuāl, B. A., L. L. B., of Karachi. It is divided into seven chapters, the first of which contains a translation of important extracts from Col. Olcott's remarkable lecture on the "Spirit of the Zoroastrian Religion," which was delivered by him in the Town Hall, at Bombay in February 1882, and the reply given by H. P. B. to certain questions put by a Parsee gentleman in connection with that lecture. The second chapter is devoted to translations of portions of the "Secret Doctrine" bearing on this most ancient of religions, which unravel many mystical and allegorical points. The third treats of miscellaneous matters, such as divisions of time, moot points about Zoroaster, Homa, Gokard Tree, Heaven and Hell, Elementals, &c., which are all satisfactorily explained in relation to Theosophical teachings. Mrs. Besant's well known Adyar lecture on Zoroastrianism, from the lectures on "Four Great Religions," is embodied in the fourth chapter in which an interesting footnote appears from the pen of N. F. B., on the subject of the "Threefold nature of Ahura-mazda." The fifth chapter deals with the interesting matter of schools of Persian Theosophy and Persian adepts, and the disputed question of the existence of the doctrine of reincarnation, which is pretty clearly proved by quotations from several mystical Persian works. Chapter six clears up the various misconceptions regarding Theosophy and the Theosophical Society, mainly by N. F. B. In the last chapter the author offers some just criticism on the present methods adopted by Parsee students of the *Avastā* and clearly proves how by following such methods they have perverted the original sense of their scriptures and made a muddle of some of the mystical and sublime passages. This is perhaps the first book of its kind in attempting an interpretation of the *Avastā* in the light of Theosophy, covering such a variety of subjects. The author deserves well of his coreligionists for making available to them, especially to the female class who do not all of them know English, the sublime teachings of Theosophy from the stand-point of their own religion.

P. M. G.

MAGAZINES.

The first number of *The Theosophical Review*—formerly *Lucifer*—comes to us replete with the advanced thought of its editors, of the Vice-President of our Society, and others of its able corps of contributors, and is truly a treasury of truth and wisdom. The reasons for its change of title are given in the leading article, on "Name and Form." "The Theosophical Movement," by Mrs. Besant, contains important ideas on the past and future of our movement. "On the Watch-Tower" treats of the "Barred Cities of Central Asia," and "The Casting in and out of Devils," "The Bhagavad Gītā and the Gospels" are discussed by Miss Arundale, intelligently and temperately. The article is to be concluded. In "Fairyland and the Under-world," Mrs. Ivy Hooper cites testimony in regard to nature-spirits. "Among

the Gnostics of the First Two Centuries," by Mr. Mead, is continued, and treats mainly, of "Outlines of Valentinian Æonology." "The New Dawn," by Dr. A. A. Wells, is a well conceived and well written article that will be read with satisfaction by Theosophists. "Future Theosophical Prospects," by A. P. Sinnett, contains the substance of the thoughts, though not the words, which were presented by him before the last European Convention of the T. S. It is freighted with ideas of great moment, and cannot fail to have a cheering and stimulating effect upon all who have the welfare of the great Theosophical movement of the present age sincerely at heart. "The Law and the Logia," by Bertram Keightley, notes the intense activity in religious thought throughout the world, which has been developing during the last half-century, and the astonishing and rapidly increasing change which has taken place since the magazine (*Lucifer*) was founded, and next proceeds with some very pertinent comments upon the Preface of Dr. Paul Deussen's noteworthy German translation of sixty Upanishads. In the closing article—"The Christian Creed"—by Mr. Leadbeater, some account of the original meaning of Church creeds and formulæ is to be presented, as gathered simply from "an investigation into the ākāshic records." This will be read with special interest by those who have, at some period of their lives, been familiar with Christian forms and symbols. The general principles only, together with some ancient historical data, are presented in this paper, which is to be continued. "Activities" chronicle interesting events which have been lately transpiring in Europe, America, Australia and New Zealand.

Mercury, for September, commences its fourth volume and brings out an interesting number but reaches us late for review. A. Marques' illustrated article on "The Aura of Metals" is deserving of attention from scientists. "The Gauge of Spiritual Evolution" is an address delivered by Alexander Fullerton before the T. S. Convention at Chicago. "Spiritualism in the Light of Theosophy," is a report of a lecture by Countess Wachtmeister before a gathering of Spiritualists in America. The most important of the matter remaining is, "Life after Death," which consists of notes of one of Mrs. Besant's Lectures in San Francisco.

Theosophy in Australasia, in its enlarged form, is doing very useful work for our two southernmost Sections of the T. S. The September issue contains an article on "Illusion," by H. W. Hunt, which embodies a paper read before the Melbourne Branch T. S., on July 6th, 1897. The paper on "Ecstasy, or Spiritual Illumination," is continued. It is evident that the Theosophical Movement has been broadened and strengthened in the Southern Hemisphere, by the recent labours of the President-Founder and the General Secretary of the New Zealand Section.

Theosophia—Amsterdam—has an opening article by Afra, on "The Bamian Statues," several translations, the most important of which is from Mrs. Besant's "Birth and Evolution of the Soul," and other matter.

Le Lotus Bleu—August and September. The former number contains articles by Bertram Keightley on "Reincarnation among animals," "Man is what he Thinks," by Paul Gillard, "The Path," by Count Leiningen and "La Pléthore," by Dr. Fisher. The September issue contains some interesting notes on the mysterious *Homme Rouge*, of Swedenborg and other mystics, a continuation of the "Under the Bodhi Tree" Series, and "Jakin and Boas," by Dr. Pascal.

Intelligence, for September, promulgates the current liberal thought of America. Henry Frank writes on "The Dogma of the Atonement," and

F. H. Sprague on "Two Views of Life." Albert Ross Parsons' essay on Wagner is concluded. There are also articles on "Inductive Astrology," "The Health of the People," "Philosophy of the Divine Man," and "Self-Knowledge."

The *Satwa Sādhani* (Telugu organ of the Aryan Association, Madras) contains translations of original and selected articles and Sanskrit Texts, and seems to be conducted with some degree of care, by T. A. Swaminatha Aiyar, who was formerly connected with the *Theosophic Thinker*. He has also brought out the *Jñāna Bodhini*, a Monthly Tamil Magazine, edited by Mr. Purnalingam Pillai, B.A., which has some able contributors.

The Bhagavad Gītā is published in parts, in this monthly, being well translated by the editor of the *Satwa Sādhani*, who publishes also an eight-page pamphlet, in easy Telugu verse, entitled, Dattātrēya Philosophy, by Sri Paramānanda Yateendra, which we have received.

The answers to queries in the *Vākan* will interest all Theosophists. Other theosophical periodicals received from Europe are *Nova-Lux*, *Teosofisk Tidsskrift*, *Balder*—the new Norwegian Magazine devoted to Theosophy—*Sophia*, and *Lotus Blüthen*; from America, *The Pacific Theosophist*, *Theosophy*, *Theosophic News* and *Forum*. From India we are in receipt of *The Thinker*, *The Prasottara*, *The Prabuddha*, *Bhārata*, *The Brahmavādin*, *The Light of the East*, *Christian College Magazine*, *Madras Review*, *Sophia*, *The Light of Truth*, and *Dawn*. We have also received, *Notes and Queries*, *Modern Astrology*, *Light*, *Rays of Light*, *Harbinger of Light*, *Banner of Light*, *Twilight*, and other lights, constantly increasing and of various titles.

W. A. F.

CUTTINGS AND COMMENTS.

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

An exchange says:

Pride and Siddhis. A Yogi went to a sage and claimed that he could fly in the air, remain underground for months together, lie on the surface of water and perform such other wonderful feats. The sage coolly replied, "Brother, birds fly in the air, worms lie concealed under the earth for years, and fish live in water. What merit is there in your doing what the lower animals do? Try and imitate God, become divine in your love for others, in wisdom and humility. Above all, leave off vanity."

One of our Indian exchanges says:

Who are Theosophists? "Any person of average intellectual capacities, and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasure for the sake of other people, and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer, is a Theosophist."

Additional sayings of Jesus. The ancient papyrus recently found on the outskirts of the Libyan desert, contains, among others, these sayings:

"Except ye keep the Sabbath ye shall not see the Father," and, "Jesus saith: Wherever there"

and there is one alone, I am with him. Raise the stone and there thou shalt find me; cleave the wood and there am I."

The London *Spectator* remarks concerning the above sayings, that they 'contain the very essence of Pantheism, and would if freely accepted, completely modify in the Hindu direction our (the Christian) conception of the universe. If God is in inanimate nature in any sense except that He created it, why should we not, as the Hindu argues, worship Him there, and draw this further deduction, that God being in every thing, every thing in some sense is equally holy?'

Christian condemnation of the liquor traffic. The General Conference of the American Methodist Episcopal Church lately condemned the liquor traffic in the following unqualified and eloquent terms:—

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the homes, to the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin. No temporary device for regulating it can become a substitute for prohibition."

Abolition of Vivisection. It is stated in one of our later exchanges, that about 600 physicians, including many of the most eminent in the profession, have recently signed a petition for the total abolition of the debasing practice of vivisection. Its suppression would lift a dark cloud from the world's horizon.

Effects of evil Auras. A writer in July *Borderland* records two marked experiences of his in which the evil aura of a person seated near him affected him to such an extent as to cause palpitation of the heart, faintness and "deathly nausea." The offensive parties were total strangers to him—one being a lady who was seated in front of him in Church, and the other a gentleman seated near him in Westminster Town Hall. He then adds:

"Now my point is this: If the mere presence of certain people be so physically injurious to certain other people, even where no will-power is exercised, and no feeling of dislike or malice can possibly exist, how much may this poisonous influence be increased where the will is set upon bringing about this very physical effect; and surely, here as elsewhere, practice may make perfect."

We do not doubt that the magnetic emanations from certain persons, even though they be not considered exceptionally vile, may, in rare instances, be positively poisonous to certain others, of fine organization and acute sensitiveness. One's intuitions in these matters should be heeded, even when the physical effects are not strongly marked.

Strange revelations of photography. It is a very interesting experience for an amateur to develop a sensitive plate that has been exposed for a picture, and to watch the gradual appearance of the main outlines, as the view slowly takes form on the surface which, to all external appearance, had been so

perfectly blank. But when a professional photographer discovers, after careful development, certain forms that were not visible in the field of view when the exposure was made, the results are interesting to him, yes, even surprising. An exchange publishes the following, among other accounts :

"An exposure was made upon a view having a river in the foreground. The photographer, while developing this peculiar plate, was perfectly astounded by an appearance which he had not seen while taking the photograph, and for which he could in no way account. On completing the development there was plainly revealed in the foreground of the picture the figure of a woman, apparently floating upright in the water. Not many weeks after, to complete the mystery, the body of a woman was found in the river at the exact spot where the photograph had been taken.

Again, not long since, the daily papers were agitated over the account of a travelling photographer, who, upon making an exposure upon the exterior of a reputed haunted house, discovered at one of the windows a portrait of the murdered man through whom the house had gained its evil name. In another case three distinct images having no connection one with the other were impressed upon a single film."

The Indian Mirror publishes a letter from a correspondent who mentions a prediction made by *Astrological* Raphael and recorded in his *Prophetic Messenger of prediction*. 1842. He says that,—

"On account of the conjunction of two important planets in a certain sign of the zodiac, and other necessary configurations and aspects of planets, within two hundred years from 1842, reason shall re-assert her dominion, and men shall worship God with one heart, one mouth, and one religion, and differences of faith shall no longer be known."

The writer then says,—

"We believe that the Theosophical Society is the foundation of this future religious unity. This Society shall accomplish this needful and much-desired object for the good of humanity. Religion is the most important matter for mankind, and social or political improvements will be of no permanent value unless the same be founded on religion. The time is not far distant when the grand truths underlying all religious systems will be fully understood and acknowledged, and superstition and bigotry will die away, and there will be one religion for the world. Raphael, so far back as in 1842, predicted that the future religious unity would be accomplished within 2042 A. D. May this prediction be fulfilled. There will then be but one religion for the educated and civilised nations of this world."

Possibilities in fasting. The Editor of the *Arya Patrika*, in commenting on the proposed forty-days fast which a Mahomedan medical practitioner has decided to observe says: "To continue alive without any food, not for a day or two, but for a long term of forty days, is an utter impossibility." Perhaps our brother editor is not aware of the fact that similar fasts have been performed in America at various times within the past quarter of a century, and we have read of some in other countries also. One of these fasts is reported to have been continued for a period of even *fifty* days. Dr. Tanner performed his world-renowned forty-days fast in the city of New York, about fifteen years ago, and the American newspapers kept the public well informed as to the particulars of the case. He was examined by physicians daily, and strictly guarded so that partaking of food was rendered impossible. Though somewhat weakened by his long abstinence, he was

able to walk about, and partook freely of water-melon for his first meal, and rapidly recovered his strength.

But the editor continues: "The situation becomes all the more critical when one is to pass these days of actual 'starvation' in a cell which is not an ordinary, well-ventilated place, but impervious to light." He then proceeds to say that man cannot "without a serious derangement of his brain," live in darkness for any considerable time. Well, some people do not believe that Indian Yogis have suffered themselves to be buried, and have remained underground for months, and been subsequently resuscitated, yet the facts pertaining to these cases have been put on record again and again. May it not be that darkness more nearly approximates the conditions observed by animals in the next lower kingdom, during their annual periods of hibernation? The editor next asserts that "The age of miracles is past," and that "No one except an ignorant zealot" will avow his faith in them. We have no fault to find concerning this assertion, as it stands, but if the editor classes prolonged fasting in the list of miracles we beg to disagree. The main object which Dr. Tanner had in view during his long fast, was to demonstrate the fact that there was *no miracle* about it—that if Jesus fasted forty days, others could do the same thing; and with his insight into physiological functions he saw that by keeping perfectly quiet in body and mind, and thus avoiding waste of tissue, one could live for a month or more without partaking of food. Again the editor says: "Miracles are totally false;" but why he should intimate that there need be anything miraculous in surviving a forty-days fast, we cannot see. A miracle is supposed to be something which transcends the action of nature's laws, but miracles disappear when, by an increase of knowledge, the laws which govern these so-called miraculous phenomena become thoroughly understood,—and nature's boundaries are becoming considerably extended of late. The editor closes as follows: "Fancy a medical man, who is supposed to be well versed in the laws of physiology and hygiene, giving himself up to a pursuit which his very knowledge of Medical Science condemns in the most emphatic terms!" But the well-attested experience of Dr. Tanner brushed away many a cobweb from medical science and theology, which had previously obscured the light of truth, and the fact is now established beyond the shadow of a doubt, that a healthy and well-nourished man can abstain from food for a month or more, without sustaining any fatal injury, provided he keep quiet and maintain a cheerful and fearless attitude of mind.

E.

The New Testament and the Upanishads. In *The Theosophical Review* Mr. Bertram Keightley gives the following quotation from the Preface of Dr. Paul Deussen's German translation of the Upanishads:

"The New Testament and the Upanishads, these two highest products of the religious consciousness of humanity, nowhere stand in irreconcilable contradiction—if one does not cling to mere externals—but mutually serve to complete and explain each other in the most beautiful way."

Life everywhere. As an illustration of the marvels to be found in the development of *life* in the vegetable and animal kingdoms, it is interesting to notice that in the account given of the Norwegian Arctic Expedition by F. Nansen, he expresses himself full of the greatest wonder as to the existences

which he found on the ice-fields during the Arctic summer. At that time, he says, plant and animal life begin to develop in every fresh water pool on the drifting ice floes. Brown patches appear, which under the microscope, reveal a world of life. These tiny lives "are small one-celled lumps of viscous matter, teeming in thousands and millions on nearly every single floe, over the whole of this boundless sea which we are apt to regard as the realm of death." When lecturing before the Royal Geographical Society he said in reference to these accumulations: "They look like brown patches. . . and might easily be taken for mud, but under the microscope they reveal themselves to be pure vitality—chiefly minute plants, diatoms, and some algæ. But among these there also exist a crowd of tiny microscopic animals—infusoria,—and I also discovered small bacteria, so that even these regions are not free from this noxious animal. It is a remarkable proof, in my eyes, of the fruitfulness of Nature: even on this ice she finds conditions for the calling forth of life."

Out sacred legends. In Mr. Mead's review of Dean Farrar's recent work on "The Bible, its Meaning and Supremacy," which may be found in the September *Theosophical Review*, we note some important ideas as given below:

"The priestly mind seems to work in the following way. That which is old is sacred; that which is sacred is of the highest morality and spirituality. Now the oldest deposit of legend enshrined in the ancient scriptures of a race pertains to a time when that race enjoyed but a very primitive civilisation, and reflects the ideas and morality of that early period; as the race develops and comes into contact with higher civilisations, it evolves higher ideas; it finds itself face to face with other scriptures, and adopts many new and higher doctrines. But the priest-craft of the manhood of a race cannot bear the thought of any deficiency in its religious origins. The sacred scriptures must have been perfect from the beginning. How then to reconcile the irreconcilable? What means could be found to fly in the face of the great fact of evolution, and assert, to gratify the pride of a race: "We had it all along; we were always a great people; we ever had high ideas." At this stage of civilisation the allegorist comes forward to tickle national vanity, and asserts that the straightforward statements of the early legends are obscure and many-meaning oracles, and signify anything but what they seem to imply. This is common to most religions."

The worthy Dean is fortunately of the same mind as his critic, in regard to the wholesale allegorical method of interpreting ancient scriptures.

A startling prophetic dream. The *Guelph Advocate* (Canada) publishes the following dream which psychologists may reflect upon: "Mr. J. Cotteral, of Guelph, fell asleep at four o'clock, one afternoon, and in a dream saw a dead body covered with a white sheet and, on lifting it, recognised his son. He awoke with a start, and related his dream to a friend. That night he was aroused by a telegraph messenger, who brought a telegram informing him that his son had been drowned at Hamilton. The dream and the drowning occurred at the same time."

A wonderful man. The *Madras Mail* gives the following interesting communication "from a correspondent": Sri Brahmananda Saraswathi Swami, a Brahmin Sannyâsi, gives me the following information in writing about a Hindu Yogî in Rahuri, a Railway Station

on the Dhond-Manmad Railway, in the Ahmednager District, and desires its publication in your columns. My correspondent is an enlightened gentleman and is thoroughly conversant with the ways of the world. He would not allow himself to be deluded into the snares of make-believe sophistry and tinsel trapping. With confidence in the reporter, I address this note to you.

There has been living at Rahuri a great Hindu Yogî, Sri Narayandoss Maharaj by name. Popular tradition puts him down for 300 years of age. In appearance he looks like a sexagenarian of strong physique. When, a few days ago, he made a statement before the local Mâmiatdâr, regarding a piece of land he wished to acquire for planting a flower garden for a temple erected by him, he deposed on oath that he is 856 years old. Being questioned, out of curiosity, on the possibility of a life over 100 years, his explanation was, that for each 100 years there is a *Kalpa** and that if, at the end of each of such Kalpas, one should enter the *Samâdhi*† for a period of one month, one could regain youth. On the Yogî's own report he existed in the two previous Kalpas under the names of Jungli Bawa, in Benares, and Gagiri, or Parikini Bava, in Gujerat. He could to-day identify what he had done in those Kalpas at these places. Old people of the village say that the Yogî has been in *statu quo* for the last 40 years, and that during this period he has never been known to take any kind of nourishment, not even a drop of water. If one should as an experiment offer him the most virulent poison he would swallow it with all composure and stand utterly unaffected by it. My correspondent, the Swami, has been watching the Yogî, day and night, for the last 15 days and has not yet been able to detect him in the act of eating or drinking. Of course he breathes, and, if it might be so, derives his sustenance from the atmospheric air. It seems he was buried underground for months together, several times, at Indore and Baroda. His wearing apparel consists of a single silver chord passed round his loins, to which is tightly riveted a small sheet of silver, sufficient for decency. He is a highly advanced occultist and practises feats of Yoga such as nobody else on this earth could.‡ He can be communicated with in Hindustani. This Yogî's sources of income are unknown, but his two clerks, ten peons, four carriages, six horses and some 20 or 30 cattle should indicate that an inexhaustible fund is at his disposal. He lives in the style of a Zemindar. A temple dedicated to Venugopalaswamy, a bungalow, and a choultry, each costing some thousands, are among the edifices brought into existence by this apparently penniless recluse. A composite temple of two stories, estimated to cost Rs. 5 lakhs, is under construction by him. This temple is to accommodate both Siva and Vishnu in the same place. The first story, which is underground, is dedicated to Siva, and Vishnu should occupy the second floor. Siva's half has been completed and the other half is still building. His munificence is simply marvellous. Situated as Rahuri is, on the highway between Ratneswar and Benares, numberless pilgrims throng his doors at all hours of the day and receive food and clothing.

My correspondent, in winding up his account of this wonderful personage, desires that any body who spurns the occultists of the East and indefatigably discredits all miraculous phenomena, should

* *Kalpa* in sacred Hindu Chronology means a Cycle of years whose duration varies with the order of beings to whom it relates.

† *Samâdhi* is a condition of existence in trance, when all signs of external consciousness disappear and the physical body becomes absolutely insensible.

‡ [This is a large claim—Ed. *Theosophist*.]

condescend to visit Rahuri and have what the lawyers would call a "view over the body." The Yogi is said to be prepared to stand any experimentation.

A physician writing to *The Friend of India* says :
Treatment of Hydrophobia. "In twenty-five years' medical practice I never saw a patient getting hydrophobia. My treatment is very simple. Wash the bite with vinegar and water, thrice a day, for three days. Give a teaspoonful of vinegar in a wine glass full of water, morning and noon. Belladonna (Homeo.) 3x.—3 drops in a wine glass of water, at 3 P.M., and at bed time. Trust in God, and do not go to Pasteur to be killed. A vapour bath removes poison from the blood, but I have never tried it."

Many, however, have tried the vapour bath in these cases, with entire success.

A correspondent of the *Indian Mirror*, referring to the current belief of people in the North-West Provinces, "that the dead accept, in person, the offerings of their relations," writes :
"How can the dead materialise themselves?" "With reference to this phenomenon, I beg your permission to point out its solution from a scientific point of view. It is an admitted fact that the dead are capable of being re-clothed with a material body, after the original substance has mouldered away. Disembodied spirits have the power, under favorable conditions, of materialising their souls and spiritual clothing by temporary magnetic use of atoms, drawn partly from the bodies of persons in the flesh, and partly from the air, by which means they cannot only render visible and tangible, portions and sometimes the whole of their forms, but also frequently speak in an audible voice, and move objects with considerable force. There are abundant evidences of a future state of existence and of the power of disembodied spirits to manifest themselves intelligently to those they have left behind in the flesh."

This is usually effected with those nearest the earth-plane and who still are bound by strong physical attractions.

The New York World narrates an interview with the manager of a certain chemical works in London, where cyanide of potassium is manufactured at the rate of 1,000 tons yearly, and where the men manifest a strange longing to eat this poisonous substance. The story is thus given :

"Ah," replied the manager bravely, "that is just one of the dangers we have to guard against. For some inexplicable reason cyanide of potassium exercises a remarkable fascination over the men engaged in its manufacture. They are haunted by a constant and ever recurring desire to eat it. They are perfectly alive to the fact, however, that to give way to the craving would mean instant death, and are consequently usually able to resist it, but not always. During the time I have been here, three of our best and steadiest workmen have committed suicide in this strange manner, impelled thereto apparently by no cause save this mysterious, horrible longing. I myself have felt the same strange lust when I have been long exposed to the cyanide fumes, and have had to leave the works for a time in consequence. So well is this curious fact recognised that there are always two men at work together in this branch of our business, and a jar of ammonia which, as you may know, is the antidote to the poison, is kept constantly near at hand." This seems to be somewhat of a psychological puzzle.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER VIII.

THE trouble in our London Lodge, to which reference has been made, like all such misunderstandings, tended to increase and ultimately to disrupt the once harmonious group. It was imperative that I should put a stop to it, if possible, and this was my principal business in going over to London. If I had had the least doubt of it before, it would have been dispelled by a letter which I received phenomenally in my cabin on board the "Shannon," the day before we reached Brindisi, and in which it was said :

"Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make are from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement..... try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feeling of loyalty to the cause of truth, if not to us. Make all these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole."

A great truth was stated in this same letter, viz. : "one of the most valuable effects of Upasika's (H. P. B.'s.) mission is that it drives men to self-study, and destroys in them blind servility to persons." What a pity that some of her most ardent disciples could not have realised this, for they would have been spared the bitter pain that has been caused them and all of us by the many successful exposures of her defects of character, by opponents who accepted their foolish challenge and proved her to be the reverse of infallible. She was great enough and had quite sufficient claims upon our gratitude without our trying to make of her a goddess, immaculate and unerring.

In the London struggle in our Branch I had to deal with a learned, clever, self-confident woman, ambitious and eccentric : a unique person.

ality; who believed herself the angel of a new religious epoch, the re-incarnation of Hermes, Joan of Arc and other historic characters. By canvassing the opinions of all the registered members of the London Lodge T. S., I had ascertained that as between her teachings and those of the Indian sages, the verdict was almost unanimous against her. It was not that they did not appreciate her great qualities as they deserved, but that they valued those of the Masters more. Perhaps, also, they found her inclined to be too masterful for British notions. The first step was naturally to call on her, which I did. I cannot say I altogether liked her, although it did not take many minutes for me to gauge her intellectual power and the breadth of her culture. There was something uncanny to me in her views about human affection. She said she had never felt love for a human being; that people had told her before her child was born, to wait its appearance and she would feel the great gush of mother-love and the fountains of her affection would be unsealed: she had waited, the child had been shown her, but her only feeling was the wish that they should take it away out of her sight! Yet she lavished excessive love on a guinea-pig and, in his "Life of Anna Kingsford," Mr. Maitland's splendid pen has made us all see, as in a mental Kinematograph, his great colleague carrying the little beast around with her in her travels, lavishing on it her caresses, and keeping the anniversary of its death as one does that of a near relative.

The annual election of officers by the London Lodge was to come off on the following day, so I had no time to lose. I made Mrs. Kingsford the offer to give her a charter for a separate Branch of her own, to be called The Hermetic T. S.; first having discussed it with Mr. C. C. Massey, her sincere friend and mine. The offer was accepted and the election passed off harmoniously; Mr. G. B. Finch being chosen President, Mr. Sinnett Vice-President and Secretary, and Miss Arundale Treasurer. Things were proceeding smoothly, in the usual manner, when they were interrupted by the sensational appearance of H. P. B., whom I had left in Paris but who took a flying trip so as to be present at this meeting. The Kingsford-Maitland party, who had notified me in advance that they would not be candidates for re-election to office in the London Lodge T. S., presented me before leaving, a formal application for a charter for the new Branch, which I promised to grant. On the 9th (April) the meeting for organization was held at the chambers of Mr. Massey, and the "Hermetic Lodge T. S." became an established fact. Besides Mr. Kingsford, Mr. Maitland, Mr. Kirby and Mr. Massey, there were present Lady Wilde, her sons Oscar and William, and the wife and daughters of the late Dr. Kinneally, the erudite and eccentric counsel of the noted Claimant. These three ladies applied for and were admitted into membership. Mohini M. Chatterji accompanied me and made one of the excellent addresses on the occasion.

On the Easter Sunday I went with Miss Arundale and Mohini to Westminster Abbey to hear a preacher of high repute and then to the

Central Hall and Barracks of the Salvation Army. We all gave the palm to Mrs. Booth and the other speakers who followed her, over the stately and soulless inanity of the fashionable Abbey priest, whose discourse had not warmth enough in it to vitalize an anæmia, whereas those of the others boiled over with fervour. The kingdom of Heaven will never be carried in white bands and cassocks unless the man they hide be a bit more like "flames of fire" than like a boxful of dictionary words and rhetorical phrases.

The change from the tropical heat of India to the bitter winds and damp days and nights of London, and the lack of warm clothing, laid me up with a pleuritic cold for two or three days and might have been more serious but for the unselfish care of Mrs. and Miss Arundale, my hostesses, who were kindness personified. Out again on the 16th, I was given a dinner at the Junior Athenæum Club, by Mr. W. H. Coffin, of the Society for Psychical Research. He had bidden to meet me Messrs. W. Crookes, F.R.S.; Prof. W. F. Barratt, F.R.S.E.; Col. Hartley, L.L.D.; H. J. Hood; A. P. Sinnett; F. Podmore, M.A.; Edward Pease; Rev. Dr. Tafel; F. W. H. Meyers; and Edmund Gurney. Truly a brilliant company of scholars and literati. This was in the early, pre-Coulombian days, when the Theosophical Society had not been declared *taboo*, and H.P.B. had not been branded by the S.P.R. as the most accomplished and dangerous charlatan of the present world-period!

On the 17th, Mohini and I visited the laboratory of Mr. Crookes and were shown a variety of most interesting experiments. The next day we two and Mr. Sinnett dined at a private house, where Mohini saw for the first time a lady partisan of the Esthetic Reform movement, dressed in the utterly absurd style of costume affected by that body of cranks, and having her hair tousled like a rat's nest, all over her head, and far too much of her bust exposed to suit our Hindu's notions of decency. As luck would have it, she was given to Mohini to take in to dinner. He glanced at me hopelessly, not knowing what was expected of him, with a strange expression of eye that I could not make out and had no time to enquire into at the moment. When we were driving home, later, in the cab, the mystery was explained in a way that was nearly the death of me. "That lady that I took in to dinner"; said he, "does she sometimes get dangerous?" "Dangerous? What do you mean?" I replied. "Why, she is insane, isn't she? She must be. She asked me at the table if we ever laughed in India! It was when you were telling that comical story, at which they all roared. The fact is, I kept my eyes all the while fixed on my plate, lest by catching hers I might send her off into a paroxysm and she might use one of the knives beside her plate: how could I laugh? Don't you think it was inhospitable in them to put such a lady in my charge without telling me what to do in case a fit should come on?" He said this in perfect sincerity, and stared in astonishment when I burst into fits of laughter; which made it worse than ever for me. He was much relieved when I at last was

able to explain matters, and assured me that he thought the lady was a mad relative of the family, who was, perhaps, harmless, ordinarily, but subject to recurrent crises of the nerves, and was "allowed to dress like that to keep her quiet."

My Diary shows that the making of the "Hermetic" group did not quite settle the disturbance in the old lodge. The members generally wanted to profit by both courses of instruction and to belong to both lodges. The effect was to keep up the excitement, so I was obliged to issue a new rule to the effect that multiple membership would not be allowed; no person to be an active member in more than one Branch simultaneously; and where double membership existed, choice should be made in which group the individual preferred to remain. The effect was to threaten the disruption of the "Hermetic" lodge. So after consultations with Mr. Massey, I suggested that Mrs. Kingsford should return her charter and form her friends into an independent society and thus make it feasible for them to belong to both. For, the Hermetic being an outside body, its relation to us would be the same as that of the Asiatic, Geographical, Astronomical, or any other foreign society. Mrs. Kingsford returning a favorable answer through Mr. Massey, this plan was carried into effect, the Hermetic Lodge of the T. S. ceased to exist, and the "Hermetic Society" was born, with Mrs. Kingsford as President and Mr. Maitland as Vice-President. Calm followed the storm and all went well. The first meeting was held on May 9th and, by request, I made a friendly address of good wishes and sympathy for the new society.

The interest in theosophical ideas was now spreading throughout all London social circles. Virtually begun by the publication of Mr. Sinnett's "Occult World"—of which the late Mr. Sam. Ward gave away 250 copies among his friends—it had been fostered by a number of agencies, literary and social, and one could pretty well foresee the extension that has since occurred. A number of persons of high standing in the world of letters as well as in the nobility, joined us. I had my full share of dinners to eat in company with social lions some of whom pressed on me most amiably—others didn't. At Mrs. Tennant's house I met Sir Edwin Arnold, was invited to lunch with him and he gave me the valuable present of some pages of the original manuscript of the "Light of Asia," which is now one of the curios of the Adyar Library. At Mrs. Bloomfield Moore's Mr. Sinnett and I met Robert Browning and talked some Theosophy with that master of verse. Earl Russell had me up to Oxford for a night, and Lord Borthwick, F.T.S., to his place in Scotland for a fortnight. At one table I met an officer of the Queen's Household and a famous General; at another one of the greatest of modern painters. Everywhere the theme of talk was Theosophy: the tide was rising. The ebb was to follow, but as yet no one foresaw it in Europe, for it was to begin at Madras: the Scottish Missionaries, its Engineers; the high-minded Coulomb's their tools. We shall come to that chapter

of history very soon now, as we are recalling the incidents of the month of April, 1884, and the grand explosion occurred only a few weeks later.

H. S. OLCOTT.

Note.—I stop at this point rather abruptly because I am writing this chapter on the Pacific Ocean, between New Zealand and Sydney, and to do justice to this serious theme I must wait until I get back to my library and my boxes of archives of the Society's history, which have often been the subjects of jest with some of my patronising colleagues, yet have proved invaluable helps in more than one crisis.

IS SUFFERING A NECESSITY OF SPIRITUAL DEVELOPMENT?

IT is tacitly taken as a fact recognized by all, that man in his present weak, limited and fugitive condition is not a finality; also that he has a spiritual nature which is at present extremely immature and undeveloped, and further, that the great business of life is the advancement of the growth, the completion and perfection of this higher side of his nature.

The great facts of human suffering and the varied problems involved which meet us on every hand, and which so largely fill up and absorb human life, may make it appear to many minds that the bare suggesting of the above query is futile, if not cynical. As we look at man's history as far as we can trace it in the past, we are met with something akin to one long human groan—"the entire creation groaning and travailing in birth-pangs," as graphically expressed by St. Paul.

As I have already indicated, our query suggests that man is a progressing entity, that desirable as material development and well-being may be, he is designed for a far higher and nobler future than can be realised while he functions in his gross material, animal nature. The enquiry, therefore is, it being admitted that this high destiny is his—"Can he attain to it, can he realise it by a path, a course of life wherein and whereof suffering is not an integral part, and a predominating means of obtaining the end in view?" "Has he not to take it chiefly into account in connection with his life purpose, his spiritual progression, his attainment of the chief ends and aims of life and being?"

My thoughts have been directed to this problem by a recent protest in the *Váhan* for May 1897, from the pen of Mr. C. W. Leadbeater, wherein he says:—

"A definite protest ought once for all to be entered against the theory that suffering is the condition of spiritual progress. Exercise is the condition of attaining physical strength, but it need not be painful exercise; if a man is willing to take a walk every day, there is no need to torture him on the treadmill in order to develop the muscles of his legs. For spiritual progress a man "must develop virtue, unselfishness, helpfulness—that is to say, he must

learn to move in harmony with the great cosmic Law; and if he does this willingly, there is no suffering for him but that which comes from sympathy with others. Granted that in this *Kali Yuga* most men refuse to do this, that when they set themselves in opposition to the Great Law, suffering invariably follows and that the eventual result of many such experiences is to convince them that the path of wickedness and selfishness is also the path of folly; in this sense it is true that suffering conduces to progress in those particular cases. But because we wilfully elect to offend against the Law, and thereby bring down suffering upon ourselves, we have surely no right to so blaspheme the Great Law of the Universe as to say that it has ordered things so badly that without suffering no progress can be made. As a matter of fact, if man only will, he can make far more rapid progress without suffering at all."

Here in simplest language and with refreshing lucidity we have it laid down that the cause of all suffering, all human suffering, is *disobedience to Law*. It is a self-evident axiom that all manifested Nature is under Law (called by some, Necessity, Fate, Predestination) and that this all-embracing and all comprehensive Law is perfect. We may proceed a step further and admit (and here our problem becomes more involved)—that under this perfect Law there are conditions which necessarily entail suffering, in consequence of the activities of life being limited in various ways, as in the nature and habits of the carnivora, in animal, in fish, in bird, in reptile and insect life; and we may also include the great bulk of our present humanity in the category. Further, in order that a limited moral being may rise above causes entailing suffering, we must admit that, to be just, the Great Law must provide the means for his co-operation with it. And doubtless these means are found in man's Intelligence, Reason and Will-Power (here again are introduced further complications. Are these qualities, and powers ever developed in man, except in the furnace of suffering?), and high above all as the base, the underlying source of these, that he possesses a Divine, a Spiritual, a God-nature, which has the potentialities within itself that, when *rightly developed*, can command and control the powers, forces and potentialities, of Nature, and, thus in harmony with Law, become a law unto himself.

As it appears to us, the crux of the position lies in the attainment of an advanced position in evolution, up to which point suffering is necessarily entailed.

Let us endeavour to throw a little light upon the difficult and complex problem by a couple of illustrations drawn from the Christian scriptures—one from the Old, the other from the New Testament. In the beautiful poetic drama, the 'Book of Job,' we have a vivid pictorial presentation of the entire question, and its solution. The Book is worthy of careful study; here I can only draw attention to it in the briefest manner possible. The hero is presented to us as 'a perfect and an upright man, one who feared God and eschewed evil; he is wealthy, an

honorable and trusted ruler and Judge among his people; he is the friend and succourer of the poor and suffering; he is of perfectly pure moral life; he is religious, and a careful observer of the ordinances; in short, apparently a character without stain or flaw: yet Satan, the Adversary, the power or Spirit of Evil or suffering, dramatically introduced as one of the Deity's son's or servants, is commissioned to strike him with sorrow on sorrow. No idea of punishment for disobedience to Law is even hinted at; the whole is intended as a test of character. The powers of Earth and Heaven are arrayed against him; his cattle, his flocks and herds are taken or destroyed, he is bereaved of his children, his body is smitten with loathsome disease, his wife tempts him to commit suicide, and his bosom friends revile and taunt him, at a loss to account for the cause of his sore afflictions by their narrow and limited philosophy; yet they will not accept his passionate self-vindication of his integrity, but insinuate that he must have been a transgressor of the Law and was now reaping the fruit of his own evil-doing,—this being, as we know from the peep given us into the world of causes, an entire misconception of his case.

Thus overwhelmed with grief and sorrow he curses the day of his birth, pitiously exclaiming, "Let the day perish wherein I was born, and the night which said 'There is a man-child conceived.' Let that day be darkness, neither let the light shine upon it. . . . because it shut not the doors of my mother's womb, nor hid trouble from mine eyes'. Why did I not from the womb; why did I not give up the ghost when I came out of the belly?" There the great problem is presented in its most graphic features, and the almost universal testimony of every age has witnessed to its correctness. But the author does not leave us entirely without a clue to its solution. At the close of the long-drawn-out agony, he introduces the Deity unveiling Himself 'out of the whirlwind' to the spiritual vision of the sufferer, and he ceases self-vindication and exclaims:

"I know that Thou canst do all things,
And that no purpose of Thine can be restrained.
Who is he that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me which I knew not,
Hear, I beseech Thee and I will speak;
I will demand of Thee, and declare Thou unto me.
I have heard of Thee by the hearing of the ear;
But now mine eye seeth Thee,
Wherefore I loathe my words, and repent
In dust and ashes"

Self-vindication of his uprightness and integrity ends; the Wisdom of the good Law with its messengers of evil and consequent suffering—seen in the light of the Divine Presence in the soul—is acknowledged.

It is evident that the author of the drama possessed an intuitive insight of the spiritual character of the great Law and a comprehensive

grasp of the principles and powers which guide its operations. The *Good Law* has Evil under certain given circumstances as its chief Administrator, or perhaps we should say, (Executor; it not only punishes overt transgression, but it probes the recesses of the soul, using as its agents a whole army of adversaries. We are reminded of the words of the writer of the Epistle to the Hebrews, who deals largely with the same problem: "For the word (or Messenger, or Law) of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

The conception of the Eastern Sage in regard to our relationship to the Law of our Nature is, that we are a living part of the great whole, and that it has a power to act directly on the centre of our being, through, to us, adverse agencies of a very terrible character. The Satan, the Adversary, is among the 'Sons of God' and is specially commissioned to try, test, and probe the 'perfect and upright man' to the very core of his being. The lesson that is intended is something more than *simple* obedience to an outside Law, however *Good* or *Great* it be. Enlargement of our powers is needed, the capacity to see the utter nothingness of the limited self, and the worthlessness of its rotten obedience and self-rightness when viewed separate from the ALL-SELF.

Let us now for a moment turn to our New Testament illustration—The Nazarine, in whom was fulfilled those conditions we have hinted at above.

On one occasion he is represented as saying to his followers:—"The Prince of this world cometh, but he hath nothing in me." In the mystic allegory of the 'Temptation in the Wilderness' he is represented as coming scatheless through the trying ordeal. He was the 'Man of Sorrows' truly, but his love and sympathy for others, his obedience to the will of His 'Father in heaven,' was the root of all his suffering: He could not suffer in his estate for it is recorded that he said, "The Foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay his head." And his was a voluntary, a self-chosen poverty. He could not suffer in His family, for he was a celibate. He could not suffer in his flesh, for it was so pure that the germs of disease could find no lodgment therein. We therefore conclude that until this lofty position in evolution is gained, until we have evolved through suffering, to at least a goodly degree of the same perfection, can we hope to escape inflictions under the Great Law? May we not come to the conclusion, is it not a fact in Nature, an occult teaching, that tests are applied throughout our long and difficult pilgrimage; that the Cross is not laid down, or the suffering ended until the Crown and Consummation of Being is reached?

We may conceive of suffering altering in its character, becoming sublimated, as it were, mixed with a calm and holy joy, a peaceful serenity permeating the soul's atmosphere; a harmonious blending of

sorrow and pain with satisfaction and spiritual pleasure, thereby producing a peace of being 'passing understanding'; a joyful confidence of soul regarding all that is, or is to be. A rest in God and the Law of our being as the highest good; and an entire absence of that kind of suffering as isolated beings, whereinto distressing doubt, perplexity, anguish of soul, &c., so largely enters.

Let us now further prosecute our enquiry by a consideration of the following proposition:—

At what stage of human development may further and more rapid progress be made without accompanying suffering—that is suffering of that deprecatory character which we have alluded to above?

We answer, when knowledge of the law of his being is attained by man; suffering being gradually eliminated from his experiences as this knowledge grows in width, depth and fulness.

In what does this knowledge consist and how is it attained?

Ans. Knowledge of the laws of physical life. Knowledge of the conditions and laws of spiritual life. It is a trite axiom, knowledge is power,—stored for use by the will.

How imperfectly do most of us know and obey the laws of our physical life, and how little consideration is given to the fact that our entire physical organism and all its uses and activities are under the rule of Law! We have to learn the sympathetic relationship existing between the various parts, the brain, the nervous system and every bodily function. If a lawless course is followed, whether relating to mind or body, all parts suffer and become more or less deranged. It therefore follows that only by a perfect knowledge of their uses and end can we attain a position that will enable us to take entire charge of their activities, and so guide their future development.

Let us look a little more closely into the details in regard to the Laws affecting the development and health of the body, the physical instrument of the soul. And here two extremes are to be carefully avoided by us.—(1) That of the sensuous enjoyment of any of its appetites in undue measure; as the indulging in such a course of life, even in the smallest degree will most certainly demand repayment in sorrow and suffering. And (2) its opposite has also to be avoided, namely neglect of due care of the body, of a supply of its necessary requirements; by an overtaxing of its powers by undue and unwise devotion to avocations of any kind; as the penalties for wrong courses, whether sins of omission or commission, will certainly be exacted. Let us ever hold our bodies, our earthly lives, as a divine trust of inestimable value to ourselves—and, if rightly used, to others also. How all-important are those conditions that affect our physical health and bodily development! As our general environment, the air we breathe, the home life, the persons we come in contact with, whether pure or impure, and the society we cultivate. And we shall also be affected by the moral atmosphere of our surroundings and of society at large. The food we eat, whether it be

pure or impure ; our appetite and its control if abnormal ; our drinks, their kinds and quantities. Again, *thought* affects and reacts on bodily states ; indeed we must ever remember that the character of our thoughts, desires, affections, &c., largely control our attitude toward all the above conditions, a pure mind will seek a pure habitation and environment.

As we need to perfect our knowledge of physical life, its conditions and environment viewed as a whole, so also it is most important *that we obtain a knowledge of the laws affecting the development of our various organs and their related powers* ; as the brain, the memory, speech, sight, hearing, feeling, &c. And it is well that we note by the way, that all these have their spiritual aspect and analogue also ; there is a spiritual seeing, feeling, hearing and sense-perception also. Without careful training and development, all the above will be impeded in their growth and use, and thus will be laid the foundation for much loss, suffering, pain and sorrow. To what excellent uses may the memory be put to aid our progress. How excellent a thing is speech ! How invaluable a carefully cultivated human voice, how its tones, pitch, compass and other qualities reveal the character of its owner ! How sweet to the ear is silvery speech ! And silence, golden silence, also has a voice which speaks to the inner ear. Hearing again, the open mind, how rare a quality ! "He that hath ears to hear, let him hear," said a Teacher of Teachers ; "I will hear what God the Lord shall say unto me" said an old Jewish Prophet. How rare the wisdom to discriminate *what* to hear, and *what not* to hear. Sight too, eyes to see true beauty and purity, in contrast with the envious or the sensual eye. How rare a thing is the enlightenment of the eyes of the understanding, hence the apocalyptic seer exhorts some to whom he wrote, "anoint thine eyes with eye-salve, that thou mayest see." All forms of malformation, or disease in the body or its organs predicate a perverse use of them in the past, and suffering in the present or future.

Then there are the occult, hidden or spiritual laws pertaining to and controlling the development of the ego, or mind-consciousness. Here there are an immense variety and diversity, from a very limited and unequally evolved ego, to the highly and fully developed. The comparatively imperfect and limited laying itself open in consequence to error and suffering. Do we not see this exemplified in numerous instances, persons otherwise pure, but by reason of ignorance resulting from imperfect development along some particular line, involved in suffering. How rare to meet a man with a perfectly balanced and sane mind in a sound and clean body ! Hence *pain* and *suffering* are the physicians, the messengers of mercy for the healing of the maladies ; but as the soul grows and the Laws of its nature are understood and obeyed, suffering may be avoided.

These laws of our being which are under the administration of those Powers in Nature, the impersonal adjusters of our Fate, who are named by our Eastern students 'the Lords of Karma,' are perfect. They are, to us, in their collective capacity, *the law of life*, of our life,

of all that lives ; its administrators being impersonal can know no favouritism, they are guided by absolute, inexorable and perfect Law. Our past gives us the body and the environment which we have deserved or earned. What our bodies are, what our general equipment of mental and spiritual powers and qualities and the outward conditions of our life, embody and contain for, and suggest to us the great lessons concerning our future which it is our duty and interest patiently to study. That future, its trials, sufferings, &c., are very largely, if not wholly, in our own hands ; we are now laying the foundations on which it will be built up, and it is for us to decide whether it shall be through soul-crushing suffering or otherwise ; whether or not Intelligence and Reason shall conduct us through virtuous paths in obedience to the Law of physical and spiritual life.

"It will not be contemned of any one ;
Who thwarts it loses, and who serves it gains ;
The hidden good it pays with peace and bliss,
The hidden ill with pains.
It seeth everywhere and marketh all ;
Do right ! it recompenseth ! do one wrong—
The equal retribution must be made.
Though *Dharma* tarry long.
It knows not wrath nor pardon ; utter true
Its measures mete, its faultless balance weighs ;
Times are as naught—to-morrow it will judge,
Or after many days.
.....
Such is the Law which moves to Righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey !"

We again put the question—'Is suffering necessary for spiritual development ? We reply, that if not necessary in the abstract, (which is open to question), and largely avoided as we advance in enlightenment and in obedience to the great Law of Nature, yet as viewed in relation to the actual facts of our present position in evolution, our past Karma, our present ignorance, and our general backwardness as regards spiritual development, &c., suffering, pain and sorrow are entailed upon us, that is upon the overwhelming majority of our present humanity. Yet these evils pertaining to our present pilgrimage are angels in disguise, and if rightly used, will work out for us more favourable conditions, wherein progress may be freed from the hindrances now so often entailed by sufferings. The lesson is, that we constantly aim at perfect development of the physical, mental and spiritual instruments of our being, in order to use them with greater facility in our work, free from the hindrances which weakness and disease involve, knowing that these conditions are accidents and form no part of normal progress, as will become manifest when a higher and broader view of evolution is attained.

There is another phase of our subject which we can do no more than glance at on the present occasion, viz., '*Suffering as a cosmic Necessity*.' There is a wide and inviting field awaiting exploration. It requires much patient study, deep thought and spiritual insight in order to show that the apparent excrescences which we name *pain* and *suffering* may be harmonised in the great *Unity*—may take their places among the "all things working together" for the perfect carrying out the plans of the Divine Thought we call a Universe. It opens to view a vast expanse; all physical nature is affected; rock, plant, animal and human life is involved—"the entire creation groaneth and travaileth together in pain until now." It might be dealt with as '*Suffering; its Origin, its Course, and its Issues*.' Soame Jenyns, a writer of the eighteenth century, in a work entitled, '*The nature and Origin of Evil*' has some remarkable ideas on this theme which are worthy of revival. He is of opinion that there is some inconceivable benefit in pain absolutely considered; that pain, however inflicted or wherever felt, communicates some good to the general system of Being; and that every animal is in some way or other the better for the pain of every other animal. He conceives that there passes some system of union through all animal life, as attraction is communicated to all corporeal nature; and farther that the evils suffered on this globe may by some—to us, inconceivable—means, contribute to the felicity of the remotest planet. It is noteworthy that in this period of English thought we meet with these remarkable ideas, confirmed as they are in the mystery, the sacred mystery of the Auric Envelope of human and other beings, of the Earth, the planets and the entire Solar System.

Suffering, as we know, is not confined to the physical plane of Nature. Numerous proofs and illustrations might be adduced of suffering in the mental and psychic when separated from the physical condition. The hells of exoteric religions, the Christian, Mahomedan, Hindu, &c., have a basis in reality; and to these we may add the possession of conscience and memory.

The Voice of the Silence has three Halls through which the weary Pilgrim of life is taken—(1) the Hall of Ignorance; (2) the Hall of Probationary Learning; (3) the Hall of Wisdom. The Hall of Ignorance applies to that large class of mankind who are on the low levels of spiritual evolution, who are practically ignorant and careless of anything beyond the sensuous and earthly, who are largely occupied with the animal life, its employments, pleasures and gratifications; with these, suffering is comparatively light, the finer vibrating cords being as yet unstrung. While with these, suffering is comparatively light, it is he "who knoweth his Lord's will and doeth it not, who is beaten with many stripes." The Hall of Learning answers to this awakened Soul who is seeking to know the mysteries of life and being:—"In it thy soul will find the blossoms of Life, but under every flower a serpent coiled;"—It is explained as applying to the "astral world of super-sensuous perceptions," and it is called "the world of the Great Illusion;" all illusions

however fair in appearance, in the end necessarily causing mental anguish, and suffering of deep and varied character. Here it is further explained is the *Home* of danger, trial and suffering, through which "The Hall of Wisdom" is entered, and "beyond which stretch the shoreless waters, the indestructible Fount of Omniscience." We are instructed to "Seek for Him who is to give us birth into the Hall of Wisdom, where all shadows are unknown, and where the Light of Truth shines with unfading glory."

In concluding our present enquiry we may allude to suffering in its relation to the cardinal Virtues of Pity and Compassion. The possession of these are at all times the true sign, the hall-mark of a Great Soul. We relate Pity and Compassion to the gods: in them we instinctively feel that these high qualities must be found in a super-abundant measure. They are the offspring of suffering, begotten in its fires and wrought to shape and use 'on the anvil of its agonies and pains.'

As it has been beautifully expressed: There is a sublime sorrow of the ages, as of the lone ocean.' 'There is a languishment for the lost, original Home, in this tearful mortal state.

W. A. MAYERS.

SUBJECTIVE EXPERIENCES & THEIR TRANSLATION INTO OBJECTIVE TERMS.

THE world is now intensely interested in Psychic experiences. From hypnotism, through the higher phenomena of mesmerism, to clairvoyance and the self-induced phenomena of some higher-developed individuals, everything that bears the name of Psychic or occult obtains instant attention from the public. Among thinkers the interest is deep, but even the materialistic business-man will give a glance at some article or book relating to these subjects and cannot fail to grow more interested. The men to whom any consideration of immortality, or supra-physical existence, is as a red rag to a bull, are growing more scarce, though they still exist.

Of all the phases and phenomena, the most interesting, and most pregnant with hints of man's further development in evolution, to an almost omniscient creature, is that of the subjective or intuitional sense of perception. It has shown itself in many forms and has as many names, but each and all are but forms of the sixth and seventh senses which are yet latent in all but one or two individuals in each million of the mass of humanity. It is a rule, exemplified in the fossils of Geologic science, and pertaining to all fields of development, that individuals of the coming wave of evolution are found in the previous cycle, and specimens of a decadent wave among those advancing to a culmination, showing that the transition is a gradual one. Thus in the few psychics we have now among us we have the hint of what every individual will become in the ages to come.

One hardly dares say how much and how far the subjective senses may lead us in knowledge and wisdom. The use of them is practically the key to unlimited knowledge, but how long it will take one who has developed these senses to exhaust their possibilities is not yet ascertainable. But in investigating and studying by means of these new senses, there are a certain number of risks and mistakes that are easily made and must be avoided. Though these senses are new to the mass of mankind, there are those who have preceded us in their development and have studied and checked each other's experiences, till there is more accuracy, certainty, to a certain extent, in the workings of the sixth and seventh senses than "exact" science can claim in any of her numerous branches. Though the sixth sense is a synthesis of all the senses, and the seventh is perception itself, pure and simple, without need of any sense-perception—a "knowing" of facts because they exist—yet their use must be learned if proper progress is to be made. Intuition is the term by which these two senses can most easily be designated for those who do not yet control them actively, and intuitive knowledge will mean such as is perceived by either of these senses. This will save much needless explanation and verbiage. Those who know, can easily follow the general meaning. As reading is the key to all book-learning, so is intuition the key to all knowledge. But as a child learns to read twenty years before its education is perfected, and spends its time under one who has gone on before, so should one who develops intuition seek a teacher and place himself under tuition. Supposing a child learns to read, would a thousand years of haphazard reading of our literature make an educated man? Is it not probable that, wandering helplessly, beginning at the highest in some science, dipping then into the lowest of vile literature, the mind would absolutely go astray and be ruined as a mind? And yet it would all be literature. A highly cultivated taste for the pure, the noble, and the real, would be such a mind's only safeguard. So, in seeking knowledge subjectively, to have the intuitional faculties is not enough. When you have developed them you are as a child who knows his A. B. C. You have but the instruments for the acquisition of Wisdom. Can any folly exceed that of the four-year-old who refuses further instruction? For him there is the remedy of enforced schooling, he is not yet a free agent, but on the spiritual plane it is different. The man who awakens his soul and its intuition is an independent being. He is master of his own destiny, he must sow and reap his own future, and however glad those who know would be to instruct him, yet must he seek before he can receive. And right here is where the developing souls in Christian countries go off at a tangent. They go to God, or to Christ, which is the same thing, for their teachings. They seem to think that theirs is such a remarkably rare case that God himself must feel honored to teach such a child-soul. As soon hire a Professor of Philology to teach John Henry to say his A. B. C. Humility is a great thing; most people think themselves greater. Instead of studying, at the first glimmering of a budding intuition, the literature

on the subject, scientific and occult, searching in it for grains of truth and then seeking fellow-human beings who may have the same development, their usual course is to imagine themselves inspired of God. Instead of thinking that his own divine spark has been awakened and dwells consciously within its body, the man rushes off, calls himself an inspired messenger of God and founds a new sect, scorning to have anything to do with older religions, sciences or mystics, and even scorning to investigate them. These are exemplified by certain individuals Joseph Smith, and the Madhi of the Soudan, among others. To hint at any of these men being but souls incarnate as in every other man—only, by previous devotion and study, developed beyond the rest in the same line of evolution—drives them, and more especially their followers, mad. Yet all of them were or are good men, pure of morals, and do an immense amount of good work in arousing men to thinking of their spiritual needs and their God. They are all more or less lacking in logic, abandoning all their God-given reasoning faculties in favour of the knowledge intuitively acquired. They reason that the spirit, being guided of God himself, cannot make a mistake. True enough when you are a spirit, but as yet that spirit is encased in objective flesh, and the knowledge has to be expressed by the objective mind, in terms of objective experience, by means of objective language. And this is the point at which most of them fail, and if this should reach the eye of any follower of any especially chosen or "divinely inspired" man, be he a latter-day Saint, or the "Pivotal man of the cycle," I hope he will use his reason as well as his intuition in following my explanations. These explanations are all from personal experience, as no man dare explain what is beyond the possibility of his own experience. Conclusions from subjective experiences can only be drawn deductively, and must be tried in the fire of reason and logical analogy. As the imagination can rob any of the five objective senses of their discrimination and deceive the perceiver, for instance, into thinking a rope is a snake, so also does it delude the intuitions, and on a much greater scale.

The greatest danger, however, is the failure to express the facts perceived in exact terms, for the grain of truth casts a glamour over the whole and hinders true discrimination among those who read. And another, insidious and bad, is the danger of bringing the *analogy* of earthly things into confusion with the actual condition of supra-physical things. Thus is also formed a new nomenclature, for each colours his experience with his own personality, or else, in sheer conceit, purposely avoids using the terms that others have used, so as to give an air of greater originality, and strengthen the claim to a unique and only true inspiration. But to this we will return later. The whole trouble lies in the lack of a true grasp of the essential difference between the two states, material and spiritual, and the true nature of perception in each. The difference between the sixth and seventh senses seems to be this, that the sixth sense is composed of the senses of the astral, spiritual, or

"arch-natural," body, while the seventh is the absolute perception of the spirit (Atman). When this latter is fully realized and brought into absolute differentiation from any of the other senses, then only can omniscience without error be attained. But before that, this material body and its senses must have become atrophied, that is, the senses must be dead except at the will of the omnipotent spirit, which only comes in contact with it through the other sheaths. Cognition by the sixth or seventh sense is not to be differentiated except by an adept. The beginner may sometimes pass through the experience of the sixth without being able to transfer consciousness to another plane, and only when passing to the seventh, learn to leave the body in a comatose state and function on the higher planes. Such an one has to come back, so to speak, in order to translate experience to objectivity. The sixth sense however is always at hand for use on the mundane and supra-mundane planes, that is, the sixth sense can be used by a not very far advanced being while in daily life, commingling the material with the astral experiences. So far for the senses. The extent to which we cognise any idea is what leads us astray. The vision before us is so comprehensive that it often would take a large volume to express a moment's cognition on the astral plane. For instance, if man be the subject of contemplation, we see in one vast panorama his whole growth. It depends on our preconceived ideas of creation how far back we follow it. To the Christian the panorama begins with the first upright and unisexual human and ends with himself. He can see the whole growth of the race. Or, if one particular man's life is explored every day of his life, every act from babyhood till death is portrayed as if in one and the same picture. It takes no little experience to pick out and bring into objective memory a consecutive and logical description of his life. To see the whole of a man's life is confusing enough, but it is all on this plane with which we are familiar and there is not much danger of mistakes. But when contemplating an abstract quality or something hitherto unseen, but perhaps studied through other-people's writings—generally imaginations of Piety-drunk Church-fathers—the mind is absolutely at sea in its endeavour to express these experiences in exact wording. The best plan is to recognise the difference and only hint at the analogy. "It seems to be" is the stamp of the truthful and conscientious observer. "It is" is the assertion of inexperience. Only when some dozen separate observers agree, should the assertion of fact be made. And then one's individual experiences should be repeated under all the aspects and conditions available to a discriminating mind. Besides these enumerated, there are the delusions arising from the fact that you see or know all round, inside and outside, this side and the other side, of the subject investigated, and all at once. Only one who has seen can appreciate it. It is as if one stood on a high mountain and saw the whole view, front and back, right and left, near and far, every object equally distinct, all seen just for one moment, and then tried to paint a picture

of what was seen, on a flat canvas. The means are not adequate, but these independent seers do not tell us so. Then again, there is no time and no distance. That is why so many prophets predict the end of the world within their own lifetime. It is cognised by the spirit as within its immortal life, and, waking in the body, it mistakes that bodily life for the spirit life, and gets excited at the near approach of disaster. In this way also are all future disasters lost in perspective and brought into close and simultaneous action. Few can differentiate the spirit-life from the mortal life, the spirit-concepts from matter-concepts. When one does so he is an adept, and such keep silence. For when your soul is fit to know on the material plane, it will know, and nothing the greatest wisdom can tell will help you, except the fact that such and such efforts and trials and thoughts will bring it to you. A gift, certainly, but only to be had for the asking. As examples of faulty translation to objective terms, we have the idea of sex that always mars the seership of the unwise. In spite of the Bible dictum, "they neither marry nor are given in marriage," Swedenborg speaks of marriages in Heaven. He even speaks of conjugal intercourse, and has volumes on "conjugal love." What he saw was the perfection of a perfect spirit, free from its body; and he, translating his consciousness to his body without noting the change, could not conceive of a perfect being of *one sex*, so he concluded that the male and female must be united. Thus also seeing the trinity of the spiritual being, Atmā and Buddhi in the vehicle Manas, he describes it as a male and female soul occupying a little car in which they travelled back and forth. If pressed, he perhaps would have seen a pair of angel ponies to draw it—or a trolley, if electric cars had existed in his day. Vehicle is a better word and yet needs explanation. T. L. Harris sees this perfection and expresses it in the same way. The man being imperfect without the woman, the perfect spiritual being is a "two-in-one." The human body being imperfect till the Higher-Self enters and takes conscious control, he explains by a "counterpartal marriage"—some separate female element entering the male body, and a male element entering the female body. Each thus becomes a male-female, a "two-in-one," and therefore perfect being. One Brother of the "New Life" gets excited when told by Theosophy that sex enters not into matters spiritual. Theosophists need only quote their own Christ to support the contention. "Know thyself" is the old dictum. I beg leave to write it: Know thy SELF. To separate "i", the body, from "I", the Ego, is evidently a very difficult operation. T. L. Harris writes: "I intelligize from the root-ground to the utmost leaf and flower of personality: so, knowing my personality....by all its senses, I know God." Just the personality, the body. He speaks of raising his body into an "arch-natural" body which is to attain "physical immortality." Here we have another example of the mistakes due to confusion of the spiritual with the material. Mr. Harris is without doubt a very advanced being; he realizes his own immortality and he lives in the spirit body,

but he fails to know his Self, the individual, from himself the personality. His immortal spiritual body, of whose immortality as an "arch-natural" body he feels rightly certain, he confuses with his physical body which seems to have grown old as other men's bodies do. His picture at 68 years of age gives a fine-looking, though frail, old man, with a spiritual, firm eye. But his handwriting is uncertain, trembling, and jerkily done: everything betokens a body near its three score years and ten. But still he fails to see that his immortality is in his "arch-natural" body. Though now he sees it as his personality and individuality, he must eventually see that the decadent form is not 'Himself', the immortal Ego, that has so far outstripped its fellows as to rise superior to matter, and master it, while the rest of humanity, as a whole, cannot even realize that it is possible. There are many such as he, known to their own circle, and known to one another on higher planes. Seek them out; seek all the wisdom among men, however secretly guarded from those who cannot understand. Not till that is exhausted will a knock at Higher Gates be answered. As below so above. A. B. C. is not taught at college. Above all things avoid egotism: seek in humility.

A. F. K.

THE CULTURE-LANGUAGE OF THE FUTURE.

[By CHARLES JOHNSTON, M.R.A.S., B.C.S., RET.]

IT has often seemed to me that even the best Sanskrit scholars in Europe and America alike have no very clear insight into the purpose and tendency of their work; and I know more than one, among those who hold high rank as unquestioned authorities, who candidly admits an entire ignorance of the use of Sanskrit studies,—supposing them to have any use. And there is, I think, a very obvious reason for this dim and uncertain attitude; for, even though it may sound somewhat venturesome to say so, it seems that, for the most part, our Sanskrit scholars study the wrong things, or, if they find themselves, by accident, among the right things, they study them in the wrong way. If we look at the history of Sanskrit studies during the past century, we shall probably be able to find the reason of this. To begin with, the first generation of Orientalists, setting to work in Lower Bengal, naturally came to study the works most familiar to the Bengal pundits—the artificial, or at least too ornate, poetry of Kalidasa; and the law-books, with Manu's Code at their head. Now, no one who has read Kalidasa's best verse can deny its possession of a very perfect and delicate beauty, gorgeously vivid colouring, great subtlety and refinement of fancy, and rich and ever varying music, which makes up in skilful modulation what it lacks in spontaneous freshness. Of our European poets, Kalidasa comes closest, perhaps, to Theocritus and Petrarch; and much that is characteristic of his style is very marked in the verse of Rossetti and Swinburne. Yet we need no prophet to tell us that the treasure of the East is not with Kalidasa—for all his enamelled beauty; and as little would we expect to find the justification of our studies in the wonder-

fully elaborate polity of Manu's Code. If that were all India had to offer, it is doubtful whether Sanskrit could claim an intellectual position much higher than that of Syriac or Ethiopian—both of which contain much to interest specialists; something of more general interest, but almost nothing of universal value.

When the Calcutta school gradually waned, its place, in the van of Sanskrit studies, was taken by the German grammarians, and Bopp's comparative grammar marked the highwater mark of their work. And, to anyone who has anything at all of the linguist's instinct, it is easy enough to understand how so many minds, finding their way into the wonderful labyrinths of Sanskrit vocables and forms, have been content to stay there, and progress no further. But, even though Sanskrit has no rival, nor can have, as a key to all the languages we are most directly interested in—the languages of the European nations—still, that alone would not insure it that wide and universal acceptance as an instrument of spiritual education which, I am absolutely convinced, it is destined to gain. There are other tongues which shed very great light on European speech, notably old Luthuanian, Mesogothic, and the Slavonic of the ninth century, preserved in the liturgy of the Eastern Church, and of the utmost value, as standing close to the headwaters of Russian, Polish, Bohemian, Ruthnian, Slavonian, Servian, Bulgarian, and a host of dialects, which are known by name only to specialists, spoken by communities as far West as Trieste and Rügen,—the extremes of the line bounding the Slavonic area, which, therefore, embraces far the larger part of the continent of Europe. Yet it needs, again, no prophet to tell us that we shall never see these tongues universally studied, nor find the village schoolmaster repeating Slavonic and Luthuanian paradigms with their Mesogothic equivalents.

The next Sanskrit epoch was the period of the Rig-Veda, at the head of which, undoubtedly, stands Max Müller; and there are very few students of Eastern things who have not felt the charm and fascination with which the Oxford authority has invested the subject of the old Indian hymns. Here, we were told, was the most wonderful storehouse of truths, which was destined to illumine not only the old Aryan religions—with the familiar pantheons of Greece and Rome at their head—but even to reveal the very genesis of religion itself, showing how fear and wonder at the elemental forces had gradually ripened into a true worship of the Divine. But for all the charm that Max Müller wove into his researches, I think it is very generally felt that the hymns of the Rig-Veda are less, very much less, than was claimed for them, and that they will never again hold the eyes of the intellectual world, as they did while Max Müller was accomplishing his best work. No one any longer looks to find the secret of the heart of faith in the hymns to Agni and Indra, the invocations to Mitra and Varuna. During the last generation, no part of Indian literature has been more amply studied, thought over, and commented on; but, now that the Rig-Veda hymns have given up their contribution to the history of the Sanskrit lan-

guage, it is doubtful if anything remains in them to hold the minds of scholars in the future. And it is the unconscious perception of this that is the true cause of the perplexity I have spoken of, which leads so many Sanskritists to say that they do not see or understand the true end and purpose of their studies. None the less, I am absolutely convinced that Sanskrit is the culture-language of the future; that it is destined to supersede Greek as the instrument of the highest spiritual education, as Greek superseded Latin at the Renaissance, and thus put an end to the Middle Ages and ushered in the modern world. And Sanskrit will conquer, not because of its wonderfully transparent character as a language; not in virtue of Kalidasa's enamelled verse, and the ecclesiastical polity of Manu; not because the Rig-Veda hymns lay bare the fountains of the world's belief; but because there are other sides to Sanskrit literature, and other works, hardly studied at all, hitherto, which bring more than pretty verse and curious knowledge; which, indeed, give us a new insight into life itself, and bring a new outpouring of that mysterious light, every new ray of which marks a step in the development of the soul. And this last word sums up the gift we are to receive from the Sanskrit tongue and what is recorded in it—philosophic thought of the utmost logical excellence, and, more than this, a conception of life, radiant with inspiration, a true revelation of the soul. That it is—not pretty poetry, or curious incantations—which will give Sanskrit the position it is destined to hold, as the culture-language of the coming era.

To begin to speak of the spiritual insight these works are destined to bring as their contribution to the wisdom of the world at the conclusion of an essay, would be to do them a grave injustice; yet I should like to give a sample of what the Upanishads have to offer in such rich abundance:—

“This self is, then, verily, of all beings the over-lord, of all beings the king; as in the nave and felloe all the spokes are held firm, so, verily, in this self, are held firm all gods, all worlds, all lives, all selves.

“As an eagle or falcon, soaring in the sky, folds his wings and sinks to his nest, so the spirit returns to the divine world, where, finding peace, he desires no desire, and dreams no dream.

“This is his true nature, when all desires are fulfilled, when desire is only for the self; when there is no longing any more, nor any sorrow.

“There the father is father no more, nor the mother mother, nor the worlds worlds, nor the gods gods; there, the Vedas are no Vedas, nor the thief a thief, nor the murderer a murderer, nor the outcast an outcast, nor the saint a saint; this is the highest aim, the highest home, the highest wealth, the highest bliss.

“When all desires that dwell in the heart are let go, the mortal becomes immortal, and reaches the eternal.”—*The Madras Mail*.

HEREDITY AND RE-INCARNATION.*

THE word Heredity belongs to a group of terms, derived from the Latin tongue, such as Hereditable, Hereditary, Hereditament, &c., which shows that the class of ideas to which they give expression were quite familiar to the old Romans. Indeed, it would seem as if the Romans were more familiar with this class of ideas than were the English-speaking people until comparatively recent times. It is only within quite a relatively short period that the term Heredity, and the phrase “The Law of Heredity,” were in common use by those who spoke the English language; and yet, strange to say, there is a distinct form of word in the old Latin tongue (*Hereditas*) to express the same idea as this term which has been included in the vocabulary within comparatively recent times. From this fact we may surely infer that the Romans were quite abreast of us in some things, notwithstanding the conceit generally cherished for the age we live in, and especially the high opinion we entertain of ourselves as a people.

Heredity may be taken to mean the power of transmitting to children, by process of generation, qualities of a like kind with those possessed by the parents; and “The Law of Heredity” may be regarded as the doctrine which affirms that the offspring inherit the characteristics and qualities of the parents. But it is not in the animal kingdom alone that we see the power of transmitting the qualities of the parents to the offspring. It appears to be the universal law on this plane of differentiation wherein organized nature exists. We never see the wheat plant producing a grain of maize, nor the potato becoming changed into the dock or the wheat, any more than we see the elephant being transformed into the monkey, or the rat into the rabbit, though in the last illustration both forms belong to the rodent family when viewed from a zoological stand-point. Each particular form of organic life appears to be separated from another form by such discrete degrees that it may be generally said that each produces always after its own kind unless when man's interference comes into play. Indeed, the same truth appears to be clearly enunciated by the question which was asked by one of old, “Do men gather grapes of thorns, or figs of thistles?”

This form of reproduction, of course, is all upon the physical and material plane. In the production of plants of most kinds no other idea is possible, and the same may be said in regard to what are designated the lower members of the animal kingdom. Though these vary enormously in point of size, from the monstrous mammal, the whale, to the tiny insect whose existence is only revealed by the use of a powerful microscope, the planes of moral consciousness, and the higher

* Read before the Auckland Branch of the Theosophical Society.

forms of intelligence which involve the power of thought, appear to be absent. A certain degree of intelligence no doubt prevails among all the members of the animal kingdom, and that it varies greatly in degree in different individuals or groups, no one would seek to deny. That there is a wide range between the forms of intelligence exhibited by the oyster or mud turtle, and some classes of dogs, the daily pets and companions of man, all will admit, but all the lower forms of animated life, like plant-life generally, appear to be capable only of reproducing on the physical plane, for one never sees any exhibitions of moral feeling or altruistic action shown by either.

On the physical or material plane the law of Heredity no doubt has full sway, not only in the vegetable and in the lower animal kingdoms, but also on the purely physical plane, so far as man himself is concerned. Here the law of Heredity exerts a potent influence. The peculiarities of the physical constitution of the parents are very frequently, almost universally, reproduced in the children. Any physical deformity, any physical weakness, any disease-taint in the blood or constitution, is generally reproduced in some or all of the children, with that degree of faithfulness and regularity that Life Insurance Companies take note thereof. In this respect physical man appears to be just on a par with the other portions of the animal kingdom, and so far as his material body is concerned he appears to be purely an animal, though superior in many respects to others.

This, however, appears to be the boundary line of Heredity. Plants and lower animals appear to produce after their kind with but slight variations, and with no general advancement in the scale of existence, except in so far as man's thought expressed in action comes into operation. The same may be said to be the case in regard to the lower classes of human beings. Generally, however, though the children of one family may physically resemble each other, and may bear a certain family resemblance to their parents, there the similarity ends. The dispositions of the children of the same parents, their likes and dislikes, their aptitude for certain studies, &c., all vary to such a degree, as a rule, that no family likeness can be traced. If man were purely physical and material, and the psychical, mental, and moral qualities possessed by the children were also wholly derived from the blending of those qualities derived from the parents, one might fairly expect to see as great a similarity between the mental and moral qualities of the members of one family as we now see in their physical appearance when young, or as one plant of the same species resembles another. Here the law of Heredity should show itself if its operation extended to man's mental and spiritual nature. But rarely do we see two members of one family alike in all respects. Some will manifest a degree of recklessness or wildness which brings disgrace upon a hitherto stainless family name; others will manifest the greatest prudence; while not unfrequently the members of a family will manifest a liking for as many separate occupations or callings as there are members in the family. If

the law of Heredity held good on the mental and moral planes of being, this diversity should not exist, as those qualities were derived from, and transmitted by the parents; and the fact that children do differ so widely from the character of both their parents, or any probably reasonable blend of such qualities in their parents, may be regarded as strong presumptive proof that, though the physical body is furnished by the parents, the moral, intellectual, and spiritual natures are not so derived.

But while it is impossible to reconcile the known conditions and circumstances of life with the law of Heredity alone, that, in conjunction with the law of Re-incarnation, appears to be all the postulation needed to account for all the changes which we see, or all the changes that are conceivably possible, and also to account for all the varying social states and conditions without any arbitrariness or injustice. To give scope to the law of Re-incarnation it is necessary to suppose the existence of a principle in man in which the moral consciousness, the mental power, and spiritual aspirations are centered. This, in the language of Theosophy, is designated the Re-incarnating Ego. It is permanent and enduring, while the body of flesh which it inhabits is perishable. It is in this Ego that the record of all life's experience is stored, for the physical brain would be an insecure repository for such records, as it rots and decays on the dissolution of the body. But the Ego, separating itself from its fleshly tenement, on the death of the body, returns again to an earth-life after a longer or shorter rest, just as the physical body now takes a longer or a shorter period of rest and sleep every day according to its needs for the time being. With the acknowledgment of the periodical enfleshment of such a principle as the re-incarnating Ego, in which the result of a life's experience above the level of mere materiality is stored up and preserved, an element is introduced into the consideration of social and other human problems which solves all difficulties. According to the character of the life now being led, so will the record be, and so will be the tendency of faculties when the time comes for the Ego, with that record, to return again to an earth-life. As we sow now so shall we reap in the future. By now gratifying every sense-craving, and every selfish desire, and giving way to all animal impulses—all of which spring from our physical nature—so will our next earth-life be intensified in those directions. The Ego strongly impressed with the result and qualities of the last earth-life, on its return to a physical existence will naturally seek out those conditional circumstances of parents, &c., as will give the active character-tendencies impressed upon it their fullest scope; for in the inner world of being as well as upon the physical one on which we now function, the law of like to like will no doubt hold good. Such a consideration provides a master key to unlock all human problems, for we see by this principle that the present life conditions are the natural fruition of those which have preceded the present.

The fact that there was but one Plato in his father's family would be difficult to account for satisfactorily on the supposition of the law

of Heredity alone, for if the qualities by which he was distinguished were directly derivable from his parents, Ariston and Parectonia, why was there only one Plato in the family? Why only one Shakespeare, if the law of Heredity is sufficient to account for all? There was but one Burns in the poet's father's family; but one Etterick Shepherd, but one singer of the songs of Tannahill. Joseph and Mary of Nazareth had other children besides Jesus; why was he so different from his other uterine brothers and sisters if Heredity is sufficient to account for all? A Mozart, at the age of four years, not only showed a wonderful knowledge of music before he had received any musical teaching, but he actually produced settings for melodies shown to him. Where were the other young Mozarts from the same parents? None of them had any such record, though the parents were musical, and such a record as Mozart's is inexplicable upon any theory of purely physical Hereditary influence. But there is no difficulty in the solution of all such problems in the light of the Re-incarnating Ego returning to an earth-life richly endowed with all the stored up knowledge, and experience, and culture of the long time of worthily spent past lives, when the parents provide a fitting physical vehicle through which such experience of past records can be manifested. So in all other phases of manifested human activity, whether precocious or otherwise; and so also with all the social problems of to-day. The causes of the sufferings and troubles which many now endure, and respecting which so many complain, are not the children of to-day, but probably the results of causes set in operation in the days when Rome was mistress of the world, or in her first stages of national decay, or they may have had their origin in the later days of Egyptian spiritual and national life.

Should any object to the acceptance of the law of Re-incarnation on account of that term being new to western peoples and religions, it may be replied that it was not always so. In the days of the Jewish national life it was a principle universally recognized and understood; it was also so in Egypt; and in the early years of the Christian religion it was universally acknowledged. Though the word is only found in comparatively recent English dictionaries, the idea upon which it is based has for long been acknowledged in the English tongue, though lost sight of by the churches in later years. The words incarn, and incarnate, have been for ages employed in the English language, and both mean, to clothe with flesh. To perform such a work, there must be something to clothe that is not flesh. The word pre-existence, which is also an old one in our vocabulary, also tells its own tale as to the idea of a separate Ego or spirit, which could exist apart from the body—being a root idea in our language. Pre-existence, of course, means having lived before the present earth-life, and in one old dictionary I looked into, it was defined as "the existence of the soul before its union with the body", which shows that the idea of the soul or Ego existing without the support of or dependance upon the physical body, is an old idea in our literature though apparently forgotten during late years when

materialism has so prevailed both on the platform and in the pulpit. All these and other considerations tend to show that the idea of a Re-incarnating Principle or Ego was not always a stranger to those who used the English language as a medium for exchanging or communicating thoughts. The word, and the idea which it conveys, is once more a living force among English-speaking people; and as the realization of the truth which it conveys becomes more widely known (coupled with a knowledge of the law of Karma), and forms a subject of thought among the masses of the people, no doubt much improvement in the life of the people will result, and much of the bitterness now experienced will be softened away.

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PARTICLES OR ATOMS.

DALTON, it is said, revolutionised chemistry by what is called the Atomic theory. It is not our purpose here to examine his and Wollaston's doctrine of equivalents; this may be left to professional chemists. We propose rather to treat upon some of the principles involved in it as they affect philosophy generally, and as they imply great originality of view in John Dalton himself.

Dalton was no advocate of promiscuous reading. He seems to have regarded books more as impediments in the way of true knowledge than as aids, and for the very sound reason, that they dissipate thought instead of consolidating it. He said: "I could carry all the books I have ever read on my back." The proper place to carry books would seem to be in your head; but then, it is not given to every one to do as Gibbon and Macaulay could. Even when the memory is retentive and makes that feat possible, a doubt is still inspired as to whether a brain so crowded with facts, fallacies, and contradictions, does not lose more than it gains by the unwieldiness of its treasures, when it comes to exercise its native faculty, and tries to interpret nature or to read the psychologic riddles of its own being. The philosophic Hobbes was apparently of one mind with Dalton in this respect, for he used to say, "I should have been as great a fool as other men, if I had read as much." This was a remarkably strong assertion in Hobbes' time, for then books were a hundred-fold less numerous than they have now grown to be, and then the matter of books was much weightier than it is now, whilst readers were a million-fold fewer in number.

Angus Smith in his memoir of Dalton, finds it a strange thing to observe the pertinacity of man in deciding that matter is *one*, that all substances have the same substratum—though no distinct fact points to this, it comes to him rather as the dictate of simple reason. I am not sure that it does so. Physics, says Smith, to the ancients was a region of uncertainty, as you can see from Democritus and Empedocles. All true science lay for them in the reason itself. But we moderns have adopted a very different opinion. We have indeed, and to point out one or two of these adverse opinions, as occasion offers, may

prove useful. It is one of the main reasons which induces us to treat upon the somewhat strange topic that we now essay. Be it understood clearly by all, that the very last thing we wish to investigate here, is the effect the Atomic Theory may exercise or has exercised on Chemistry considered as a science. Chemistry can take care of itself. Here is a point for instance that raises the matter up at once into the region of things that rise above, and brood over the loftiest mountain peaks attainable by science. Were not the ancients nearer right than we? If science means knowledge that is *certain*, or what Kant calls *necessary*, as contrasted with *contingent*, the ancients were certainly right and not wrong. For all the applied sciences lack the quality of certainty. Again, if creation emanated, as many super-excellent minds have ruled, from a divine fiat or word, matter must appear only to be a solidification, incomprehensible to man, of the divine will vocalised—in other words, vibratory motion. Thus as to *ultimates*, or ultimate results, man approaches nearer to knowledge of them by an intuitive act of reason, than any, even the most exhaustive, series of experiments can possibly bring him to. The poet is a maker, proper, and he alone can form any idea or hint of creation that shall be humanly tenable for long.

The ancients, and most moderns, lay it down as the fundamental of fundamentals that, "Out of nothing nothing comes", and the obvious deduction from this is (if it be admitted) that matter is not created, but eternal. This involves something further; if true, there must be two eternals not one Eternal. Now the inevitable necessity of all thought (human) is the existence of unity. If matter be eternal and spirit eternal, then there are two eternals,* and eternal duality must take the place of eternal unity. This belies the very innermost necessities of the mind of man. Deity disappears and Democritus rules over a hopeless province of despair. But as to this impossibility assumed by the ancient physiologists (set forth by Cudworth out of Aristotle), is it an utter impossibility after all? The atheists have told us that we do not know what *spirit* is. But we may tell the atheist that he knows just as little what the substance of matter is. What we know nothing of, can have nothing usefully predicated concerning it. It is quite immaterial then whether we pronounce it to be creatable or increatable. If knowing nothing of it we pronounce it to be eternal (because increatable) we are actually, in thought, creating a something out of nothing, which is just what the physiologists have pronounced to be impossible. They have themselves done, sophistically, what they deny God can do—create cosmologically through the Logos, or construct by will of the word.

Angus Smith in his Dalton Memoir observes that the most complete of the atomic systems is the Hindu, which makes matter to consist of the smallest particles which are indivisible. Their atom is equal in size to the sixth part of a particle seen in the rays of the sun. A superior force

* As the author admits the poet's dictum, we appeal to Pope: *Ed.*

"All are but parts of one stupendous whole,
Whose body Nature is; and God, the Soul."

draw the atoms together. Now Democritus was a pupil of the Magi, as Diogenes Laertius tells us. So it is quite clear that it came to Greece from the East and it would be instructive to know why the orientals should have fixed the sixth part of the mote in a sunbeam for its size; why a sixth, more than a third or a ninth? This is apparently arbitrary and grounded upon nothing, as is the superior force which is said to draw them together. All is assumptive. The existence of atoms, their size as a sixth of the visible, and their cohesion by force, are so much excogitative fabling—so many empty words thrown out to help their reasoners to gossip on.

If atoms are indivisible, they are so by the will of God, and nothing can break that. This will is the veil of Isis that none can lift. The quaint Hindu idea of the sixth, turns perhaps on the fact that six and seven are the mid-figures between one and twelve, and so stand central in the duodecimal system of numeration. This places the thought of man at a kind of central point between pure spirit and matter, which touch, though they seem opposites, through the vertebræ of a magnetic axis, and he stands midway, but though conceptionally affected by both can reach a clear idea of neither. If you press the divisibility of the atom further you reach vapour, ether, spirit. You have left physics and entered metaphysic. The atom is physically indivisible, but spirit can divide "between the joints and marrow". Chemistry should stop short at induction; it can have no metaphysical basis nor procedure. Inert matter we know could not create itself; to say that it is eternal is begging the whole question, and a mere apology for our ignorance. As to spirit we feel that it is sufficient to itself, and that it has (so far as the greatest of us can think at all) a *necessary* existence. It is on this account we hold with the oldest Hebrews, that spirit made matter. According to Albertus Magnus and Avicenna the first matter is not generated but created. Creation means to make out of nothing. Scaliger has a rather felicitious phrase (Martinus) which runs thus: "Creation is the constructing of substance out of nothing". *Kri* in Sanskrit is to make or do. To put out from itself the substance of matter as the contrary of spirit, is the *opus magnum* of Divinity. Deity itself is incomprehensible—this, the great act of Deity, is incomprehensible too. Do you wonder then that to the human mind the creation of matter seems impossible? Or that the vast throng of Greek physiologists should posit it as certain and a thing indisputable and beyond opinion sure, that, "out of nothing nothing can be made"? We can see now, that *that*, after all, is a thing by no means so very sure. I personally do not think I could ever thus have grasped the above position but for Kant's translucent and all-helpful axiom set forth in the blaze of reason one hundred years ago.

It has been said that modern chemists "do not understand by principles, those original particles of matter of which all bodies are, by the mathematical and mechanical philosophers, supposed to exist". This is all very well to say, and shows they are content to work from such bases

as they can get at, and find ready to hand, and these they style elements. But the mischief underlying this is that their elements are not by any means elementary, so that at least the words are all wrong.

"Chase they then the wild goose, Sir,
And hunt the whirlwind free."

Mr. Angus Smith notices that "a great many metaphysical, as well as physical difficulties have been removed by allowing a greater number of elements, leaving the difficulties to be solved of a much more profound character". The terms of this sentence seem to be in contradiction one with the other. It is not the number of the difficulties so much as the quality of them that is to be considered, and here we are told that the increase in the number of the elements has augmented the gravity of the difficulties. If the difficulties have increased in weight the decrease in number matters very little indeed.

Bishop Watson seems to have been of opinion that all this diversity of sentiment amongst philosophers ancient and modern points to a doubt whether the full comprehension of such matters does not lie beyond the grasp of man's understanding. James the First told Lord Bacon who had presented him with his grand book, the *Novum Organum*, that he found it "like the peace of God which passeth all understanding". That is the absolute fact. It is not given to the mind of man to fix the precise point of anything. The fault of the French School of painting even, otherwise so very excellent, in draughtmanship, is the too hard definition of outline. Now sight is dual, so that every line is the work of two eyes and not of one, and the definition arrived at in the process is not unity, but a compromise between two optical rays convergent. The colours of the rainbow are shaded one into the other and to mark their separation by a line is a fatal error. Where matter and spirit touch and interact, man may not intrude: it is a holy of holies without permission of entry even once a year to the high priest officiating. What spirit and matter are we know well enough, till we are asked for their definition, and then we find that where they touch we lose all appreciation of both. What is Life? We do not know. What is Death? We cannot say. In this sense it is just to say that we know nothing thoroughly that it is important to us to know. Plato and Democritus in old time—Bacon and Newton in the new—are but so many great ignoramuses, or professors collegiate, that cannot at all teach us anything, let them swagger how they may, and talk their braggart clap-trap—"knowledge is power," "out of nothing nothing can be made". This last sentence with its double negative is something like the oracle of *Atacides* and can be read reversewise to mean that out of nothing a non-nothing, i.e., a something can be made. Push words far enough and you turn the cheveril-glove of meaning inside out, if there is wit enough on the watch not to burst the skin in doing so.

C. A. WARD.

[To be concluded.]

NOSTRADAMUS.

PERHAPS it is best to begin the life of Nostradamus with the following quotation from Philo-Judaens, which seems almost to have been written for him.

"For a prophet says nothing of his own, but everything that he says is strange, and prompted by some one else; and it is not lawful for a wicked man to be an interpreter of God, as also no wicked man can be properly said to be inspired; but this statement is only appropriate to the wise man alone, since he alone is a sounding instrument of God's voice."

Michael Nostradamus was born at St. Remy in Provence, on Thursday the 14th December, 1503, at about noon. This should be a very interesting horoscope to study. His mother was Rence de Saint Remy, while his father, James de Notre Dame, was a Notary. His ancestors came originally from Spain when, 200 years earlier, the Moors and Jews were driven out of Andalusia. Nostradamus, though a professing Christian, believed himself to be of Jewish origin, of the tribe of Issachar, and claimed the gift of prophecy by hereditary descent; since of the descendants of this tribe it was written that they were "men that had understanding of the times, to know what Israel ought to do" (1 Chr. XII, 32), and again "the seven wise men that knew the times" (Esther I, 13.).

Nostradamus commenced his schooling at Avignon, finishing up at the University of Montpellier, which was then the most famous school of medicine in France, and founded 200 years earlier, by Arabian physicians, when the Moors were driven out of Spain. The plague visited Montpellier in 1525, which compelled Nostradamus to reside at Narbonne, Toulouse and Bordeaux, where he practised as a physician. Four years later he returned to Montpellier and took his Doctor's degree; after which he removed to Agen, where he made the acquaintance of Julius Caesar Scaliger, and married his first wife, whose name is unknown. After the death of his first wife, and the two children he had by her, he went to Marseilles; but shortly afterwards was appointed to Aix, by the Parliament of Provence, when the plague visited that town. In his treatise, *des Fards*, he gives us a prescription for the cure of the plague, which, with the recrudescence of the plague in China and India, should prove of great value. For his services in 1546 the town of Aix voted him a pension for several years. From Aix Nostradamus removed to Salon de Craux where he married his second wife, Anna Ponce Genelle, by whom he had three sons and three daughters.

It was at Salon that Nostradamus first took to the study of astrology, in order, it is said, to ensure the successful practice of medicine. His

earliest publications were almanacs, and these brought him into so much repute, that in 1556 he was ordered to attend the French Court at Paris. He was met on arrival, by the Lord Constable Montmorency, who presented him to Henry II. The king showed him high favor, and ordered him to be lodged at the palace of the Cardinal de Bourbon, where he sent him 200 ecus d'or, and the Queen, Catherine de Medicis, one hundred crowns. Afterwards he was despatched to Blois to make out the horoscopes of the Royal Princes, known to history as Francois II., Charles IX. and Henry III. This being done to the satisfaction of the king, Nostradamus returned to Salon where, in 1559, he was visited by the Duke of Savoy and the Princess Marguerite de France, sister to Henry II. In 1564 he was visited by Charles IX. who gave him 200 ecus and made him his physician in ordinary with the title of Counsellor.

Nostradamus died at Salon on the 2nd July 1566, a little before sunrise, in his 63rd year, from the effects of gout and dropsy. In the previous year he had foretold his death in these lines :

" De retour d'Ambassade, don de Roy misaulieu ;
Plus n'enfera ; sera allé à Dieu :
Parans plus proches, amis, freres du sang,
Trouvé tout mort près du lit et du banc."

He was interred at the Church of the Franciscan Friars (Les Cordeliers) at Salon, on the left hand side of the church door. His widow erected to him a marble tablet with an appropriate inscription.

In stature Nostradamus was somewhat undersized, of a robust body, sprightly and vigorous. He had a broad and open forehead, a straight, even nose, grey eyes, of kindly expression, but in anger capable of flashing fire. The general expression was severe, though pleasant, so that a grand humanity shone through the seriousness. Even in age his cheeks were rosy. He had a long thick beard, and excellent health till nearly the close of life. He had his senses, being alert and keen, up to the very last moment. He had a good and lively wit, seizing with quick comprehension everything that he wished to acquire. His judgment was very penetrating, his memory happy and retentive. He was taciturn by nature, thought much and spoke little; but at the right time and occasion he could discourse extremely well. He was quick, and sudden even to irascibility; but very patient where work had to be done. He slept four or five hours only out of the twenty-four. He practised freedom of speech himself and commended it in others. He was cheerful and facetious in conversation, though in jesting, a little given to bitterness. He was attached to the Roman Church, and held fixedly the Catholic faith—out of its pale there was for him no salvation. Though pursuing a line of thought entirely his own, he had no sympathies with the Lutheran heretics of so-called Freethought. He was given to prayer, fasting, and charity. He was very generous to the poor.

Jean Aimes de Chanigny, who seems to have come over from Beaune to play the part of a Boswell to Nostradamus, after his friend's death, is said to have devoted 28 years of his life to editing the "Centuries." He collected twelve books, of which volumes VII., XI. and XII. are imperfect. These are in quatrains, and are classified as "Prophéties," and they extend to very remote ages.

Nostradamus is clearly no prophet in the old and Hebrew sense of the word—like Isaiah, Daniel, David, John—a man who neither respects his own person as regards its safety, nor the person of other men as regards their position. There is a Pythic ring in all he writes and says; a sub-flavour, too, of cabalistic lore gathered from those ancient compromising books which he saw fit to learn. The outward signs of his procedure and methods are palpably magical, as set forth in the stanzas that open his first century to the reader. If we know that he professed Christian orthodoxy, equally we know that he practised judicial astrology, and made unquestionable use of the Pagan ritual of incantation. These rites, uncomprehended by all the erudite in books, who wrote about them, were by the divines and fathers of the early Church ignorantly attributed to prestidigitation, Toledan art, and fraudulent compact with the sable fiend. Perhaps they may turn out to be merely natural excitations, empirically discovered, tending to enable the subject of them more fully to reach a state of semi-conscious ecstasy; to place the cerebral light in the current of latent light that pervades all space, and so elicit results that are ordinarily unattainable by man.

Before examining some few of the prophecies of Nostradamus it may not come amiss to enquire by what means he sought to arrive at a knowledge of future events. Some of his prophecies are so extraordinarily exact, even to the giving of the real names of places and persons, that it is evident that he could never have formulated them by any known rules of Astrology by itself. It is much more probable that Nostradamus was a wonderfully lucid clairvoyant, and that his prophecies are due much more to clairvoyance, stimulated and incited by occult rites and ceremonies, than to astrological science. We may be fairly certain that there never yet was a great astrologer who was not also a still greater clairvoyant. By what Nostradamus himself says it is evident that his ancestry was both Jewish and Moorish; and that the family possessed many rare and curious works on the occult sciences, handed down from father to son, by the help of which he was himself enabled to make his wonderful forecasts of the future. In the preface "*a mon fils*" he admits having burnt his occult tomes, and warns the boy against magical practices, as follows :—

"And further, my son, I implore you never to apply your understanding on such reveries and vanities as dry up the body and bring perdition on the soul and disturb all the senses. In like manner, I caution you against the seduction of a more than execrable magic, that has been denounced already by the Sacred Scriptures, by the divine

canons of the Church—although we have to exempt from this judgment, Judicial Astrology. By the aid of this it is, and by divine revelation and inspiration, united with deep calculations, we have reduced our prophecies to writing. And notwithstanding that this occult philosophy was not reprobated by the Church, I have felt no desire to divulge their unbridled promptings; although many volumes have come before me, which had lain hidden for many ages. But, dreading what might happen in the future, after reading them, I presented them to Vulcan."

In the following stanzas, Nostradamus, to some extent, explains his methods of obtaining prophetic inspiration :

Estant assis de nuit secret estude,
Seul, reposé sur la sele d'aïèrain,
Flambe exigue sortant de solétude.
Fait prospérer qui n'est à croire vain.

La verge en main mise au milieu de Branches,
De l'onde it mouille et le limbe, et le pied :
Un peur et voix fremissent parles manches ;
Splendeur divine, Le Divin pres s'assied.

The general meaning of these two stanzas seems to be that he sat with a wand, branch, or divining rod of laurel, which, in some way, had power to evoke his Genius. When he appeared, he himself, moistened in the brazier that held water, the fringe of his robe, and his foot. The rod, held as I have suggested, then becoming electrical, caused fear with the sound of a voice, and a shuddering up to the elbows. Then shone forth the fatidical splendor of a divine light, and the deity is present, seated near to him. Le Pelletier tells us that there was a pagan rite of the god Branchus, that corresponded with this fatidical ceremony practised by Nostradamus. He even suggests that this very Branchus might have been a familiar spirit. But Nostradamus merely seems to be following out the usual, magical forms employed for establishing vaticinatory connection with the other world. Jamblicus, "*de Mysteriis-Egyptiorum*," says : "Now, the prophetess of Branchus either sits upon a pillar, or holds in her hand a rod bestowed by some deity, or moistens her feet, or the hem of her garment with water, or inhales the vapour of water, and by these means is filled with divine illumination, and, having obtained the deity, she prophecies."

An historian of the fourth century, a man of veracity, Marcellinus, gives us curious details of how prophetic tripods were utilised in those days. It comes out in the investigations of a conspiracy against the life of the Emperor Valens. One of the conspirators, Hilarius, confessed : "We constructed this unfortunate little table that you see here, after the fashion of the tripod at Delphi, with dark incantations, out of branches of laurel; and with imprecations of secret song, and numerous ceremonies repeated over daily, we consecrated it by magic rites, till at last we put it in motion. When it reached this capacity of movement, as

often as we wished to interrogate it by secret enquiry, we proceeded thus: It was placed in the middle of a room purified throughout by Arabian perfumes; a round dish was simply laid upon it, formed of a composite material of many metals. On the flange of its outer round were skilfully engraved the scriptite forms of the alphabet separated into as many exactly measured spaces. Over this basin stood a man clothed in linen garments, and shod with linen socks, his head bound round with a turban-like tuft of hair, and bearing a rod of vervain. After we had favourably conciliated the deity—who is the giver of all presage—with duly formulated charms, and ceremonial knowledge, he communicated a gentle movement to a ring that hung suspended over the basin. This was tied up by an exceedingly fine Carpathian thread, which had been initiated with mysterious observances. This ring, moving by little leaps or jumps, so as to alight upon the distinct intervals with the separate letters inscribed, each in its compartment to itself, gives out in heroic verse answers suitable to the enquiries made, comprehended perfectly in number and measure; such as are called Pythic, or those delivered by the oracle of the Branchidae. To our enquiring who should succeed to the present empire, because it had been already mentioned that it would be one entirely suitable to our aim and purpose, the leaping ring had glanced upon the two syllables, Theo-. With the last addition of a letter, d, a man present exclaimed Theodorom—the fatal necessity of the portent indicating as much. Nothing further was sought upon this head: for it was agreed amongst us that this was the individual we wanted." The oracle was true, as far as they allowed it to proceed, but the name was Theodosius the Great, not Theodorus, the successor to Valens.

Having now cleared the ground, we can proceed to examine those prophecies of Nostradamus that appear to us the most wonderful. There are about one thousand stanzas in his "Centuries," referring to any year between 1555 and 3797, which would give about one stanza to every two and a half years. So far only about one hundred and fifty stanzas can bear any sort of interpretation; which is about the number of stanzas due to the 350 years that have since elapsed. Evidently, therefore, we must wait for another 1,900 years before we can interpret the remaining 850 stanzas by the light of history. Besides these one thousand "Centuries" there were twelve books of "Presages" in Prose, collected by Jean Aimes de Chavigny, but these have seemingly been lost, as nothing has survived to the present day but some 143 quatrains. In the Epistle to Henry II., many obscure prophecies are given in prose, which apparently refer either to Napoleon, or to the destruction of the Mahomedan kingdoms, now close at hand. The duration of Bonapartism is given at 73½ years, which is the exact period from the Battle of Monte Notte, which made the first Napoleon, to the Battle of Sedan, which destroyed the third Napoleon. As the destruction of the Mahomedan power, although still a future event, may possibly happen within the next few

years, it may not come amiss to quote such passages as clearly relate to it; for the prophecies in the Epistle relating to Napoleon, the Sultan, and Russia, are very much jumbled up together, and more than usually obscure.

"Oh, what a calamitous time will that be for women with child! For then the Sultan of the East will be vanquished—driven for the most part by the Northern and Western men (Russia, England, France?), who will kill him, overthrow him, and put the rest to flight—and his children, the offspring of many women, imprisoned. What great oppression shall then fall upon the princes and rulers of kingdoms, even on those who are maritime and Oriental, their tongues intermingled (Levant) from all nations of the earth! Tongues of the Latin nations (Egypt), mingled with Arabic and North African communication. All the Eastern kings will be driven away, overthrown and exterminated, not at all by means of the kings of the North and the drawing near of our age, but by means of the three secretly united who seek out death and snares by ambush sprung upon one another. The renewal of this Triumvirate shall endure for seven years, while its renown shall spread all over the world, and the sacrifice of the holy and immaculate wafer shall be upheld. Then shall two lords of the North conquer the Orientals (England, Russia?), and so great report and tumultuary warfare shall issue from these that all the East shall tremble at the noise of these two brothers (cousins, Albert Edward and Nicholas?) of the North, who are yet not brothers."

A. T. BANON.

(To be concluded.)

THEOSOPHY IN BRIEF, WITH HINTS ON ITS PRACTICE.*

THE word Theosophy, as generally used, signifies wisdom in relation to things Divine. This certainly gives a wide scope to its meaning. It has also been termed the essence and synthesis of science, philosophy and religion; there being no conflict between essential religion and true science, or between either of these and philosophy.

Theosophy is not Buddhism, neither is it Hinduism, Zoroastrianism, Christianity or Mahomedanism, yet one can be a devoted member of any of the great religious bodies, and still be a good Theosophist. Theosophy recognizes the unity of the great body of truth, of which each of these great faiths forms one manifestation; and though it is not a new religion, it offers no opposition to any of the established systems of belief. It says to the Buddhist, the Hindu, the Zoroastrian, the Christian, and the Mahomedan, practise ever the highest precepts of your own faith as your inmost spirit shall prompt you. Do not think you have the *only* revelation of Divine truth, but be ready to accept light, from whatever quarter it may come, and be always tolerant of the

*A paper read before the Hope Lodge, Colombr, in 1894, and before the Adyar Lodge on April 11th, 1897.

opinions of others, endeavoring to realise that all the nations of the earth are of one blood, that they derive their life from the one universal source of life, and that brotherhood is a universal fact.

The Theosophical Society was organized for three very important objects, which would bear repetition, as they are not yet worn out, but Theosophists are supposed to be already familiar with them, and non-Theosophists can find them on the covers of our current T. S. Magazines. The formation of such a society, where representatives of all the great religions and conflicting sects of the world could meet on a common platform, and in the bonds of mutual brotherhood try to arrive at the truth and thus aid humanity, was indeed a noble ideal; and how well it has been realized may be shown by a glance at the group photographs of the various Theosophical conventions which have been held at the General Head-quarters at Adyar. Mahomedans, Christians, Hindus, Parsees, Buddhists, Materialists, Spiritualists and Agnostics—people of all denominations and of no denomination—have mingled freely together at these meetings, without trying to break each other's bones, and have learned to tolerate, and even respect each other's views, thus illustrating the first object of the T. S.

The second object of the Society has already been productive of a vast amount of good, by bringing to the notice of the materialistic minds of the West, those rich veins of truth which are to be found in the literature of the East. It is impossible to read such works as the Bhagavad Gîtâ, the Upanishads or the Dhammapada, without being benefited and instructed, and feeling a greater love for the truth.

The pursuit of the third object of the Society has brought to the attention of scientists, some very interesting facts, and given to the materialists some extremely hard nuts to crack. Psychology, psychometry, hypnotism or mesmerism, telepathy, clairaudience, clairvoyance, the odic force, and spiritualistic manifestations, all claim a share of public attention, and discussion of these subjects is even tolerated among church members. Great progress is noticeable in philosophical and religious ideas, and in the current literature of the present time. The Theosophical Society is yet young, but from what has been accomplished during the few years of its busy life, it would seem that its first object has tended toward the downfall of sectarianism; the second, has led to a growing reverence for truth, wherever found; and the third, to the disintegration of materialism.

The founders of this Society claimed that they were aided in this new movement by certain advanced individuals called Mahatmas, or Masters, and it is evident that the far-seeing intelligences who planned the work, designed it for the uplifting of humanity from the mire of ignorance, bigotry, and selfishness, to the higher realms of Truth and Universal Love. It is claimed, and I see no good reason to doubt it, that these Mahatmas, or great souls, are highly developed human beings—the flowers of the race—who, by a long course of arduous study and occult training, during many incarnations, have unfolded their spiritual consciousness

and powers, thus obtaining a knowledge of higher planes of existence not yet traversed by ordinary mortals, and control over those forces of nature (to us unseen) by which they are enabled to accomplish results that, to ignorant minds, seem truly miraculous, though in strict accordance with law. Proofs of the existence of these advanced individuals are not lacking for those who will take the trouble and the proper means of investigation; however, it is not necessary to believe in the existence of these men in order to become a member of the Theosophical Society. All that is required is to subscribe to, and labor for its first great and fundamental object—Universal Brotherhood—the other objects being left optional with each member, who remains entirely free to accept or reject any theory, according to his own judgment. He must, however, agree to practise that *toleration* toward others which he would wish extended to himself.

The Theosophical Society made a very fortunate selection for its Motto—"There is no religion higher than *Truth*," for surely the acquisition and practice of *Truth* may be considered the highest end and aim of our existence. In our search for truth we find entire freedom of reason and conscience to be a prime necessity, and any society that opposes or limits the free investigation of *all truth*, erects a formidable barrier in the way of progress; and when progression ceases, its opposite—retrogression—is substituted.

The various rival sects which constitute the sub-divisions of the world's great religions have each some fragmentary truths in their crumbling creeds, yet a partial truth when presented with other partial truths, and perhaps misinterpreted, savours very strongly of error, and a half-truth may be worse in its effects than an out-and-out falsehood. For instance, a carnal or personal saviour is taught, and some members of these sects think that by faith in him, he will take their sins upon himself and free them from deserved penalties.

Religious devotees do not fully realize that it is the *truth* that Krishna, Buddha, Zoroaster, Jesus and others, taught,—the pure and simple *truth only*,—that can in any right sense be called humanity's saviour; *not* the personal channel through which the truth is given, however useful the personal teacher may be. And even truth is no saviour unless incorporated into the soul and out-wrought in the daily life. Neither do they fully realize that these same truths had been given to the world again and again, ages before the advent of the Christian or even the Buddhistic era, and by different teachers. Christianity has no monopoly of truth; neither has Buddhism, Hinduism or any other 'ism.' Truth is eternal and universal, but it must be put in practice if we would realize its *saving* efficacy. How little has the world at large comprehended the mighty import of true salvation, or the means by which it is to be realised. Theosophy teaches that it can only be attained by earnest and persistent struggles through all forms of temptation extending over many incarnations, until a *strong, wise, and perfected character* is evolved.

These struggles are, first, against our lower nature—the animal within us,—and second, against the errors and evils of the world; and those who depend mainly upon an *external* saviour who is to take them to realms of bliss, will not be so apt to make the necessary effort to overcome the enemies within.

As Theosophy courts the utmost freedom of research in the broad fields of truth, it need fear no opposition from those who *love Truth* more than *creed*; and the result of all this diligent and untrammelled inquiry along the lines of truth must be a gradual and steadily increasing tendency toward *unification* among these divergent sects; a separation and rejection of the non-essentials and errors from the essential truths—those truths that *harmonise with each other, with reason, conscience and human experience*, with the ends of *justice*, and with the highest welfare of *all humanity*. Any truth which will not stand the ordeal of *all these* tests will find no place in the religion of the future. Humanity is to be the divine theme, the theme of the coming ages: *Sectarianism* has been the theme of the ages that are fading into oblivion.

The principal ideas advanced by teachers of Theosophy are somewhat as follows—briefly stated:

The Universe has a *spiritual* instead of a material basis. The various things in Nature which appeal to our physical senses are merely transitory forms assumed by this basic, A'kasic substance, and can all be dissipated and restored to their primary or invisible condition, in harmony with certain *laws*, as readily as a lump of ice can be dissipated by heat and evaporation. The Universe is one vast *Unit*; all its parts being *closely and inseparably* connected with the whole. Ultimate Spirit, or Parabrahm, being the root of all, and Essential Substance, or Mulaprakriti, its negative aspect, opposite pole, or first differentiation, from which, by gradual changes, the appearance which we call *matter* is formed. The Universe is also subject to cyclic law, resulting in immense periods of alternate rest and activity, which may be very faintly illustrated by our day and night.

Man, also, in his inmost nature is a spiritual being—a spark or offshoot from the great primal source of all, and this spark is destined for ultimate reunion with its source. He uses from time to time, for the unfoldment of his powers, a physical body the elements of which have been gradually built up, by slow processes of evolution through the mineral, vegetable and animal kingdoms, until they have become fitted to form parts of that temple designed for the indwelling spirit. Thus all mankind are, by necessity of their origin, when viewed *spiritually*, one great brotherhood, whether the *fact* be recognised by them or not.

The human being, on this earth, may be said to consist of seven constituent parts, *viz.*:—1st, Spirit, or A'tma—the illuminating spark or ray from the Divine. 2nd, Spiritual Soul, or Buddhi—the highest discriminating principle in man; one remove from pure spirit. 3rd—Human Soul or Mind, called Manas—a radiation from the Universal

Mind. This, in conjunction with the two higher principles previously named, constitutes the reincarnating ego—the Individuality of man. But Manas is dual in its nature, and in order to come into relation with matter, it casts its reflection upon the finer portion of the inner body, and as a result we have 4th—The Animal Soul, or, Kama illuminated by the Manasic reflection, making what is called Kama-Manas; Kama being the seat and totality of the purely animal instincts, passions and sensations, to which the Manasic radiation adds reason, and a higher grade of memory than the lower animals possess, together with a consciousness of distinct personality.

Thus mind, or Manas, in its upper aspect touches spirit, while its lower aspect touches refined matter, so as to enable the body to become the vehicle of the soul's manifestation on earth; the higher Manas telegraphing its messages of guidance to the animal-Man, while the lower Manas, in its turn telegraphs the finer portions or essence of its earthly sensations, experience and knowledge, up to the re-incarnating ego, for registration and future use. Next we have 5th,—Prana, the vitality, or life-principle, and 6th,—Astral body, both of which are necessary as connecting links in the chain of communication with 7th,—the outer body, and through it with the material world around us; for Manas cannot touch the gross physical body. The Astral body, or Etheric Double, is the model which attracts to itself the particles composing the material form, or gross body, which are moulded through the agency of vitality, or the life principle; and when this latter departs, the outer body becomes a mere lump of earth, and the Astral body soon disintegrates along with the physical.

Each individual atom which enters into the cells and tissues of the physical body has its separate life which it contributes to help from this body—the grand unit of the higher order. Though these little atoms which have been styled microbes, are continually changing, the human form remains permanent, for it existed before the physical structure was built. As Mrs. Besant says in *Death and After**:

"The death of the physical body occurs when the withdrawal of the controlling life-energy leaves the microbes to go their own way, and these many lives, no longer co-ordinated, scatter from each other, and scatter the particles of the cells of the man of dust."

The Linga Sharira, or Etheric Double, is the contact body wherein are located the centres of sensation, through the agency of which we come in touch with material things. The bullet or the knife does not destroy this Etheric or Astral body, yet the intense action of the mind of a mother, caused by some sudden shock, may be sufficient to wither some portion of this invisible model, and as a result a child may be born

* The remainder of this first portion was prepared for elementary instruction in T. S. Branches, and consists mainly of gleanings—condensed and modified—from Mrs. Besant's Manuals; so, but little originality is claimed for it. It is now published by request, with the hope that it may be useful as an elementary treatise.

minus an arm or a leg. Thought is the primal power which builds forms, and which can also mar them. Mrs. Besant, in speaking of the great ocean of life in which we and all living things are immersed, and of which we constantly partake, compares each individual living organism to a sponge; and the infinite sea of Jiva, or life-force, to the ocean in which the sponge is immersed, and by which its every pore is filled, and says: "we may think of the ocean outside the sponge, or of the part of the ocean which is appropriated by the sponge... Theosophy distinguishes this appropriated life under the name of Prana."*

Kama may be defined as that principle in us which includes all our lower appetites, passions, emotions, desires and instincts. Hatred, envy, pride and jealousy, as well as the lower aspect of love or lust come under this head. It gives the desire for physical existence, for the experience of animal sensations and purely material pleasures. This is the principle which anchors us to earth-life. It is by no means the human body which is the grossest factor in the constitution of man, but this middle principle, or Kama, which is the real animal centre. The body is but the irresponsible channel through which the beast, the human animal in us, acts out its life. Our consciousness may function on separate planes of our being. It may for a time be limited to physical sensations which have their centres in the Astral body; again it may be wholly occupied on the Kamic plane, as in the heat of passion, or the excitement of battle, when slight wounds pass entirely unnoticed. To give free action to the purely Manasic or intuitive plane of consciousness, the entire animal nature must be completely stilled.

The quaternary constitutes the personality of the man, Kama-Manas being its leading principle, the one that makes us recognise our own selfhood as distinct from that of others. This Lower Manas when swayed by material sensations and emotions, fails to recognise the unity underlying the great whole, and turns a deaf ear to that inner voice which speaks for harmony.

It is well to regard Manas as the Thinker, the reincarnating ego, the real individual, now reaping its harvest of earthly experiences in a temporary physical body. When we can thoroughly realise that the body is in no sense this Thinker, but only its useful machine, and that we can enjoy full individual consciousness and power of thought when entirely outside this body, and that many now living in earth-life do enjoy this privilege, we are in a condition to control the body better. We can then view it as a garment which we usually wear for protection, but which we can also lay aside and view as being entirely separate from our real self.

The animal-man differs from its purely animal relatives, the beasts, according "to the influence exerted over it by the Thinker, who has come to train and ennoble it." Take away the Thinker, and you have the animal—whether its form be human or otherwise. (See Mrs. Besant's Manual—"Re-incarnation.")

* Seven Principles of Man, p. 16.

The Thinker imparts to the animal-man such of its own capacities as this lower man by virtue of his organization, is able to manifest, and these capacities, working in and through the human brain, are recognized by us as the brain-mind, lower mind or lower Manas.

"In the West, the development of this brain-mind is regarded as marking the distinction, in ordinary parlance, between the brute and the human being. That which the Theosophist looks on as merely the lower or brain-mind is considered by the average Westerner to be the mind itself," * hence there is often much confusion of thought between the Theosophist and the non-Theosophist. We are taught that "the Thinker, striving to reach and influence the animal man, sends out a ray that plays on and in the brain, and that through the brain are manifested so much of the mental powers as that brain, by its configuration, by the extent of its convolutions and other physical qualities, is able to appropriate or translate. This ray sets the molecules of the brain nerve-cells vibrating, as a ray of light sets in motion the molecules of the retinal nerve-cells, and so gives rise to consciousness on the physical plane. Reason, memory, will, ideation, as these faculties are known to us, are manifested when the brain is in full activity. All these are the outcome of the ray sent forth by the Thinker, modified by the material condition through which it must work." (*Ibid*, pages 21 and 22.) "These conditions," so plainly stated by Mrs. Besant, "include healthy nerve-cells with a properly balanced development of their respective groups, and a full supply of blood containing nutritive matter that can be assimilated by the cells, so as to supply their waste. If these conditions, or any of them are absent, the brain cannot function, and thought processes can no more be carried out through such a brain, than a melody can be produced from a violin without strings, or an organ with a broken bellows. The brain no more originates the thought than the organ originates the melody; in both cases there is a player working through the instrument. But the power of the player to manifest himself in thought or in melody is limited by the capacities of the instrument."

Let this difference between the Thinker and the animal-man, be clearly viewed. "The thinker re-incarnates, the animal-man does not." The animal-man is born and the true man or the Thinker is gradually linked to him. Through the brain of the animal-man the true man works; at one time in one body—again in another.

"The question 'Why do I not remember my past lives?' is based on a misconception. 'I,'—as the true 'I,'—do remember; but the animal man not yet in full responsive union with his true higher self, cannot remember a past in which his functioning in his present personality, had no share. Brain-memory can contain only a record of the events in which that special brain has been concerned, * * * but as the true self becomes increasingly able to affect its bodily habitation, glimpses of past

* "Re-incarnation," by Mrs. Besant, page 21.

incarnations will flash on the lower consciousness, and these will at length become less like flashes and more like permanent visions, until finally the past is recognised as 'mine' by the continuous thread of memory that gives the feeling of individuality. Then the present incarnation is recognised as being merely the last garment in which the Self has clothed itself."

"Death, consists, indeed, in a repeated process of unsheathing. The immortal part of man shakes off from itself, one after another, its outer casings, and emerging therefrom, as the butterfly from its chrysalis, it passes into a higher state of consciousness. When the fact that this escape from the body and this dwelling of the conscious entity either in the Astral Double or in a yet more ethereal Mind-body can be effected during earth-life, is thoroughly realized, man may become familiar with the excarnated condition, and if the life has been a noble one, death will finally be shorn of the last vestige of terror. One cannot travel far from his body in his Astral-Double, but if he learns to use his Thought-body he is no longer chained to the neighbourhood of his material body, and realizes in full consciousness the independence of the spiritual intelligence. Why should a man who has thus repeatedly shed his body and his Astral Double, and has found the process result not in unconsciousness, but in a vastly extended freedom and vividness of life, why, I say, should he fear the final casting away of his fetters, and the freeing of his immortal self?"*

W. A. ENGLISH.

(To be concluded.)

PATALIPUTRA.

EXCAVATIONS ON ANCIENT SITES.

(Concluded from page 96.)

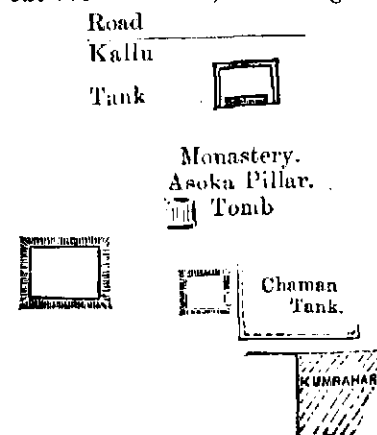
TWO years ago, a German archaeologist from Lucknow was deputed here to undertake excavations of ancient mounds; he dug deeply into the solid mass of the two *Stupas* at Pabudin which I identify with the great and first *Stupa* of Asoka, and that of the four past Buddhas. But his work is more destructive than constructive; at any rate, so far as known, he did not discover anything. After him the work of excavation was under the Engineering establishment of the Public Works Department of the Government of Bengal. Mr. Mills, the Engineer, succeeded in collecting some relics of ancient sculptures, exhumed a large and carved capital of a column of the Maurya period, and discovered a wooden drain, twelve feet underground between Rampur and Bahadurpur.

But shortly after, the necessity of an expert to successfully prosecute the works, was felt; and in December last the Government deputed me from Calcutta. After carefully examining the ground, I commenced excavations at Kumrâhar on the north and west of Châman Tâlâo.

* See "Death and After," by Mrs. Besant—pp. 18 and 19.

The northern excavation was on the south bank of the Kaliu Tank, where before long I brought to light a series of rooms or rather cells which I thought to be the northern portion of a monastery built subsequent to the invasion and destruction of Buddhist monuments by Sasānka Deva; for just below the foundation wall, I saw a large fragment of an Aśoka pillar, which must have stood somewhere here. Continuing digging towards the south for about 150 feet I exposed the western portion of the edifice. Everywhere I found thickly spread fragments of the Aśoka pillar; and just east of this spot, several big portions were traced about twelve feet below the present level of the ground. These fragments occur in a stratum of black soil consisting of charcoal and little bits of lime, which leads me to infer that the big pillar, of which no inscribed fragments have yet been discovered by me, was destroyed by fire. A mass of dry leaves and fuel was collected around the pillar to a great height and fire was applied to it. The pillar peeled off and came in pieces.

On the west bank of the Chāman Tālao I dug and traced two walls one over the other, and at right angles to each other. The lower wall



appears to be double, and on closer examination I found it to be a brick drain of the earliest period, which, coming from the west, emptied its contents into the tank. I drove a tunnel, or rather two parallel ones, deep under the mound, and traced it to a length of about thirty feet. When this drain was destroyed and forgotten, a subsequent structure was raised over it, of which one wall was cleared, north to south. Thinking the mound to be the Debris of the *Stūpa*, mentioned by

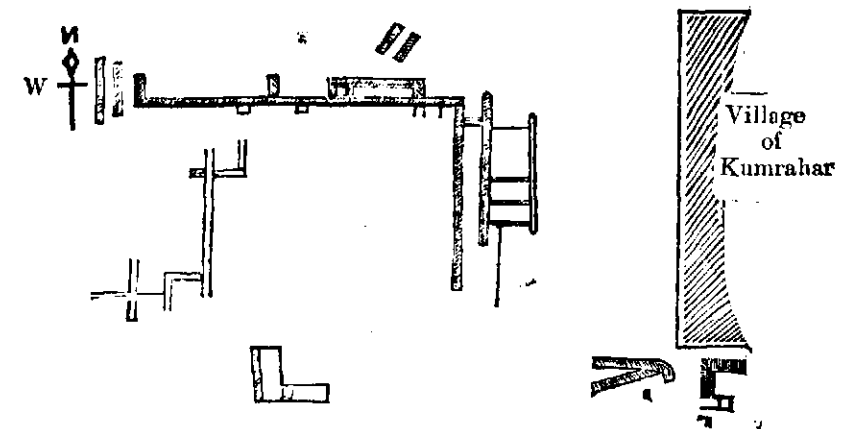
H. Tsiang, I excavated on the north and south, and then drove a tunnel about fifteen feet below the surface of the mound, now covered with Mahomedan graves. Midway, a wall was touched, and in the south trench, which I made bigger, other walls were exposed.

On the south of the village, on detecting a wall deep in a well, I dug down at once, and found two reservoirs, whose foundations are about twenty feet under ground. From the batter (slope) and a little curve of the eastern wall I at first thought it to be a bastion of the palace, but not finding it continuous, I had to give up this theory. On the south-west of the double reservoir or well I found a fragment of the Aśoka pillar at ten feet, and a large number of semi-cylindrical bricks down to seventeen feet below the present level of the ground. I heard that close by is an underground passage leading to a group of rooms, most probably of the ancient palace; but since a house is there I have not yet an op-

portunity of testing this tradition. Just south of the reservoir was seen a terrace about seven feet under ground; and on the north-east, some walls were traced for a length of about thirty feet. About 300 feet west of it, a villager, on digging a new well, cut pieces of wood, probably of the beam-palisade, at twenty feet below the field.

Between Kumrāhar and Pāhādi is a marsh, known as Patariyā-Jhil—the ancient bed of Nairanjana and Sone,—on the south of which is a large mound, now covered with Mahomedan graves. On digging on the west and east faces I exposed some ancient walls; and on the eastern excavation I found one *Linga* of Mahādeva in polished black stone; its *Argha* or *Yoni* was however in sandstone.

On the west of Kumrāhar I did extensive excavations and brought to light several buildings, probably the out-houses of the palace, which evidently lies buried under the village proper. They were traced between five and ten feet below the present level of the fields, and appeared to be of two periods. Those of the earliest period possess very large bricks, about 1'-6" × 0-11" × 0-3" in size, better burnt and grained, and have grown pinkish with great age. The bricks of the latter period, though generally of the same size, are less in thickness and have not yet become pinkish. The structures of the earlier age were found at greater depth than those of the latter. On glancing at a sketch-plan hereunder given, the configuration of the building will be easily under-

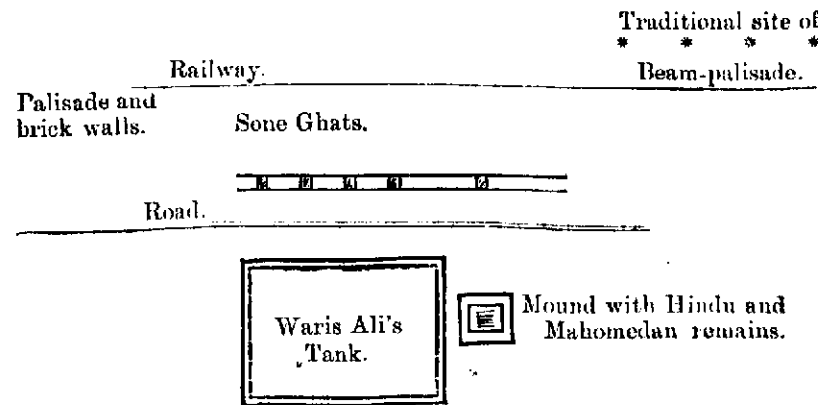


Rough sketch showing walls exposed.

stood. A broad wall about 7'-6" in thickness runs from east to west, for a length of about 130 feet, at both ends of which are several cross walls of lesser thickness. The eastern walls show several rooms and passages. On the south-west of the broad wall are other walls of the earliest period, which are not exactly at right angles to it. They indicate another building, the full extent of which has not yet been traced. Several walls showed two periods of construction, the earlier being below. About 300 feet west of the broad wall was traced another, of the earliest period but of less thickness, of which I have yet found no cross walls. On the south and south-east of the eastern building I

dug at three places, exposing walls and steps of the earliest period, above which walls of later construction were seen.

About two furlongs further north-west of these buildings is a large tank, known as Waris Ali Khan's Tālāo, which appears to be ancient. On the east bank of it is a Stupa-like mound, now covered with Mahomedan graves. I dug into its western face, exposing several Hindu and Mahomedan walls and two terraces, but I did not continue my excavation to determine whether it was a temple or *Stupa*, for my attention was called to a series of *Ghāts*, (brick steps), which I discovered just north of the tank where, it appears, the river Sone or one of its channels used to flow. The *Ghāts* are small, but are at short intervals between one another, the intervening spaces being occupied with three retaining or curtain walls. I traced this series for about 700 feet east and west, but do not know how far it extends. About ten feet below, large and yellow sand peculiar to the Sone is found, whence most probably it is called by *Sanskrit* writers of old, *Hiranyavāha* or *Vāhu*, the golden flowing or armed. Below the stratum of sand, which is not of uniform thickness, very black soil was found. The small steps, which are limited by small walls, are made up of both horizontal and edge-to-edge layers of bricks. I could not determine the depth of the *Ghāts*, for in the month of May, when the season is the driest, water appeared at about fifteen feet below the present level of the ground, and prevented the diggers from going further down.

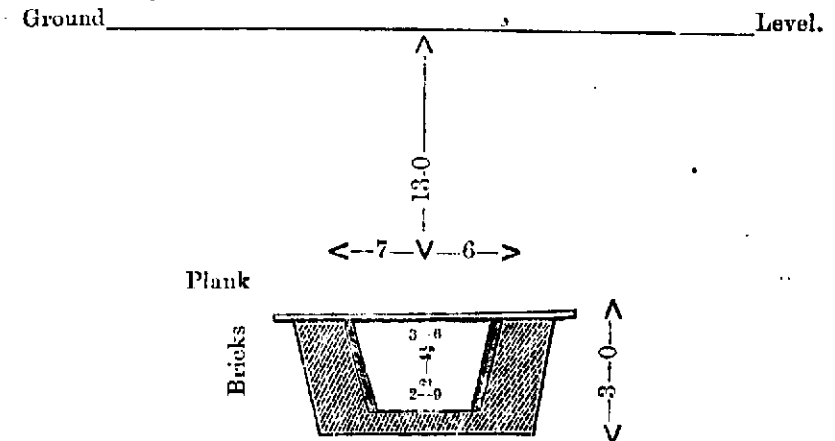


On the north of the railway, and about 500 feet east and a little north of the *Ghāts*, is a traditional site, extending east and west, where the villagers on digging wells come across wooden posts of Sāl (*Sorea robusta*) about fifteen feet below the soil. I sank wells, but before I could go sufficiently deep, rain commenced and stopped my work. But I succeeded in exposing some walls of the earlier and the later periods.

On the north-east of Kūmrābar and on the north of the railway is a large tank, called Sevai, on the west and north banks of which are two temples, sacred to Mahādeva and Sitalā Devi, where are collected some fragments of the Buddhist rails. They are carved and are of the

Maurya period. In the bed of the tank, originally that of the Sone, I saw some wooden work in a well, ten feet below. Digging thereto at once I discovered three planks spread on a cross-beam, which was again fixed on a bedding of bricks, and which appeared to extend from east to west. In the south-west corner of the tank, and beside an ancient kiln, a channel runs south for about 250 feet, which then turns due west for about two furlongs. On the south bank of this channel, is a long wall, and the channel-bed is covered with bricks. South of this wall I traced a building of the early period.

On the west of the Sone *Ghāts*, and just south of the railway, I detected in a well a piece of wood, and going down nineteen feet came across a thick plank on which a ruined post stood. Above this, two layers of bricks arranged edge to edge were seen; and on the west were traced two parallel walls between which were a few steps. Enormous quantities of broken vessels were found.



Drain between Bāhādurpur and Rampur.

On the western mound of Bāhādurpur I excavated and found a range of rooms extending from east to west, at a right angle to which, other walls extended to the south. And on the ancient bed of the ditch on the east of the village a wooden palisade was discovered about five feet below, which went about six feet deeper. It runs north to south and I traced about twenty feet of it when the rains arrested my works. A fine and well gilded ornament, probably belonging to a female ear, was exhumed here.

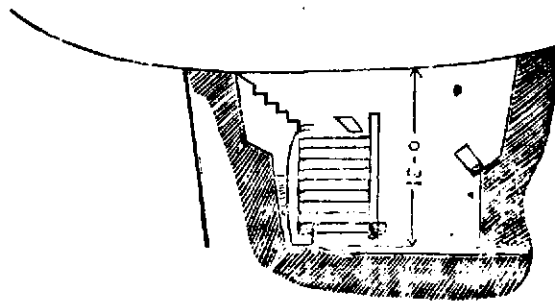
Of the wooden drain that Mr. Mills exhumed and took out last year, I dug a series of about thirty wells to trace out its continuation—towards north to south. I went both ways for about 1,000 feet, when rain stopped my progress. I found some difference of materials between Mr. Mill's discovery, about twenty feet long, and mine. He found wooden posts and beams supporting two wooden walls and roofing on a foundation of brick work, while what I traced has a simpler construction,—two brick walls thickly roofed over with planks thirteen

feet below the ground level, and having a bedding of square bricks in the drain.

This long drain terminated (I say 'terminated' because I could not go further up owing to rains) in a tank, which is just on the south of the village of Rampur. Two months before, when I came here, I discovered by following the drain another wooden structure, which I had opened without delay. I went down about fifteen feet to expose it; and here I felt the greatest difficulty in preserving the woods and at the same time continuing my excavation. For no sooner a portion which looked quite fresh and new was opened than it began splitting and peeling off very rapidly. A little experience taught me to keep a thick layer of original earth covering the body of the wood, and to continue the digging about a foot away from them. But the moist earth got dried and separated from the wood in a few days, and I had great difficulty to keep them in position. Without losing time I opened bits here and there and at once took measurements and sketches, and then filled up the excavated area without further delay.

This wooden structure appears to be a double palisade. Stout posts are made to stand on a bedding of very thick planks; and walls of planks, about eight inches in thickness, are fixed between them. (See plan and section). Those plank walls stand on beams, four of which make a square of about five feet. These beams are about two feet above the bed of my digging. Other beams were seen lying at different levels. Two iron axes were discovered here about eight feet below the then dry bed of the tank, and it is a wonder how they were preserved for such a length of time.

Tank Bed.



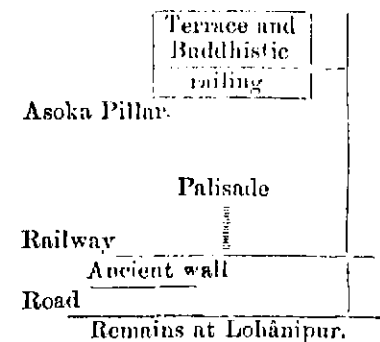
Plan and Section of Wooden Drain and Palisade in the tank, south of Rampur.

About 500 feet south-west of this tank is another, known as Pānbharni. Its sides appear to be embanked with brick-walls, which show a good slope, and about ten feet below, a bedding of bricks. In the central area, the tank goes down some ten feet more—where, detecting some wooden posts, I commenced excavations in the first week of April last, when I returned from Champaran, where I had been deputed, in February last, to discover the lost site of Kusināgara, where the

Buddha died. In the then dry bed of the western tank I saw a line of wooden posts going towards the north. At a right angle to this, I found, on digging a few feet below, another line of broken palisade which stretches east to west, underneath the brick-bedding. Fearing that the villagers would steal them, I could not help moving the first layers of fallen wood for better custody. And though I have kept them in a rather dark and cool room, still they began splitting and peeling off, about an inch thick from their surface. That taught me not to remove any more wood. About three feet below, I found another layer of fallen palisade, of which some posts were still standing, but greatly out of perpendicular. I left them as they were found, and covered them with earth, but still they began splitting in their upper surface.

On the large mound of Bhikūpāhādī, on which the big house of the local Nawab stands, I got permission—with difficulty—to dig some little spaces on the western slope, and brought to light several walls and terraces, and in the central trench, a sort of narrow passage about seventeen feet below was discovered. Here two stages of construction were detected. Some layers of brick dust, cemented by a process not known—for lime was not used—were also found. The mound here, also those elsewhere, is thickly composed of bricks and other building materials, and even the ground-level has been raised in several places by the accumulation of this kind of rubbish.

At Lohānīpur, I discovered an extensive terrace, composed of three layers of bricks, rubbles and lime, respectively, about three feet below the level of the field. And seeing some posts of a Buddhist railing in a neighbouring well, I at once commenced digging to find the exact site of the structure. After searching in several places, I discovered five posts *in situ*, of which the upper portions are broken. But I have not yet been able to find the *Stupa*, which must have been surrounded by this railing.

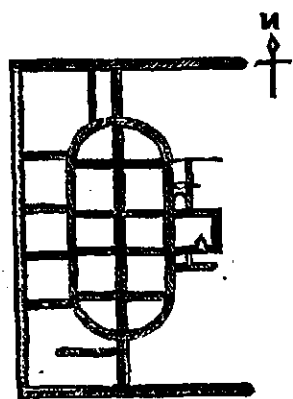


About 500 feet south-west of this railing, I excavated a rather large area, and amidst a series of ruined walls, and about ten feet below, I came upon half-a-dozen big fragments of an Asoka pillar, among which was a small column. About 200 feet west of these remains, I dug deep down to about twelve feet, and amidst a great number of stone fragments—some sculptured—I was glad to discover the capital of the pillar about 3' 9" in diameter, on a square base.

About 600 feet south of these excavations I heard of wooden remains about twenty feet below in a well, which was then dry and filled up. I began digging a small tank to that depth, and traced an unbroken line

of wooden drain, stretching north to south. Exactly speaking, the roof of this completely wooden drain, of which the upper portion was the palisade, now mostly decayed and destroyed, is eighteen feet below the present level of the ground; and six feet below this is a thick bedding of wooden beams, nine inches thick, on which the posts stand. By driving tunnels or rather holes, I traced this roof for a length of about thirty-five feet and do not know how far it goes. Above this roof and about twenty-six feet apart, are two walls of thick planks, with posts, about 5'-6" distant from each other, and at a right-angle to it, going from east to west. About six feet north of the southern wall was another wall, now gone, of which an octagonal post about two feet in diameter exists, two feet east of the drain. The drain itself is made up of posts and beams supporting the two walls, about six inches thick, the roof and floor eight inches thick (see sketch-plans and sections).

A mile or less south of the Bankipur railway station is a large but low mound, on the north, east, and west sides of which, are very low fields, now covered with water. I commenced digging at its centre, and before reaching a foot in depth, a semi-circular wall, 4'-6' broad was found, tracing which, from north to south for a length of sixty feet, and east to west about thirty feet, the plan was found to be oval, with cross walls inside and outside. The outside walls were limited by outer ones, greatly battered, and about five feet thick. The inside chamber is divided into ten compartments. This structure appeared to be most ancient, and might be the original of Carli and other caves in Western India.



Plan of Naratampur temple.

About two furlongs west of the same station is another large mound, called Jamunâh Dûh, which I dug into at several places, exposing some walls and some rooms, and a great number of large earthen vessels, which gave me an idea of the Maurya village of Asoka period, if not of an earlier period. Here I collected a great number of earthen vessels of different forms in terracotta figures.

In carrying on my works, mentioned above, I took the greatest care in preserving and not disturbing what I exposed, and beyond the ancient woods from the Sewâi and Pânbarui tanks, I have not removed any structural relics. I made an interesting collection of ancient relics, which most probably will form the nucleus of the local museum.

P. C. MUKHERJI,
Archæologist.

ALLOPANISHAD OR MAHOMED UPANISHAD.

ACCORDING to the Muktikopanishad there are one thousand one hundred and eighty Upanishads, amongst them twenty-one belong to Rigveda, one hundred and nine to Yajus, one thousand, to Sânan and fifty Upanishads to Atharvaveda. The same (Muktika Upanishad) says, that Mândûkyopanishad alone is enough for a man to attain Brahman; if he does not get knowledge from that, let him study the ten (principal) Upanishads; even if he does not recognise his Self through these studies, let him go to the thirty-two; if he fails to find out Brahman from the study of these, he may read the hundred and eight. Because the hundred and eight are, as it were, the essence of all other Upanishads.

Madhvâchârya, the founder of the Dualistic School of philosophy, quotes in his commentary on the Vedânta Sûtras some Upanishads, Bhallveya and others, which may be contained in the list of one thousand and odd Upanishads. Some scholars say the first ten are genuine, others, the first thirty-two. Some orthodox people believe the first hundred and eight to be genuine. Prof. Max Müller says—and other western scholars agree—that they have found more Upanishads, to the number of nearly two hundred. We do not know what sorts those Upanishads are; some may be like the present Allâ Upanishad which is supposed to belong to Atharvaveda. We do not know whether there is a Christopanishad or not. The story is current that in the time of one of the Mahomedan kings of India this Allâ Upanishad was written by the Aryan Pandits to escape from persecution. As there has been no Christian persecution of the stamp of the Mahomedans of old, we do not hear of the existence of a Christ or other Upanishad.

The Allâ Upanishad does not appear in the characteristic style of ordinary Upanishads. It was written in the style of old Rigveda verses. So there is another name given to it—the Allâ Sûkta. My English translation of it here given is a free one, as the words are used carelessly. I believe if any Mahomedan scholar undertakes this task, he will do full justice to it, as the words appear to sound more like Arabic.

1. I take refuge in our Allah [*La*, to perish, and *allâ*, eternal] who protects Mitra [sun] and Varuna [the god of water].
2. There is but one God [*Illele*]; the king, Varuna, again takes refuge (in him).
3. Everything is God; sun and stars.
4. Everything is God; Varuna, the Sun, the illuminator.
5. The Great Breath, the Lord, is the Sacrificer. The Lord is the Sacrificer.

6. Allah is the first and best, the highest ; Omnipresent ; Highest of all Gods.
 7. He is only One ; ever remaining.
 8. By sacrifice is Allah to be propitiated.
 9. Allah is sun, moon and all stars.
 10. Allah is (the God) of Rishis and all other deities, and of Indra, the first Mâyâ [Primordial matter] and the ether.
 11. Allah is in the earth and in heaven and in multifarious forms.
 12. Everything is Allah. Everything is Allah and everything is He.
 13. Om is Allah. Everything is He. By nature eternal. Atharvan [the Rishi] bows down to such.
 14. Give us water, cattle, siddhis, and things that live in water, and *Phut* [a mantra.]
 15. The Slayer of enemies. Hum. Hrîm. Nothing but Allah ; nothing but Allah.
- Thus ends the Allopauishad.

R. ANANTHAKRISHNA SASTRI.

BENGALI FOLK-LORE.

THERE is not a *tithi* that does not prohibit a Bengali Hindu from eating certain food, but the most common prohibition is that of the brinjal as a food, on the thirteenth day of the Moon. The use of bitters on Tuesday and Saturday and of anything medicinal on the Full Moon and the New Moon days is never allowed. A green vegetable, say a plantain, with its stalk or flower, is not cooked at all. Milk with a pinch of salt thrown into it is not taken. One who violates this rule is looked down upon as a beef-eater. Milk is also not taken with fish, the populace little knowing that their Charak and Susaruta, both of which are to them sealed books, advise them not to do so. It and meat should not be simultaneously indulged in. No curd is taken at night. If taken at all it should be taken with a little water. Having eaten a fruit—a plantain in particular—one should not drink water. It is said that once on a time there was a king. A well-wishing Brahmin courtier of his called on him one day and thus invoked for him a blessing from the Most High : “ May your foe take bitters in the month of Bhâdra and sweets in the month of Chaitra, and your friend do the contrary.” This might show the usual wholesome effect on the system of these two articles of food, and their peculiar unwholesomeness in the seasons specified against them. All Bengali Hindus abide by the benedictory injunction. Fish is a forbidden article of food on a solemn, especially on a mourning occasion. The prohibition furnishes sufficient data that they were originally and naturally strict vegetarians and have not yet lost sight of the

therapeutic and spiritual benefits accruing from vegetable diet. I am strongly of opinion that fish-eating is a later-day adoption and dates from the degeneracy of the Hindus. On the fourteenth day of the dark half of the Moon just preceding the Kâlî Pûjâ, fourteen different kinds of greens are served up as the first side-dish. In the Full Moon night of Lakshmi (goddess of Wealth and Prosperity) Pûjâ, succeeding the Durgâ Pûjâ, when the household should be wide awake, all, including those invited, should partake of the light treat of parched rice, cocoanut and other seed of palm. During the three days the Durgâ Pûjâ is celebrated, there must be, among other victuals, a first side-dish made up of a little of something bitter.

In the morning butter is gold, in the mid-day it is silver, in the afternoon it is iron, and in the evening and at night it is lead, to the system. Anything taken out of a copper plate assumes the property of alcohol. The sacred water of the Ganges mixed with any other water is quite unfit for any use whatever. The consumer of *sûddhi* has a new lease of intelligence, while a tobacco-smoker, has calm, profound intelligence and a *ganja*-smoker, the frown of Lakshmi. Water is never to be drunk in a standing posture. After a drink of milk a little water is to be taken. The practice of daily and regularly smoking tobacco just as one is going to bathe, does away with an undue secretion of bile (?) When a family is in mourning, it should not eat greens. Roasted liver of a he-goat and a live firefly gulped down with a certain quantity of ripe banana, in which it is put, cure night-blindness. One who adulterates milk, should bring on himself or herself eye-disease and white leprosy. Stale meat should not be indulged in. A mother should not partake of a food-article pounced upon by a kite. An *enclave* woman should be sumptuously fed in the different stages of her pregnancy, and at least once with venison. While eating, one should not sing, or talk much. A hasty or a tardy meal is to be avoided. Of a toper it is said that wine has drunk him—not, he has drunk wine. Of the salutary effect of gall-nut on the system it is said that even a mother may get angry with her child, but the nut in the system may not. Looked on as a nutrient the cocoanut is called the “tree-bread.” It affords sherbet to quench one’s thirst, and bread to appease one’s appetite with. Lentil and *sajina* (horse-radish) are only for the poorer classes. Unwarm milk is cooling. Warm milk with one stir while on the fire is an antidote for cough and cold and acts as a mild aperient. *Kshîrî* or condensed milk is only palatable. Buffalo-milk is cooling and more nutritious than cow-milk, which is warming. So *ghee* made of the latter is good for lying-in women.

Hindu widows of the Brahmin, Kâyastha and Vaisya castes should not indulge in fish-food, which their more fortunate sisters having husbands must needs indulge in. Their rigid fasting on the eleventh day of the light and dark halves of the Moon is a social necessity. They should take only one meal a day. On the New and Full Moon days they take, as a rule, no refreshment, but not so close a fasting as on the

Eleventh Day. This rule and conduct of the ascetic life of the Bengali Hindu widows of the upper tens is better violated than observed, when they are out on pilgrimage to Jagannath at Puri. Within the sacred precincts of the historic temple of this god of Buddhist origin, the remorseless goddess of fasting named *Ekādasi* is bound hand and foot. It is there only that neither fasting, nor any distinction of caste is observed. Nor is there any animal killed or animal food indulged in. These last two facts furnish additional proofs that Jagannath is by conception and function a Buddhist idol. Outside the pale, the poor widow is subject again to the rigour of the absolute rule of the goddess of fasting, so much so that she must not be given a drop of water to drink, not to say a morsel of food, even when she is dying for it. But the relentless goddess is a little bit smiling over widows of the lower classes. Fasting on the Eleventh Day is with them entirely optional and they may take any food other than boiled rice, from which their sisters of the upper classes abstain during the *ambubaksh* on the second day of the Durgâ Pûjâ and, in case of the mothers, who are widows and who are not, on certain sixth days of the Moon.

A parent should not take his or her food facing towards the North, as in that case he or she may lose his or her darling. A child must not be seated to take its meal facing towards the South, as in this latter case it is alleged that the direction taken by the child while eating may entail on it the loss of its parent's life.

On the birth-day of a child a parent should studiously avoid eating anything roasted. On Thursday, which is also called Lakshmi Day, no one should ever eat any roasted food, not even a bit of it. The infringement of this rule has, as a necessary consequence, the frown of the goddess of Prosperity. On Tuesdays and Saturdays a Hindu should have first dishes of roasted food to break his fast with—among other things merely to ingratiate Saturn, who is much dreaded in Hindu households.

NAKUR CHANDRA BISVAS.

(To be continued.)

In the presence of Deity always appear naked; better to have the credit of honesty than the fine clothing of a hypocrite. God knows exactly what thou art.

Through thy eternal life thou dost breathe the breath of God. He is never far from thee. Keep thou within the channel of His affinity, and all knowledge will flow in and around thee, illumining thy pathway.

Keep thou near Him, and love's sweet atmosphere shall eternally fill and surround thee with images and reflections of His own divine spirit.

Communion with Him shall exalt and enchant thee. Thou shalt know what it is to dwell in Him and have Him in thee.

Theosophy in all Lands.

EUROPE.

LONDON, 28th October 1897.

Mrs. Besant is delivering a course of four Sunday evening lectures in Queen's Hall, on "Problems of Life and Mind." The first of these was given last Sunday to a crowded audience. The admission to these lectures is free, but there are a few reserved seats. The first lecture was on "Problems of Ethics;" the second will be on "Problems of Sociology;" the third, "Problems of Science;" and the fourth, "Problems of Religion."

The lectures in the Blavatsky Lodge have been well attended and on the evening that Mrs. Besant spoke there was scarcely standing room. Mr. Leadbeater will lecture to-night on "Scenes from the Life after Death," completing the October lectures.

On the 30th September, Mrs. Hooper broke new ground in her lecture on "Fairy Lore." Two facts had particularly struck her in the course of her investigations into this subject: first the immense amount of the literature devoted to it, and secondly, the universality of certain types of stories. In the course of a very interesting address she showed that in the light of Theosophical teaching much becomes clear in connection with these widely spread tales which the most erudite collectors of folk-lore seem to have entirely misunderstood. So far as she could see, the stories appeared to be largely of two kinds, the one dealing with the affairs of the human soul thrown into parable form—pure allegory—, the other relating to actual facts in connection with nature-spirits or other inhabitants of the astral plane, the result of the real observations and experiences of people more primitive than ourselves.

On the 7th October, Mr. Mead dealt with the "New-found Sayings of Jesus"—the precious scrap of papyrus, the discovery of which has already been chronicled here, and which has created such a wide-spread interest in the Christian world. Mr. Mead gave many interesting particulars of the MS., and dealt with the various "sayings," categorically, concluding with his reasons for believing that in the light of Biblical criticism, the sayings were genuinely remnants of a much earlier MS. than anything yet unearthed, and expressing his hope and belief that more was to follow when the further results of the explorations were reached.

On the 14th instant, the Lodge welcomed Mrs. Besant's return, and the hall was filled to overflowing. Many members found themselves unable to obtain admission, and many stood throughout the lecture, or found seats on the floor in a fashion unfamiliar to Europeans. Mrs. Besant took for her subject "The Guardian Angels of Humanity." She began by reminding her hearers that there were two views of the world, fundamentally opposite; one which regarded all things as beginning from below, the mere result of interaction of matter and force; the other, the conception which sees the Universe as the expression of a Life, sees it as the Symbol of intelligence, and the more complete knowledge becomes, the more clearly does the Divine Wisdom show

forth through the universe to the enlightened vision. In all scriptures we find this teaching of the emanation of all things from One Supreme Being, and of the variety of grades of intelligences and beings stretching upwards from the mineral kingdom to, above, and beyond, the human stage. But some forms of religion had lost that knowledge of the Angels or Devas—that consciousness of ever present helpers and guardians, and when this had happened the result had inevitably been the carnalization of the conception of God. For humanity would not be orphaned, will not be content to be alone; it needs some being to stand near in moments of weakness and despair, so if it loses the knowledge of belief in the endless grades of beings who exist all around and within reach of us all—if between man and God all is felt to be an empty abyss—then it happens that God becomes anthropomorphic, is turned into an ideal human figure.

So that in religions which have lost what may be called the angelic conception—that of ever-present guides and comforters—you find that the human side of the Divine Being is brought more and more into prominence as a Divine Man. Mrs. Besant then outlined the theosophical teaching as to the hierarchies of Divine Beings,—the product and flower of a past evolution—who guide and control the evolution of our present humanity, and traced the way in which the earlier steps of infant humanity were guided, under the leaderships of Divine Kings. She referred also to the two lines of evolution which might be traced in this connection; that which, for instance, would produce an *Indra*, and that which would give rise to a *Buddha*. The conclusion of the lecture was an earnest appeal to all who would desire the help of Those who are ever ready to help, to become themselves helpers in their own daily lives; only thus do we open our hearts to perceive the angels who guard and guide, only by giving can we be filled, only by helping others can we find the help from above. All can so help if they will; each can make a guardian angel by loving thought for friend or child; every soul that seeks to give and not to get becomes one of the living forces of the world. That is the inspiration of our knowledge—the hope that spurs us on. Each strenuous effort takes away a weight from what has to be lifted, and brings the opportunity of becoming more and more a guardian angel—a helper in fuller and fuller measure, and a channel of the Life of God.

On the 21st instant, Mr. Keightley gave the first of two lectures on the Vedānta Philosophy, and in a long and interesting address laid the foundation for a more thorough appreciation of a difficult subject, by the Lodge.

E. A. I.

MRS. BESANT'S AMERICAN TOUR.

On our way from Cleveland to Buffalo we were not far from one of the famous camps of the Spiritualists, and such a pressing invitation was given through Count Axel, that it was decided to go to Lilydale to lecture for them. On Tuesday afternoon, August 17th, we left Cleveland about 2 o'clock, but our train was delayed and we missed the connection at Dunkirk. However, horses and a conveyance were to be had and we arrived in good time after a drive through the dusk over country roads, where our driver's instinct took us safely across strange wooden bridges and through lanes so dark that once we crashed into a cart before we saw it. They were watching at the camp, and Mrs. Besant and the Countess were at once conducted into the canvas-sided "Auditorium". The lecture was listened to with deep interest and the next morn-

ing many enquirers came, for the more educated Spiritualists are tired of phenomena and are eagerly seeking a philosophy that can explain what they already know, and lead them on to know more. Mrs. Besant lectured again in the afternoon and the Countess in the evening. The latter remained behind and organized another Branch at Dunkirk, where she also lectured with success, whilst Mrs. Besant went on to Buffalo, on the eastern shore of Lake Erie. Here the local Branch had arranged free lectures for Thursday and Friday, August 19th and 20th. These and the receptions were all crowded.

On Saturday, August 21st, we spent a glorious day at Niagara Falls and passed on in the afternoon over Lake Ontario to Toronto, Canada. Mrs. Besant remained until Tuesday, lecturing each night, giving instruction to our members every morning and talking to enquirers in the afternoon. The town of Hamilton was visited on Tuesday, August 24, and a lecture given there, which inspired people to try to form a Branch for study. The next day Toronto was returned to, and a final lecture given; we hear that a dozen new members have joined the Toronto Branch which forms a nucleus for the work in Canada. Returning over the blue waters of Ontario, past the Falls and Buffalo, we reached Rochester on the afternoon of Thursday, August 26th. This was a very successful visit. Miss Susan B. Anthony took the chair at Mrs. Besant's lectures and a Branch of the Society was left there. Syracuse and Albany also showed their interest in Theosophy and each formed a Branch for study.

Then we passed on to the peace of beautiful Greenacre, on the Piscataqua, four miles from Portsmouth, N. H., where Mrs. Besant's lectures were listened to with enthusiasm and we came into contact with many advanced minds. All the interest that had been accumulating on our way seemed now to culminate, and in Boston a Branch of nearly fifty members was quickly formed and is still growing. Some of these were old members who had dropped away in consequence of the difficulties two years ago, and they were very glad to be able to come into touch again and to continue their studies; others joined for the first time, realizing that along the line of study pointed out they had a hope of gaining deeper knowledge under true guidance.

Mrs. Besant lectured three times in Boston and once in Lynn, where a small united Lodge had already rejoined the Parent Society, after separating themselves for a time, in the confusion of minds caused by the late troubles.

From September 10 to 16, Mrs. Besant was in Chicago, lecturing, in spite of the great heat wave, and working in her usual way with our energetic members there. On Sept. 18th, she arrived in New York with the Countess, whom she had picked up in Baltimore, where Mrs. Besant stopped a night to lecture. Three busy last days were spent in New York and two lectures were given in Chickering Hall. The last was a free lecture on "Theosophy; its Past, Present and Future." To a large and sympathetic audience Mrs. Besant gave a vivid sketch of the origin of the Theosophical Society, its work, and the past troubles that had tried to check its usefulness to the world; of its present position, organized on each of the great continents, its teachings firmly grounded and confirmed by the researches of those who had tried honestly to follow on the lines laid down; and of its grand future as the spiritual helper and moral educator of the races yet to come. This powerful and plain statement of the position was a fitting conclusion to her past six months of constant travel, joyful work and ungrudging aid extended to all who chose to ask it.

We left the Countess to seek some much needed rest before resuming her work in America, and started for England on the American liner, *St. Louis*, on Sept. 22, with many and kindest thoughts of Mr. Fullerton, the brave and devoted General Secretary of the American Section, and of all our earnest brothers and sisters scattered throughout the land.

We feel that the Section, now numbering over fifty Branches, will steadily increase and steadfastly fulfil its great purpose amongst the eager, growing peoples of the United States.

Although a hurricane was said to be on our path and every preparation was made to encounter it, the *St. Louis* made a good passage and Mrs. Besant landed safely in Southampton on Wednesday, Sept. 29th, just a week from New York. The Brahmacharin Bodhabhikshu crossed in the same vessel and will work at the Head-quarters of the Theosophical Society in London during the coming winter.

ANNIE J. WILLSON.

NEW ZEALAND SECTION.

AUCKLAND, 12th October 1897.

The visit of Col. Olcott to these colonies marks an epoch in the history of the Australasian Branches of the Theosophical Society. Hitherto the existence of the President-Founder has been to us more subjective than objective—and while we trust he carried away with him some pleasant recollections of his work amongst us, we, on our part, have learnt that Adyar is the executive centre of a vast Federation having its ramifications in every land. Not only will this visit have strengthened local Branches but it will do good in other ways and as I heard it put by a non-member—it speaks much for a Society when there is at its head one who is a genial, well-educated, intellectual and cultured gentleman. In sending a few lines on this subject I wish it to be understood that I do so as a private member of the Society, and not in any way to augment or supplant any official report from the Section. One of the chief thoughts borne in on my mind in connection with the visit of our President is this: As members of this vast Federation we do not recognize our individual responsibility in sustaining and supporting the Society of which we form part: we are apt to be content to confine our Theosophy to our own little corner—perhaps to the four walls of our houses, forgetting that the first object of our Society compels us to extend our sympathy and practical help beyond until it embraces all.

Now if some scheme could be devised by which the Head-Quarters would be brought more into touch with Sections and Branches and members, then we should feel a more common interest, and manifest that interest in such a manner that our President would be enabled to personally and more frequently come into contact with members all over the world. This would considerably strengthen the whole Society and it would strengthen local bodies also.

As the *Theosophist* is seen and read by most of the members, I trust the matter will be taken up by others and that some practical scheme may be drawn up with this end in view.

W. H. D.

October 1897.

Col. Olcott visited Pahiata on September 18th and lectured there on "Healing," and Woodville, Sept. 21st, lecturing on "Re-incarnation." In both places interest has been aroused, and the work of the Branches will be more definite and regular. A visit was also made to Nelson, and here, in addition to the President's lectures on "Spiritualism" and "Healing," Miss Edger also lectured on "How we can Help the World."

The lecturers reached Auckland on September 29th. Here Col. Olcott lectured on "The Divine Art of Healing," on October 3rd, and the lecture was repeated and continued on October 8th. On the 10th, the subject of his lecture was "Spiritualism," and was attended by an audience of over a thousand. The various public and private meetings were all well attended, as were the various receptions and at-homes given in the Colonel's honour. Everywhere in the Section, interest has been aroused, much good work has been done all round, and many new members have joined the Society.

The President-Founder of the T. S. has been arranging plans with a view to, if possible, utilize the services of Miss Lillian Edger, M.A., in both the Australasian and New Zealand Sections of the T. S. In his tour through the two Sections he brought the matter before all Branches, with the result that the project received unanimous approval, and on the 7th instant, Miss Edger tendered the resignation of her position as General Secretary of the New Zealand Section, in order to take up such new duties as the President may arrange. Meanwhile Miss Edger proceeds to India to attend the Annual Convention of the Society at Madras and deliver the Convention lectures there.

The appointment of Miss Edger's successor is at present in the hands of the Executive Committee, and Col. Olcott has most strongly recommended the appointment of Mr. C. W. Sanders, who is in every way a most suitable man for the position.

Col. Olcott left for Sydney on October 12th. Miss Edger followed on October 18th, having delivered, on October 17th, at the Auckland Branch rooms, a lecture on "A General Outline of Theosophy."

Reviews.

THE ANCIENT WISDOM: AN OUTLINE OF THEOSOPHICAL TEACHINGS.

BY ANNIE BESANT.*

We have before us the latest and best work of the author, and it may well be considered a comprehensive text-book covering the whole field of Theosophy. Though many highly useful Theosophical books had been previously given to the world yet a work explaining in a lucid manner the more difficult points in the subject under consideration has long been needed, and we may well rejoice that the demand has here been so fully and ably supplied.

In the Introduction we find a masterly tracing of relationship between Theosophy and the world's great religions, with direct quotations from their ancient works which fully prove that the same fundamental truths pervade

* Theosophical Publishing Society, London: Price 5s. net.

all the faiths of the world. The activities of the Logos, and the nature of man's physical vehicle are also clearly explained in the introductory chapter.

In chapter II., the astral plane is considered, fundamentally, and its senses, thought-forms and inhabitants are brought under review, while its kamalokic aspect is treated upon in chapter III.

The next three chapters discuss the mental and devachanic, also the buddhic and nirvanic planes, and contain a very useful table of the 'principles' of man. In the subsequent chapters, the underlying principles of Reincarnation are clearly brought out and shown to be inseparably connected with the whole system of evolution; the methods of Karma are plainly elucidated, and the Law of Sacrifice is beautifully presented in a way that appeals to the reader's heart.

The manner of obtaining a higher and more rapid evolution is canvassed in chapter XI., while the closing chapter gives the outlines of the construction of Kosmos. A very complete and extensive index is appended to the book, and adds much to its value. Its mechanical features are entirely satisfactory. The pages of the main text number 490, besides which, there are fifty-four double-column pages in the index. Every Theosophist should try to procure this book, read and re-read it, lend it to friends and then read it again.

W. A. E.

A CATECHISM OF PALMISTRY.

By IDA ELLIS.

[George Redway, London: Price 2s. 6d. net.]

This nicely bound and neatly printed book presents the subjects for the reader's attention in the form of questions and answers: of these there are in all 587, and great pains seems to have been taken to explain the different parts of the subject, clearly and concisely. There are also eighteen full-page illustrations, with accompanying explanations and references, which cannot fail to be of great use to any one who is desirous of acquiring a knowledge of the subject. The book contains 155 pages, and the cover is illustrated with a photogravure showing fifteen different hands.

W. A. E.

STIRPICULTURE.

THE IMPROVEMENT OF OFFSPRING THROUGH WISER GENERATION.

By M. L. HOLBROOK, M. D.

Editor of *The Journal of Hygiene*: New York.

We have here a highly important work, and one upon which humanity would do well to devote most careful study and thought. The name which forms the title is derived from two Latin words, *stirpis* and *cultus*, the former meaning stock or race, and the latter, culture.

It was said by Herbert Spencer, "On observing what energies are expended by fathers and mothers to attain worldly successes and fulfil social ambition, we are reminded how relatively small is the space occupied by their ambition to make their descendants physically, morally and intellectually superior. Yet this is the ambition which will replace those they now so eagerly pursue, and which, instead of perpetual disappointments, will bring permanent satisfactions." These are truly words of wisdom.

The main divisions of the work are the following: (I.) Stirpiculture; (II.) Pre-natal Culture; (III.) Heredity and Education; (IV.) Evolution's Hopeful Promise for a Healthier Race; (V.) The Germ-Plasm; Its Relation to Offspring; (VI.) Fewer and better Children; (VII.) A Theoretical Baby. Some of these chapters embody the substance of lectures delivered by the author before various societies in America; others contain a further presentation of his views on the important philosophy herein discussed; while the last one is a narration by a physician, of his initial experience in rearing children, and was contributed by request of the author. Theosophy naturally welcomes all efforts which tend towards the improvement of the physical vehicles which are necessary for the occupancy of the ego during each earth-life, as well as all improvements in educational methods; though it does not entertain the view that all the wide divergencies of character noticeable among children of the same parents, can be accounted for wholly by the theory of hereditary transmission, though on the physical plane there may be a marked similarity. The tendencies and momentum of the mental and moral characteristics which have been evolved during previous incarnations will be sure to crop out, showing that the ego is not like a piece of blank paper, but that it has a life-line of its own, which can be more and more fully translated, as its physical vehicle becomes purer and purer, until it truly becomes a fit temple for the habitation of the spirit.

We cordially reciprocate and repeat the wish expressed by our esteemed friend the author, and hope his work will bear much fruit. The book is admirably bound, and contains about 200 neatly printed pages.

W. A. E.

The epitome of Aryan Morals, the well known small pamphlet of Dewan Bahadur P. Srinivasa Row, has been rendered into Tamil by Mr. T. R. Rajaratna Mudaliar and we recommend this to our Tamil friends.

R. A. S.

MAGAZINES.

The Theosophical Review—formerly *Lucifer*—has, as the first of its "Watch-Tower" notes, an interesting comment concerning the "Evolution of Roman Catholicism." It seems astonishing that the delegates of this powerful church, assembling from all quarters of the globe, should be so unanimous and outspoken in advocacy of the doctrine of evolution, which has hitherto been considered damnable heresy. When Roman Catholics throughout the world begin to pose as champions of liberal thought, the climax of surprises is reached.

The first article, "The Ceasing of Sorrow," is from the pen of Mrs. Besant, and contains the essence of all spiritual philosophy. "The foundation of the Empire of Truth," by H. Dhammapala, presents some of the basic elements of Buddhism. Miss Arundale concludes her excellent paper on "The Bhagavad Gita and the Gospels." W. C. Ward gives the introductory portion of a serial, from the Greek of Plotinus, "Concerning Intelligible Beauty." "The Theosophic use of the Imagination" is next discussed, by O. Firth, in a practical manner which should be borne in mind by all Theosophists. Mr. Mead's continuation of "Among the Gnostics of the First Two Centuries," finishes the Outlines of Valentinian Æonology, and gives Hippolytus' account

of one of the variants of the Sophia-Mythus. Mr. Leadbeater notes some quite important points, in his continued article on "The Christian Creeds." Mr. A. W. Glass, in his second instalment of "The Geometry of Nature," endeavors to throw some light on "Geometrical Chemistry." The paper will be of interest to Scientists especially. Mr. Moad, in the concluding article, gives "Some Results of the Higher Criticism" (Biblical), from Mr. Davidson's 'digest,' which will be welcomed by all Bible-students and thoughtful Theosophists. Correspondence and Activities continue to show progress, and Reviews will be read with interest.

Mercury—October. The opening treatise, "The Duty of Theosophists to the Poor," by Alexander Fullerton, is well presented. It is a matter worthy of careful deliberation. The article on "Thought," by James N. M. Lapsley, will appeal to thoughtful Theosophists everywhere: It is excellent. "Spiritualism in the Light of Theosophy" gives the Conclusion of Countess Wachtmeister's lecture which will interest both Spiritualists and Theosophists. "Life After Death," gives also the concluding portion of Mrs. Besant's lecture, and pictures some of the divisions of the Astral world, and shows that "death is but the birth into a nobler existence." The "T. S. Echoes" which show the progress of the "Theosophic Movement in America" are wonderfully encouraging and, as Mrs. Besant truly says, the Theosophical Society "has never been as strong as it is to-day." Its late rapid increase in America is phenomenal, and is a result of the faithful labors of Countess Wachtmeister and Mrs. Besant. The omission of the unsightly border on *Mercury's* cover is a great improvement.

Theosophy in Australasia chronicles, in "The Outlook," the improved tone of public opinion as manifest in current literature and in the daily press, and notes the movements of the President-Founder, Miss Edger, and Mrs. Besant. "The Continuity of Consciousness" is a carefully prepared paper by H. A. W., and the same may be said of the succeeding one, on "Spiritual Illumination," by W. A. M., which is again continued. Questions and Answers are useful, as usual, and Activities show that stirring work has been done of late in the Southern Hemisphere. *Theosophia*—Amsterdam—presents an opening article by Afra, on "The Book of the Dead," Translations, Reviews, communications and other matter follow. Our usual T. S. Exchanges in Norway, Sweden, Germany, France, Spain and Italy are received with thanks.

Borderland bids us farewell for a season, as the editor has decided on its temporary suspension but hopes to resume again "after a year or two with results which *** will justify the temporary severance" and he also hopes that after this suspension he "will be able to come back bearing proofs that will confound the most obdurate sceptic in the materialistic ranks,"—but *Borderland*, meantime will be very much missed. A full-page portrait of Mrs. Besant is given as a frontispiece, and there are also illustrations of Tennyson, Socrates and Mrs. Browning. There is, furthermore, a picture of Mr. Maitland, lately deceased, and a narrative of his strange experiences in past years. Considerable space is devoted to "The Past, Present, and Future of Theosophy," as well as to "Spiritualism" and many other matters, including "Ghost Stories," tales of haunted houses and interesting reviews. The Letters from "Julia," on "A Parting Word," and "The Dangers of the Bureau," will be sure to interest the reader. Doubtless the public will be more eager than ever to welcome *Borderland*, when it shall again enter a period of activity after emerging from pralaya.

The Theosophic Gleaner, for November, has an original article by A. R. on "The Unfolding of the Self," that will well repay perusal. The brief "Retrospect," by W. Beale is followed by an interesting supplementary note by our friend D. G. There is a synopsis in English of Mons. Gillard's article in *Le Lotus Bleu*—"Man and what he Thinks," and various selections republished from exchanges. Our last month's notice of "Gleaner" was, by mistake, omitted.

Intelligence—October—has for its frontispiece a marvellously clear picture of Adolf Brudbeck Ph. D. The magazine is replete with much excellent reading.

The chief feature of the Maha Bodhi Journal for November is, an interesting paper on "The Rise of Buddhism," which was previously contributed to an American paper, by H. Dhammapala. In this, the similarity between the teachings of the Buddha and the Christ is clearly set forth.

Modern Astrology is conducted with ability and presents a very creditable appearance.

The *Vihara's* answers to questions, are as usual, a specially interesting feature, in addition to its utility as the organ of the European Section T. S. The *Prasottara*, *The Brahmavadin*, *The Prabuddha Bharata*, *The Dawn*, *The Light of the East*, *The Light of Truth* and other Indian exchanges are received; also from America, *Theosophy*, *The Pacific Theosophist*, *The New Century*, *Notes and Queries*, *Banner of Light*, *The Philosophical Journal*, *The Phrenological Journal*, and *Journal of Hygiene*. London *Light*, Australian *Harbinger of Light*, and Sinhalese *Rays of Light* are also thankfully acknowledged. The latter has, as usual several brief but pithy articles.

The *Arya Bala Bodhini* continues to work for the instruction and moral elevation of Indian Youth, and its circulation is on the increase.

CUTTINGS AND COMMENTS.

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

We select the following from the "Meditations of Mauni," in *The Prabuddha Bhārata*.

Mauni. "Birds and reptiles approach not a burning Volcano; in the same way pleasure and pain do not affect a sage who is radiant with the fire of wisdom."

"Clean a diamond, and the brightness comes of itself; in the same way one has only to purify the mind; then the Atman will shine there of His own accord. For he is already there, only he has been forgotten through ignorance."

Science versus dogma. "Science tolerates no dogmas; she goes by the words of no master. Her only guide is the decisions of nature. To nature she appeals. Even though theories should have been hallowed by the acceptance of a thousand years, that is nothing to her. She abandons them on the instant that they are shown to be irreconcilable with fact."—*Harpers*.

"Science has opened to us a world of wonders, and taught us to anticipate still greater inventions and discoveries and not to be surprised at anything which may now seem to surpass the comprehension of the human mind."

REV. ALBERT BARNES.

At the last Christian Endeavour Convention, at Auckland, N. Z., Mr. R. B. Heriot read a paper on "Sabbath Desecration" which embodied the following delicious sophistry:

"As Endeavourers they should not use trams, steam-boats, or buses, even to go to church or fulfil preaching engagements. If they must go, they should either paddle their own canoe, or borrow the horse of a Seventh Day Adventist, or one belonging to an owner of the Jewish persuasion."

The horse of an Endeavourer must be kept within the safe paddock of orthodoxy, but that of a Jew or Seventh Day Adventist, being tainted with his owner's heterodoxy, might be left to share in his damnation! Could sophistry sink lower? But doubtless the copy of the Bible from which Mr. Heriot draws his inspiration has been mutilated and does not contain the passage (St. Mark 2, 27) in which Jesus says that the Sabbath was made for man, and not man [or horses?] for the Sabbath.

* *

From Mrs. Besant's late article on "The Ceasing of Sorrow," published in the *Theosophical Review*, we glean the following words of wisdom:

"There is a thirst for separated life necessary to the building of the one who endures;
There is a persistent seeking for happiness;
The essence of happiness lies in union with the object of desire;
One life is evolving through many impermanent forms;
Each separated life seeks this Life which is itself, and thus forms come into contact;
These forms exclude each other and keep the contained lives apart.

We may now understand how sorrow ariseth. A soul seeks beauty, and finds a beautiful form; it unites itself to the form, rejoices over it; the form perishes and a void is left. A soul seeks love, and it finds a lovable form; it unites itself to the form and joys in it; the form perishes and the heart lies desolate."

"The sufferings of normal evolution are due to union with the changing and dying forms, the blind and foolish seeking for a happiness that shall endure by a clinging to the form that perishes."

"Without the experience of sorrow we could not gain the knowledge of good and evil; without this the conscious choice of the highest could not become certain, nor the very root of desire to unite with forms be eradicated. The perfect man is not one whose lower nature still yearns for contact-born delights but is strongly held in check; he is one who has eliminated from his lower nature all its own tendencies, and has brought it into perfect harmonious union (yoga) with himself; who passes through the lower worlds unaffected by any of their attractions or repulsions, his will unalterably pointing towards the highest, working without an effort with all the inviolability of law and all the flexibility of intelligent adaptation. For the building of such a man hundreds of incarnations are not too many, myriad years are not too long."

* *

On October 7th, a Meeting of the Women's Vegetarian Union was held at the residence of Mr. and Mrs. Alan Leo, 9, Lyncroft Gardens, West Hamstead. After some out-door refreshments the meeting adjourned to the house. *The Indian Mirror* gives the following abstract of the remarks of the Hon. Secretary, Mdlle. Adrienne Veigle:—

Speaking on diet, Mdlle. Veigle thought that Vegetarianism, besides being beneficial to health, was a great step towards the attainment of spiri-

tual power. After giving up flesh food, one became aware of latent spiritual powers, which one had not before been conscious of possessing. Mr. Alan Leo, speaking from a theosophical standpoint, most earnestly advocated a non-flesh diet, not only for reasons of humanity, which was the grandest stand that anyone could take, but also for the sake of the upward evolution of the human soul. There were many refined people, said the speaker, who would not eat meat, if they had to prepare the flesh with their own hands, yet they would allow whole classes of their fellow-men to do for them the debasing and degrading work of slaughter and were thus instrumental in retarding their onward and upward growth.

The Secretary announced that a branch of the Society had lately been established at Brussels, the members of which had started a paper devoted to Vegetarianism.

* *

Learned to
live without
eating.

A Vakil writes the following to the *Madras Mail*:

"There is now in the residence of a gentleman in East Mada Street, Mylapore, a young man, a Brahmin from the South, who has been for more than one year without food of any kind. Still he keeps the same good health as he did before. He bathes thrice daily and performs prayers for one or two hours after every bath. He occasionally drinks water. His condition is a problem for men of science to solve."

* *

Vocal power
as related to
diet.

The Indian Mirror has the following which we think embodies a truth:

"Fine voices are seldom found in a country where fish or meat diet prevails. Those Italians, who eat the most fish (those of Naples and Genoa) have few fine singers among them. The sweet voices are found in the Irish women of the country, and not of the towns. Norway is not a country of singers, because they eat too much fish; but Sweden is a country of grain and song. The carnivorous birds croak; grain-eating birds sing."

* *

Why some
are
"Born Tired."

The man who is "born tired" is a familiar figure. This picturesque way of describing him is also scientifically accurate, according to M. Phillipe Tissié, a French authority. He is suffering from the fatigue of preceding generations—a fatigue that shows itself in nervous debility and morbid states of all kinds. Moreover, a very large proportion of modern men and women are affected, more or less, in this way, owing to the rush and strain of modern life. M. Tissié has set forth his ideas in a forthcoming work, from whose advance sheets the *Revue Scientifique* (Paris) prints a number of extracts. We are indebted to the *Literary Digest* (N. Y.) for a translation of some of the most striking. M. Tissié quotes from a work on mesmerism by Angelo Mosso, a passage in which Mosso states that the human race is becoming more and more susceptible to hypnotic influence in each succeeding generation, and that this is a symptom of degeneration, the result of the use of alcohol, of unnatural craving for excitement, and of the neglect of physical education. Regarding this theory M. Tissié remarks:—

"I have already given warning against the psychic dangers of intense excitement that brings on nervous discharges powerful enough to modify the 'Ego' to dissociate it, and to change, in a longer or shorter time, a healthy man or robust athlete into a pathologic creature, an invalid. The fatigue provoked by intense muscular exertion facilitates a sudden passage from the waking state to that of somnambulism—that is to say, to the state

of active dreaming in the daytime. A second personality appears, different from the normal one, and sometimes acting contrary to its most direct interests. This passage from one existence to another is fraught with important consequences to society. If it should be proved some day that in cases of certain delinquents, justice punishes dreamers, somnambulists, tired-out *fin-de-siècle* persons, a reform of the Code would soon be demanded.

But between the extreme cases and the psychic health of the well man are found sick subjects, attacked with imperfect forms of spontaneous somnambulism, with whom the alteration of the personality is sometimes so rapid that it passes unobserved. Shall we attribute to this more or less complete change the pathologic acts of certain subjects? Perhaps we ought to do so. The Italian school has created the 'born criminal'; perhaps there is some exaggeration in their theories, but it is none the less demonstrated that heredity plays the principal role in nervous affections and above all in those of the mind. Laboratory investigations made on animals intoxicated by alcohol enable us to establish this fact. Not only is the subject himself affected, but his descendants are weakened. It is the same with other poisons.

"The nerve-cell is directly attacked, as it may be also by violent and repeated excitation of the nerves of smell. It is well known that in London the dealers in musk all die young.

It is the same with vanilla, whose toxic action on the nervous system is well known. Fatigue, from whencesoever it comes and by whatever agent it is produced, acts pathologically on the nervous system; we have shown this particularly in the case of the persons, suffering from nervous debility, that we have designated by the name of 'fatigued.' Nervous debility is nothing else than fatigue—that is, the possession by the nervous system of an abnormal facility of discharging its potential functions, differing according to the subject. And here we enter directly into the subject of heredity. Why are certain subjects, children of nervous, poisoned, gouty, arthritic, tuberculous parents, attacked with nervous debility: why are they 'born tired'? This question seems to me at once very serious in its consequences and very interesting in its explanation. The first manifestation of fatigue is mechanical; it is circulatory; the second is chemical, the acids produced by muscular work coagulate the myosin."

To give M. Tissié's explanation in a few words, since the effects of fatigue are thus shown primarily in the blood, a mother affected with the condition of body that M. Tissié regards as due to fatigue will inevitably transmit it to her offspring, before birth, through the circulation. The latter is therefore literally born tired; in other words, it has at birth the fatigue due to the over-exertion or over-excitement of one or more previous generations. It will be observed that all this has nothing to do with the disputed question of whether acquired characteristics are inheritable; it resembles rather the transmission of a poison directly from the blood of the mother to that of the child. M. Tissié goes on to say: It is the woman of the middle classes who furnishes the largest contingent to the "fatigued"; her existence is more active, more agitated, and more emotional than that of the peasant who is fatigued less, for even if the latter works in the fields her nutrition is improved thereby, and, besides, she rests in the winter. "The rich woman fatigues herself only as much as she wishes; . . . she can rest, which is not always possible for the middle-class woman. But it is above all, the working-woman who pays a large tribute to fatigue by physical over-exertion, especially in industrial cities, whence the need of using stimulants, and the progress of alcoholism among women of this class, which gives a fleeting illusion of strength, but which affects the mother in her physiological functions, and kills the germs of life in her."

In conclusion, M. Tissié pleads earnestly for a life of quiet for woman. Her portion should be rest and ease, for every over-exertion, every excitement, every resort to artificial stimulation will increase her tendency to become what the author calls a 'fatigued,' a nervous, weak, morbid creature whose children—a whole future generation of the human race—will inevitably be 'born tired.'—*Madras Mail*.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER IX.

TWO distinct and very different streams of the Society's karma were now converging, though we then realised very little their prospective importance. One was the outcome of my special mission for the Ceylon Buddhists, which had brought me to Europe this year; the other, our first contact with the Society for Psychical Research. The former, beneficent in itself, brought honor to us and joy to a whole nation; the latter cast a disrepute upon the S. P. R., caused us undeserved grief and sorrow, tarnished our reputation, and pierced the heart of that unrewarded servant of the race, H. P. B. In the sequence of events it comes first and shall have first attention.

There had been the making of acquaintances between us and them: entire cordiality and unsuspecting friendliness on our part; an equally apparent sympathy on theirs; agreeable social meetings at the houses of their leaders and, finally, a consent on my part to be examined by a Committee of the S. P. R. The sky was purely blue, without the tiniest cloud to indicate the hurricane in preparation for us. So those were joyous days in London and Paris and H. P. B. and I were in exuberant spirits. On the 11th May (1884) I had my first sitting and examination with Messrs F. W. H. Myers and J. Herbert Stack. A stenographer reported the Questions and Answers. The printed report is in a pamphlet of 130 pp. 8vo. (Private and confidential to members of the S. P. R.), which was issued in December 1884, and which also contains reports of similar examinations by the Committee of Mohini M. Chatterji, and forty-two documentary appendices. The ground covered by the enquiry was as to the appearance of phantasms of the living; the projection and material constitution of the human Double; appearances and communication with the same at distances from the physical body; visits to the witnesses from living Adepts or Mahatmas; reports of ponderable objects; astral bell-sounds; the phenomenal receipt of written documents; the precipitation of Mahatmic writing

within closed letters from ordinary correspondents while in transit through the mails; the giving of flowers by an Adept's double to a group of observers, etc. I think that any candid reader of the Report will notice the perfect candour, openness and evident good faith of the witnesses, and the amplitude of corroboration contained in the documents which were laid by us before the Committee. But to understand our feelings when, later on, the S. P. R. made its merciless attack upon H. P. B., our Masters and ourselves, one should try to put oneself in our places. Here were we laying bare a series of personal experiences which had for us a most private and sacred character, for no possible benefit that could accrue to ourselves, but solely that our testimony might help the cause of spiritual science and give comfort to other students not yet so favoured as ourselves; going before the Committee with no prepared case but answering the questions sprung upon us, and hence putting ourselves at the mercy of those who had none of our enthusiasm, whose policy was to criticise, analyze and pick flaws in our statements, and who in rendering their final judgment were unsparing of our feelings, sceptical as to our motives, and merciless to a degree. Worst of all, who were then incompetent, through inexperience of psychical laws, misled by the conclusions of an agent—Dr. Hodgson—whom they sent out to India to verify our statements and collect evidence, and by an utterly incompetent handwriting expert's report, and so put themselves on permanent record as the self-righteous calumniators of a woman—H. P. B.—who had neither done an injury to a living person, nor asked or received any benefit or reward for her services to the world, yet whom they dared to brand as "one the most accomplished, ingenious and interesting impostors in history" (see *Report of the Committee appointed to investigate phenomena connected with the Theosophical Society*. Members: Messrs. E. Gurney, F. W. H. Myers, F. Podmore, H. Sidgwick and J. H. Stack. Published in 1885.)

This Second Report was received by poor H. P. B. at Adyar when she lay apparently on her death-bed, and it nearly killed her. With an agony of pathos she has written in blue pencil in the copy that now lies before me the following:

"Madame Blavatsky, who will be soon dead and gone, for she is doomed, says this to her friends of the P. R. S. (S. P. R.): After my death these phenomena, which are the direct cause of my premature death—will take place better than ever. But whether dead or alive, I will be ever imploring my friends and Brothers never to make them public; never to sacrifice their rest, their honour, to satisfy public curiosity or the empty pretext of science. Read the book. Never, throughout my long and sad life, never was there so much of uncalled for, contemptuous suspicion and contempt lavished upon an innocent woman as I find here in these few pages published by so-called friends."

H. P. BLAVATSKY."

Adyar, Feb. 5, 1885.
on my death-bed."

She adds the remark that she shall never forgive me for "thrusting our phenomena upon the attention of the gentlemen scientists of the P. R. S. (S. P. R.)", which was rather hard on me, considering the innocent part I played in the whole affair. I knew of nothing to be concealed, had no suspicion whatever of bad faith anywhere, and was perfectly willing to put every facility in the way of those who wished to investigate the facts. This is conclusively shown in Dr. Hodgson's Report on his investigations in India, as the special agent of the S. P. R. On page 311, he says of me "His candour was shown by his readiness in providing me with extracts from his own diary, and the freedom with which he allowed me to inspect important documents in his possession; and he rendered me every assistance in his power in the way of my acquiring the evidence of the native witnesses. Not only so, but observing, as I thought, that Mr. Damodar was unduly endeavouring to take part in my examination of a witness, shortly after I arrived in India, he desired me not to hesitate in taking the witnesses apart for my private examination, and he made special arrangements for my convenience."

Now there are several points not to be overlooked in finally revising the wholesale condemnation of Madame Blavatsky and the discrediting of her phenomena by Dr. Hodgson and his colleagues of the S. P. R.:

1. No prepared case was submitted to the Committee in London. Mr. Sinnett, Mr. Mohini and I having come forward and answered questions *impromptu*, according to our best recollections about events stretching back over several years. When the incidents occurred there had been no measuring by feet and inches, consulting of watches, tying up of H. P. B. in a bag or fastening her to chairs by sealed threads, as in case of mediums, nor did either of us think for one moment of daring to banter with the august Personages in momentary view, or to tell them to move here, or stand there, or let themselves be weighed, or handled, or pinched to satisfy us that they were real. I have never heard of anybody's so treating any saintly personage. So we simply made ourselves the easy game of a Committee who cared not a whit about our feelings, motives or opinions as to the Living Teachers, but concerned themselves chiefly in trying to break down the standing of the great rival Society, and sweeping our rubbish off the ground which they aimed at occupying alone. This is the tone that seems to run through the whole report.

2. That when, later on, in India, they cross-examined the Hindu and other Indian witnesses who had signed the certificates published in the *Theosophist*, in Mr. A. O. Hume's *Hints on Esoteric Theosophy* and other pamphlets, every stress was laid upon their contradictions, while no allowance whatever was made for (a) the utter inexperience of Asiatics in psychical research methods, and (b) their mental incompetency to restate accurately what had been their observations and impressions at the time of witnessing the phenomena, when no tests had been applied, measurements taken, or other details looked to: since nobody had had

an idea that they would have to recall the incidents four or five, or even more years later. A judicially-minded investigator would have seen at a glance that self-contradictions would, under those circumstances, have been the most natural, and mnemonic accuracy the least so to expect. Every cool observer at mediumistic circles would know that. I have attended the late Dale Owen, Epes Sargent and other equally honest and cultured men, to circles where they proved to me their perfect inaccuracy of observation. How much less, then, ought to have been expected from Hindus who had never had the least personal experience in such matters?

3. The chief accuser of Madame Blavatsky was Mme. Emma Coulomb, whose moral worth is shown in her confession to the Missionaries that she had been cognisant of the fraudulent character of H. P. B.'s phenomena all along and had served as her lying and dishonest accomplice! Enquiries at Cairo, of the ladies of the Royal harem, would yield highly interesting facts about her.

4. That the pretended letters of H. P. B. to her were *never shown me by anybody*, although I was within easy reach, a fact which does not go towards proving their genuineness.

5. That the unqualified opinion of the caligraphic expert who declared the K. H. and other alleged Mahatmic letters to have been written by H. P. B. (from certain resemblances between them and her admitted handwriting) upon which the S. P. R. Committee largely based their denunciation of her is that of a man notorious for having declared, on like professional analyses, the "Pigott Forgeries" to have been genuine letters of Mr. Parnell, while the forger himself later killed himself in prison after confessing to his forgeries.

Moreover, his professional opinion is opposed to the categorically opposite one of the chief caligraphist of the High Court of Berlin. Letters of H. P. B. and of the Mahatma K. H. were submitted for his decision by Herr G. Gebhard, Persian Consul, and he declared in writing that "it was impossible that the two letters could have been written in by the same hand." (*Theosophist*, June 1886, Supplement).

6. That even if the resemblances in the writings to Madame Blavatsky's had been much more striking than they were, this would have been no proof of her *mala fides*, since every tyro in spiritualistic research knows that, whether a psychic message is written on a closed slate, or precipitated on a paper or card laid on the floor, or on the ceiling, or anywhere else at a distance from the medium, the writing will usually resemble that of the medium. The same rule applies to all intermediary agents through whom messages in psychic writing are transmitted. Neither Dr. Hodgson, nor either of his colleagues, nor their infallible "expert" seems to have known this elementary fact; yet this did not deter them from rendering an unjust and cruel judgment on a woman whom they almost seem to have fallen upon to claw to pieces, like so many wolves on a victim's carcass. I wish to keep my feelings within

bounds, but it becomes very hard when I think of the injustice done to my old colleague. The attitude of the Committee of the S. P. R. seems to me that of a body of gifted, scholarly men, blinded by self-righteousness so as to make them incapable of seeing facts as they were, and daring to lay violent hands upon the reputation of a person entitled, under every principle of human justice, to the benefit of the doubt.* Was any mercy shown her? One searches in vain throughout the published *Report* for the smallest sign of it.

"Oh! for the rarity
Of Christian charity."

7. That Dr. Hodgson, the agent-detective sent by the S. P. R. to India to ferret out the facts, has since then become an avowed spiritualist, to the extent of pronouncing the medium, Mrs. Piper's phenomena spiritualistic after six years' scrutiny of them! In his earlier days he devoted fourteen hours to the writing up of a single slate-writing seance; *i.e.*, at the time when he was as sceptical and incompetent to pronounce upon 'psychic powers' as is Mr. Podmore to this day. It is sad to think what a different report on H. P. B.'s phenomena he would have made to the S. P. R. but for his incompetence as an observer of psychic facts; and, because he might then have done her justice instead of injustice, and spared her years of agony undeserved. The congeniality of Dr. Hodgson's mind at that time with Mr. Podmore's is apparent throughout his report of observations: a single example will suffice—*ex uno disce omnes*. Mr. S. Ramaswamier, District Registrar of Tinnevely, Madras Presidency, encountered in Sikkim my Guru, Mahatma M., on horseback and had a long conversation with him, which he describes at length (*Theosophist* Dec. 1882). Dr. Hodgson says: "I see no improbability in supposing that the Mahatma was personated by one of Madame Blavatsky's confederates." As though this penniless woman had a paid army of cheats scattered over India, even to Sikkim.

8. That weird phenomena occurred in H. P. B.'s presence from her very childhood, as is proved by the testimony of her family, and that similar ones were witnessed by myself and many other persons in America and India, long before the Coulombs came out of their obscurity, and under circumstances precluding the theory of confederacy or bad

* The character of Mr. Podmore has been just recently drawn by the veteran Editor of *Light* (see issue of November 27th, 1897) in a way that will show how little chance of fair treatment H. P. B. had at the hands of his S. P. R. Committee. "Patient, unspeakably painstaking, with a wonderful eye for a crevice, and an equally wonderful wrist for jorking an incident off the rails, and putting an up-train on the down-line..... Mr. Podmore is an enthusiastic unbeliever. He starts with a vehement assumption against all things spiritual, and strictly attends to business as one whose business is to detect crevices and stuff them up with anything that comes to hand; and if there is nothing substantial to stuff them up with, he jams in an unfailing supply of innuendos, assertions and assumptions. But a passage, towards the end of the book [under review] gives us the key to it all.... 'We are bound to assume abnormality somewhere, and, of the two, it may be easier to suppose the medium abnormally dishonest than to credit him with abnormal "psychic powers,"

faith.* This fact should, it would seem, have great weight in the making up of the public verdict in the case at issue. The misfortune was that the S. P. R. Committee, owing to ignorance and lack of experience, doubted the possibility of such phenomena, and hence—as Mr. Podmore puts it in the passage above quoted—as they had “to assume abnormality somewhere,” it was “easier to suppose the medium abnormally dishonest than to credit him with abnormal ‘psychic powers.’”

If the reader will but think a moment he will see how impossible it was that the members of the Committee could have been qualified to pronounce upon phenomena of the class of H. P. B.'s. There had been plenty of mediums in Europe and America but no alleged adept proficient in psychical science since Cagliostro and Count St. Germain. Where is the record of verified phenomena with which H. P. B.'s could be compared and tested? In the whole range of scientific research no branch demands of the experimenter such intuitive insight, such capacity for delicate weighing of facts, such a profound knowledge of man in his physical, mental and spiritual aspects, such an intimate acquaintance with the ancient schools of philosophy and of occultism, such a memory of the recorded powers of adepts, such a power to experimentally verify at first hand the number and play of the finer forces of nature, as this field of transcendental physics. What were the special qualifications, then, of Messrs. Myers, Gurney, Podmore, Stack, Sidgwick and Hodgson for this inquest? What weight ought to be given to their hasty verdict? We scorn the raw opinions of the uneducated tradesman upon astronomy, mathematics, symbology, spirit survival, or any other of the great questions of human knowledge with which he has had no familiarity whatever. Yet is his case worse than that of these gentlemen amateurs in Practical Psychology, who possessed no more qualification to render a just judgment on H. P. B.'s psychical powers than our supposed greengrocer, tailor or blacking-maker? If the S. P. R. had had to convert the public to a belief that ran counter to its preconceptions, or to some new aspect of a fixed error, such as the geocentric theory, for example, does any sane man believe that they would have brought forward so weak a case as this, and so hastily risked the indignant censure of a more enlightened posterity? But the chance of discrediting a dangerous personality, by merely calling her a clever impostor and thus appealing to popular ignorance and popular prejudice, was too tempting to be resisted; so they slandered and passed on, leaving their poisoned shaft to rankle in the breast of this poor, race-loving, imprudent, impulsive thaumaturgist and teacher. They have had their day of triumph, but divine justice has still its inexorable policy to vindicate.

Whatever her other friends may have done, I, at least, have always tried to deal with H. P. B. as a natural, not a supernatural personage.

* See “Old Diary Leaves. The true history of the Theosophical Society,” London, N. Y. and Madras, 1895.

In relating my observations of her phenomena I have done my best to speak the plain truth and present my facts without bias. This policy has been adhered to in the face of the resistance of many of my colleagues who would have liked to cover up her weaknesses. What they might think of me was of no consequence whatsoever, I had my duty to do to my benefactress, friend and co-founder of the Society. I have done it all the better, I believe, by telling the truth, adding nothing pleasant, concealing nothing unpleasant. I have taken H. P. B. as a being of different sides of character, some almost angelic, others the reverse. Often, when on lecturing tours in far-away lands, I have been asked what I had to say in defence of her against the charges of the Coulobes and Hodgson. My answer has always been that the case against her had never been judicially presented but very crudely and in an unconvincing way; that I myself had seen so many of her phenomena produced under circumstances of an unimpeachable character, as to make me know that she was a great adept in handling nature's occult forces; but that, even if one had to accept as proven every charge brought against her phenomena, she was still a benefactress of mankind in the teachings she had left behind, and had won the fervent gratitude of thousands of men and women to whom her writings had first shown the Path up the hill of spiritual truth. And I have challenged my questioners to tell the audience whether they or any other of Mme. Blavatsky's flippant accusers dare claim the right to a tithe of the love and gratitude given her by the public, for what *they* had done for humanity. I never yet failed to win the applause of my hearers. For there is beneath all social movements, down in the heart of human nature, a passionate love of fair-play, and this will vindicate the now besmirched reputation of Helena Petrovna. In short, all of us instinctively believe in Karma. As for the victim of the S. P. R. she is beyond their reach and can smile at their most malicious attempts to do her harm. Her Karma thrust her under this crushing burden of sorrow, but the ordeal is past and she can now

“Know how sublime a thing it is
To suffer and be strong.”

H. S. OLCOTT.

NOTES ON REINCARNATION.

THE subject of this article, strange though it may have been to the majority—at least in Europe and America—only a comparatively few years back, has now become matter of such general and widespread interest to all deep thinkers, that its various aspects have been much coned over and discussed from a number of standpoints; so that it becomes somewhat difficult to take up a new position under which to treat the questions at issue, if such an one is yet available.

However this may be, it by no means follows that nothing more of importance remains to be said upon the points already so treated of; nor that the further elaboration of these may not still be found to yield increased and more valuable food for thought, as well as more arguments in favour of the general subject. Moreover, the whole of the arguments adduced in support of the theory of Reincarnation, thus far, appear to be more of a speculative or hypothetical nature, than to partake so much of what might be looked upon as a more practical kind—in other words, while presenting a large amount of matter for reflection, they have not, as a rule, shown much of that tangible nature which might offer some prospects of working out the issue upon some experimental basis. Little or no approach to such an exposition, however highly desirable, seems hitherto forthcoming; and this may prove the justice of the remark that, although the moral, ethical, and other arguments used are excellent of their kind, and of a weight which is said to have been admitted by leading men of science,* yet the sort of proof thus attempted to be set up is much more of a circumstantial than of a direct kind—in fact, the evidence usually adduced is that from moral science; whereas what would be most effective with the experimental philosopher would be such as partook of the nature of evidence from the physical plane and exact observation.† The arguments, as they at present stand, can therefore scarcely be expected in all cases to possess that convincing power which appears to be the especial property of those undeniable facts and figures which the scientist usually deals in; and upon which he so much depends for the ultimate demonstration of the correctness of his theories. For instance, in the cases of the physical sciences, the professors of these not only formulate theories and make suitable hypotheses to explain natural phenomena, but they also proceed, from such theoretical sources, to produce or predict the phenomena in question, and so prove the correctness of their views.

Thus when astronomy was (at least to Europeans) in its infancy, and stood in much the same position that Reincarnation at present does

* Of Prof. Huxley cited by A. B. in "Los Angeles Herald."

† Vide *Imperial Dictionary*, p. 680.

to the public mind, we have a striking instance of the above method in the case of Hipparchus, who asserted that the apparent movements of the sun and moon could be represented, and eclipses predicted, by assuming that these two bodies moved in eccentric orbits about the earth, according to the values which he gave to the luni-solar periods and epochs of mean motion. From these hypothetical data he went on to show that it became possible to compute all the eclipses which available history had recorded up to his time, with a certain measure of precision; and also those which were to come in the future. And although we are now well aware that his theory was, at most but partially correct, and involved errors which subsequent discoverers had to rectify, yet it contained so much that was true, as to make his researches and conclusions become the means of enabling later philosophers to arrive at the great degree of accuracy they have since attained; although the results reached by the Greek scientist himself have been almost entirely swept away in so doing.

We may not unfitly apply the principle of this illustration to the theory of human rebirth; for though no such definite hypothesis, with its numbers and formulae of calculation seem yet to be extant, though we perhaps have not the theory we are in search of, or can lay down any hard and fast rules which shall enable us to proceed with a commensurate degree of certainty in the direction sought, yet it seems strange if some attempt has not yet been made to elucidate, or at least briefly to sketch out, some such method. And if such a tentative method should enable those who might follow it experimentally to do, for human reincarnation, that which the incorrect theory and numbers of Hipparchus enabled him to do for eclipses, then succeeding students might be very welcome to sweep away the imperfect data so employed, as astronomers have done with those of their forerunners—always provided they should substitute others, better capable of satisfying the end in view.

Doubtless there will be many Theosophists who, considering purely intuition and psychic methods of obtaining such knowledge to be far superior to any which can be arrived at by means more purely intellectual, may feel inclined to deprecate, or perhaps to undervalue, the methods adopted by physical science, and the lines upon which the arguments are here presented. These readers may be asked to suspend their judgment for the present, and reminded that these notes are directed more to those who are yet groping in the darkness of incomplete knowledge, than to such as may have ascended beyond the need of that kind of evidence which the scientist of the present day calls for. In the meantime it may be worth while for all parties to note that figures and numbers are said to be the key to the whole esoteric (or at present unknown) system in these matters*; and it may further be added, that if those who are capable of performing the work on the

* S.D. i, 164 o.e., 188 n. e., and cf. 174 191—194, *verb. sap.*

intellectual plane, in however small a degree, will *do it* to the best of their ability, leaving the intuition and psychic to those having the required development, and *both* will bear in mind the axiom that "union is strength," the indomitable band of Theosophic workers and investigators will form, in all departments, a phalanx much more difficult to be routed by the multitudes of their opponents, than the Persian host found the handful of devoted Greeks at the Pass of Thermopylæ to be.

Some idea having thus been given as to the manner in which the subject might be dealt with, experimentally, let us see what are some of the basic facts available among the mass of argumentative matter which has been brought forward at various times. These are such as may serve as premises upon which, possibly, a connected system of calculation may be founded.

To begin with, it is sufficiently well known that the basis of what is usually looked upon as the Real, as distinguished from what scientists and others generally denominate the Ideal, is that which goes by the name of Matter or Primordial substance. And chemists assert, as an axiomatic fact, that matter is alike everywhere,* and that the Cosmos contains only a certain quantity of this—which, though capable of infinite variations and combinations, will yet remain unalterable as regards the sum-total. That is, its ultimate quantity can neither be increased nor decreased; and it therefore follows that a part of it being removed from its particular location, can only mean that a corresponding void or attenuation takes place in that spot, and a further heaping-up or concentration in some other.

Since science postulates this state of things as the outcome of experiment, and assumes it as a fundamental axiom, it therefore follows, that whatever conclusions appear inseparable from it must also be granted; and so we must conclude that as matter is indestructible, and its quantity (for any given cosmic scheme) is limited, no new matter is created during the cosmic period of activity, nor can come into the space under consideration from any outside source.

Further, since we know that heat (a concomitant of matter) may exist either objectively or subjectively—that is, either in the form or manner in which we usually perceive it, or in some other, in which we do so cognise it †—as in the case of what is known as "latent heat"—and all such phenomena, upon the materialistic hypothesis, require the presence of some form of matter, it follows that matter may exist in at least two states or conditions—as concerned in the construction of outward and visible forms, or in its inward, invisible and intangible state. That is, it may, broadly speaking, exist as what we cognise as "substance," or in that finer and fluidic condition denominated "ether"—filling the interplanetary spaces, forming the vehicle for the conveyance of light, and making its presence known by its effects upon the cometary orbits.

* Laing, *Modern Science and Modern Thought*, p. 66.

† S. D. i, 520 o. e., 566 n. e.

Again, another conclusion is supposed to have been reached in this connection, to the effect that all matter is in its nature composed of separate parts—called variously atoms, particles, and combinations known as molecules, about the size or number of which per unit of substance, authorities are divided; but all are agreed that every substance is molecular or atomic in its structure, and is never homogeneous.

In the physical world, all forms of force require the presence of matter for their manifestation—which is as much as to say that all varieties of force have of necessity a physical basis, of which the manifest world is the outcome or correlative. It must therefore be allowed that the universe of matter* is the theatre for the operations of the force which, under the name of vitality, Jiva, or some cognate term, † manifests the various phenomena of life as we perceive its various developments. As, therefore, what we know as "life" does not manifest without the presence of what we call "matter," it may follow that the quantity of the vital principle in the cosmos is also a limited quantity, in some way proportional to that of the asserted primal substance; ‡ unalterable in amount, and therefore also indestructible§, in fact, co-eternal and co-extensive with that matter upon which it depends for its manifestation.

But though vitality is thus dependent upon matter, it is not to be looked upon merely as a form of energy evolved therefrom, but as an entity by itself; § for science "has arrived at this grand generalization, that it is one and the same in all its different manifestations, and can neither be created nor destroyed." ¶ It thus follows, that when what is called "death" takes place, the life is not extinguished, but only put into the subjective state—so that we see vitality has its subjective or unperceived condition, exactly as the matter upon which its manifestation depends, and thus its apparent destruction is only a variation, agreeably to the law of the conservation of energy; "so that all these varied manifestations are mere transformations of the same primitive energy from one form to another." ¶¶

Nor is all this to be considered as mere scientific inference; for Dr. W. R. Brooks, (Professor of Zoology in the John Hopkins University) says that "modern scientific research has given to the very old belief in the continuity of life, clearness and definiteness undreamed of by the ancient philosophers." * * * * This scientific generalisation is quite independent of any opinion as to what life is, for it is founded on observation and not on reasoning. The life of every being now in existence has flowed on without any break in its continuity by death, *except the alternation of periods of latency with periods of potency*, for a length of time which, at least, is estimated by cautious paleontologists at a

* S. D. i, 519 o. e., 565 n. e. Isis i. 313, 408, 420. † S. D. i, 603 o. e., 660 n. e. ‡ Anderson's *Re-incarnation*, p. 54, ed. 1894. § Hartmann's *Paracelsus*, p. 81. § See "Times" comments on British Association at Meeting Nottingham in 1893, cited in "N. Z. Herald," 4/11/93. ¶ *Mod. science and Mod. Thought*, p. 68. ¶¶ *Ib.*

hundred million years; and there is no reason why the life of some who are now in existence should not continue to flow on just as far into the future." *

We may now take a third step, and introduce the directing power of the Cosmos. This is *consciousness*; and as it is not observed to act apart from vitality, and the latter is non-existent apart from matter, it seems an unavoidable inference that mind or consciousness is subject to the same laws as to permanence or indestructibility, as well as cyclic periods of variable activity, as those which govern vitality and matter. Therefore, *consciousness is to vitality what vitality is to matter* or substance; and thus, looking upon vitality as force (an indestructible entity according to scientists) we have here reached the full description and substantiation of that most ancient trinity—the true Primordial Triangle—called in the West, Force, Consciousness and Matter; and in the East by the names *Pohat, Mahat, and Prakriti*.

Reasoning by analogy, we are entitled to assume that consciousness and the vital force, like every other such entity known to science, will exhibit also a molecular or atomic structure, because the corresponding and inseparable matter appears to do so; consequently, that the individual unit or monad of life and consciousness is to the sum total of those principles, what the atom or molecule of matter is to the whole mass—that is, the atoms of life and consciousness, like those of matter, are concrete in general, while separate in particular.

Putting, then, the primal atom of matter, vitality, and consciousness as the lowest in the scale, it is the basis of the mineral kingdom; and thus rocks, metals, and other seemingly inanimate things are, with the globe itself, in reality living and conscious entities, as Prof. Edward von Schroen is now said to have discovered.†

This kingdom has its particular scale of vibration, and if we change that scale, we pass from the mineral to the vegetable and animal kingdoms—from the primal atom to the molecule and its various combinations; until we reach the human plane—where each separate mass of the whole monadic essence has, through ages of differentiation, assumed its present form, as that which experience has proved to be best adapted to the necessities of the present cosmic scheme.

All natural analogy goes to show that the shorter the period which a form takes to evolve or prepare, the more evanescent it will be; and therefore, by the same rule, what takes the longest time to evolve must be the most permanent. Consequently, if the human type has taken so long as, by the evolutionary hypothesis, it would seem to have done, it must be the most permanent of all. Nevertheless, its objective appearance and its subjective form (like actual colours and their complementaries) cannot, by the theory of harmonious opposites, be similar,

* Cited in "New Zealand Herald," 9th January 1897.

† *Theosophy in Australasia*, vol. iii, 6, p. 98.

although they are inseparable, and must be used alternately as the vehicles of that aggregation of consciousness and life which, as a human being, is the most permanent type.

For all nature presents to us the spectacle of two conditions—activity and quiescence, or motion and repose; and these alternating states, whilst corresponding to the objective and subjective states of matter and all which depends upon it, are inseparable. But the terms "quiescence" and "repose" are only *relative* and never *absolute*, just as latency does not mean death; since a total cessation of all activity would mean annihilation. In the words of science, "the acceptance of such principles as attraction and repulsion, indestructible matter and motion, necessitate also the acceptance of rhythm or cyclic periodicity in the totality of their changes."* Hence the same monads of matter and its accompanying principles, together with those, aggregate forms into which, by ages of association, certain groups of them have evolved, must necessarily experience such periods of activity and obscurity—that is, of objective and subjective manifestation in appropriate phases, according to the two states of matter which correspond to the changes of light and darkness, summer and winter, and all such alternates.

Therefore it appears that the cessation of the active phase of the human being at the particular period and locality which we know as physical life, must signify its existence upon some other plane and in another phase, relatively quiescent or subjective. And again; since no new matter and its contingent powers can be created, all its future demonstrations in specialised forms (such as the human) can only be a *cyclic return of its past activities*—and as "there is no effect without a cause," these returns must be a *consequence of those past activities*—on the scientific ground or deduction from the laws of motion, that action, once started, goes on in an ever-increasing circle of time and distance, as indestructible as the cosmic matter, and involving periodic flux and reflux according to the nature of all such motion, until that time when its perfect equilibrium is reached and a still greater period of quiescence ensues, as Nirvana is said to follow upon the many Devachanic periods which precede it.

Again, if the whole Cosmos has its own limit in regard to quantity of matter and its concomitants, and all the phases of these are periodic, there must be a limit also to the degree of differentiation in form—the extreme apex of the cosmic period of evolution upon the physical plane—and consequently, *but a limited number of human forms* for vitality and consciousness to function through in the whole cosmic period or *Manvantara*.

But, if we compare the quantity of matter which appears to be in the etheric or passive state (relatively speaking) with that which is concerned in the active forms of life, we shall find that the etheric or passive is apparently by far the greater quantity—or at least, occupying

* Herbert Spencer, *First Principles*, p. 537.

much the greatest space—being somewhat in the same proportion as the cubic contents of the whole system to the surfaces of its planets or worlds. And since we have seen that life, matter, and consciousness are bound up in an intimate connection, it will follow that the amount of life which is in visible activity, or objective, at a given time, must bear but a small proportion to the aggregate—and therefore, that the amount of time spent in that active state, or the length of human life upon the plane of our immediate cognisance, will be only a fraction of that which is passed in a seemingly passive, or unperceived and latent state, upon subjective planes.

Moreover, as the number of beings in the world is either constant or nearly so, over great periods of time, *the number of available bodies will bear a fixed proportion to the number of human egos or separate centres of consciousness in manifestation and otherwise.* Hence Plato is said to have held that the number of souls in the universe is invariable or constant,* and the leading idea of the philosophy of Averroes was the numerical unity of the souls of mankind.†

All this is in general accordance with Theosophical and Eastern teachings; yet it is seen to be fully derivable from physical science and observation alone; and so, without reference to such other sources, it seems that the adoption of the theory of human Reincarnation is the only feasible hypothesis—as unavoidable as it is satisfactory, since it meets the case from both sides. This appears to be undeniably true according to the premises, because we have seen that, upon the scientist's own grounds, matter and life-force, upon which seem to depend the manifestations of mind, being alike indestructible and constant in quantity, there can be no fallings-off and no new creations; but only such changes as the consciousness introduces. And this must accordingly use the same materials repeatedly, with long intervals of comparative rest between each period of its constructive activity. Moreover, the inseparable accompaniment of Reincarnation—namely, Karma, or the law of action and reaction—must also be seen to follow from the same premises; so that the argument or parallel is sufficiently symmetrical and complete in every required point. At least it would seem so, until such time as it may be conclusively shown that science is wrong in her own deductions from experiment and observation here used, and that time is not yet. But if it should ever arrive, there is still the further mass of moral and ethical evidence which has been adduced in proof of Karma and Reincarnation, which has not yet been overthrown, and apparently never will be.

So far complete is the analogy, that if the materialists should demand what sort of body the consciousness can use as its vehicle during the time when it is in the semi-passive, latent, or unperceived state, the query can be answered by a reference to the alternative fluidic or

* Draper, *Int. Dev. of Europe*, i, 156, 2nd Ed.

† Ib. ii, 89, and *Cl. Ocean of Theosophy*, p. 26.

ethereal state of matter*—since the mind can as readily adopt a vehicle of that nature upon its own appropriate plane, as it can the grosser body of the flesh when the time for that arises. The scientists may accept this without having to discard their theories, and Theosophists need not cry out against it because it does not mention the spiritual element specifically. For from the lowest of the manifestations of nature up to the highest development of the spirit, is one unbroken chain of evolution or of progression; and we do not need to go to the apex of the pyramid for that which, in the present argument, can be fully supplied from its lower planes.

S. STUART, F. T. S.

[To be concluded.]

WHERE BRAHMAN AND BUDDHIST MEET.

[Editor's Note.—The tone and contents of the following article copied from the November number of the *Theosophical Review*—are so admirable, and it is so important that they should be circulated in Asiatic countries which are not reached by our contemporary, that we give Brahman Pundit J. C. Chattopādhyāya's scholarly essay space which had been allotted to another writer.]

TO the great grief of the deeper student, the surface followers of both Brāhmanism, and Buddhism have ever maintained towards each other an attitude of hostility based entirely on ignorance. The superficial Brāhman has looked upon the Buddha as an opponent of his faith, while the surface follower of the great Master has looked on the Brāhman as an unworthy person far beyond the pale of his Dhamma of the Ariyas. This has specially been the case with the Buddhists of the south, and the Brāhmanas of modern India.

The former accepting as authority only the Pāli Pitakas—which are alone supposed to contain the original teachings of the Master, the northern scriptures being regarded by them as mere versions and adaptations of the original documents—read into the text of these collections ideas which are entirely opposed to Brāhmanical thought; the latter, being in modern times totally ignorant of the Pāli language and literature, take these later glosses as the teachings of the Blessed Lord, and thus consider Him an enemy of the religion of the Vedas. Such a view, however, is not only absurdly incongruous, but also indicative of utter thoughtlessness, for these very Brāhmanas and their followers at the same time regard the Buddha as an incarnation of Vishnu, their supreme Deity. If the Hindus were to read for themselves the Pāli scriptures, instead of believing glosses of the southern Buddhists on the teachings of the Buddha, they would find that the Enlightened One, so far from being an enemy of the Sanātana Dharma, was, on the contrary, a great friend of this ancient and eternal Wisdom and Law, for He it

* S. D. i, 326 o. e., 349 n. e.

was who at that time saved that Wisdom from corruption and degradation. All his censure was directed against the misunderstanding and misapplication of the ancient Law, and never against that Law itself. The truth of this statement is so patent even to a tyro in Pāli scholarship that I need hardly support it by the many quotations which could be made from almost every page of the Pitakas.

The Blessed One almost always speaks of the Shramana and the Brāhmana as one, and directs both of them to the same goal. He traces out the steps that will lead the aspirant to the stage where he will be a Shramana and also a Brāhmana at the same time.

These steps are clear and distinct. They are found scattered generally throughout the Pitakas, and also in particular sections specially devoted to the purpose. The most concise and clear form in which I have so far found these steps on the Path explained is in the Mahā-Assapura Sutta of the Majjhima Nikāya (a Sutta not yet translated into English, as far as I know). It is from this Sutta that I propose to glean them. They will show I hope, that the Buddhistic and Brāhmanical disciplines were the same, and that they were and are meant to lead to the same end.

Once the Buddha was staying in Assapura, in the kingdom of Anga. There it was that He on one occasion called the Bhikshus together and addressed them, saying: "O Bhikshus! people speak of you as Shramanas* and ye also so call yourselves. Ye ought then to learn those laws and virtues that must be practised by Shramana and Brāhmana so that ye may be really what ye are called, and thus a blessing to them who feed you and clothe you, and bring you offerings, that thus they may gain great benefit from such deeds of theirs. In this way alone will your withdrawal from the world bear fruit."

Then the Teacher proceeds to name all the qualifications one after the other, adding at the end of each clause, with great emphasis, that none of these virtues alone must be considered as sufficient. Not until the highest goal is reached should the aspirant stay his feet.

Beginning with the very rudiments, the Bhikshu is directed to cultivate first of all:

(1) That modesty and delicacy of feeling and self-respect which makes one refrain from, and be ashamed of, all sinning (*hirottāpo*)—the possession of which virtue renders it almost impossible for one to lean towards evil on account of the very innate tendencies of one's own nature.

With this innate and natural leaning towards virtue as basis, the Bhikshu must proceed further and take the next step, which is:

(2) That purity of bodily behaviour (*parisuddho kāya-samāchāro*), thorough and clear, which makes one free from self-exaltation, pride and aggressiveness towards others.

* Lit., energisers, or those who are energetic, earnest, and diligent in self-culture; the same in meaning as *Tāpasas*; comp. Bri. U. IV., iii. 22.

This purity of body and bodily behavior attained, the Bhikshu should also practise:

(3) Purity of speech (*parisuddho vācī-samāchāro*), thorough and complete and not partial, so as neither to be self-assertive, nor aggressive to others.

Next the aspirant should watch and cultivate:

(4) Purity of mind and mental behavior (*parisuddho māno-samāchāro*), going to the very root and bottom of the matter, so as to avoid all self-assertion, self-exaltation and aggressiveness in thought.

Thus well-poised and pure in body, speech and mind, the Bhikshu is directed to adopt:

(5) Only that mode of living and livelihood (*parisuddho ājīvo*) which is pure and noble through and through, and which does not make one selfish and annoying and aggressive to others.

This general purity and control of body, speech and mind, and this exalted mode of living, however, must not satisfy the student. He must take up the matter in every detail and practice:

(6) Control over every sense and organ of his body and mind (*indriyesu guttiadvāro*).

Thus when he sees colour and form with his eyes, or hears sounds with his ears, he must not be attached to them, so as to be carried away by them and lose the calm and balance of his mind. Nor must he be swayed by the countless thought-currents and mental objects which constantly sweep through the mental world and are far subtler to detect than those which come through the physical sense. In this way keeping constant watch over his body and mind in their several functions, the student must make them what they ought to be—namely, the instruments which the man is to use according to his will, and not fetters and snares which bind him hand and foot.

Thus learning thorough control over his body and mind the Bhikshu must cultivate what is possible only for the self-controlled, namely:

(7) Regulation of and moderation in everything which he enjoys in and appropriates from his surroundings, by way of food and the rest (*bhojane matthaññutā*).

Whatever food he takes and whatever else he draws from the world and appropriates (*āhāra*), he must take it with reflection and thought. Reflecting and tracing the causal sequence (*patieaṅkhā yoniso*), he should take food and drink and clothing for his body, only enough to maintain it, to prevent it from destruction, so that it may serve him in his practice of holiness (*brahmachariyānuggahāya*); and never merely to amuse himself, never for pleasure or adornment.

Nor must he allow his body and mind to be idle and lazy. He must cultivate:

(8) The virtue of constant wakefulness and alertness (*jāgariyā*). He must be watchful, earnest and thoughtful, overcoming all that makes

him dull, and darkens and veils his bright divine nature (*āvaraniyā dhammā* or *tamas*).

Further, to attain this end, he should keep awake and mentally busied and never fall asleep during the day. He should do the same also during the first watch of the night (first third part). Only during the middle watch (second third part) should he sleep. And even then he should not be thoughtless and careless.

In the first place, he should lie down on the right side, as a lion lies (*sīhaseyyā*) placing one foot over the other, a position which facilitates the working of the consciousness when the body is in sleep.

He should further make definite thoughts and resolutions in his mind so that he may not act carelessly during the sleep of the body; he should also think definitely about his getting up in time (*utthāna-saṇṇā*). Thus let him spend the middle watch of the night—careful even in sleep. Finally he should wake up early in the morning and should spend the last watch (last third part) in such actions and thoughts as will enable him to overcome the dullness of nature.

Such are the rules of conduct by which the Bhikṣu, the aspirant to the highest goal, must be guided at every step. But these are only the preliminary stages, qualifying him for the higher steps which can be taken only when one is master of one's lower nature—steps that will lead him directly to that wisdom and illumination which make immortal. Before the latter part of the Path, nay, the true Path, can be trodden, the student must be almost perfect in conduct. To achieve that all but perfection he must add to the rules already mentioned one more which is, as it were, the keynote of all, for it must underlie each single one of all the multitudinous acts of the man so as to make them musical (harmonious). This virtue is:

(9) The habit of constant reflection in everything he does (*sati-sampajañṇā*).

Thus he should never be rash or careless in anything. He should pause and think before he takes a step so that he may take it calmly and quietly and with a purpose. He should reflect and trace the karmic sequence even when he walks or sits down, when he opens his eyes or closes them. When all these are cultivated by the aspirant, and when in him also the crowning virtue of constant reflection is found, he has certainly almost attained a saintly condition. But is he to be satisfied with these alone, and proceed no further? No; these do but qualify him for treading the real Path that leads to true saintship. These only prepare him to abandon outward activity and seek the True within the heart. Until these are cultivated, at least to a very large extent, if not to perfection, no one should leave the world for the life of solitude and renunciation (*Sannyāsa*). For such a step prematurely taken is productive only of evil, since it retards the evolution of the man instead of hastening it. Therefore it is that the great teachers of the ancient Law (*Sanātana Dharma*) will never allow any one to be

a *Sannyāsin* before he is ready—though, unfortunately, in modern India lack of discrimination in this important matter has produced countless numbers of those who, though erroneously called *Sannyāsins*, are in reality no better than vagabonds. Thus we find that the Buddha also—who is ignorantly supposed to have broken down the barriers of discipline (*Aśrama* rules) and admitted anyone and everyone at once into the final stage (*Sannyāsa*)—did not fail most rigidly to enjoin this discipline. He knew the law and was in no way opposed to the real spirit of the *Aśrama Dharma*. Therefore He first lays down these rules for preliminary preparation, and only when by their observance the student becomes qualified does He invite him to take the further step, namely:

(10) Retirement from the world and living in solitude (*vivitta-senāsana-bhajanam*.)

Then only should the student seek the forest, the mountain cave or open air, or any other place of like nature where he can find calm and quiet, and where the surroundings are favourable to the concentration of the mind. There should he practise meditation, maintaining himself with whatsoever alms he may receive. He is directed to sit cross-legged, with his chest, neck and head erect, and apply himself first of all to self-examination, diligently, thoughtfully, and with the greatest alertness of mind. He must totally purge himself of the five great obstacles and veils (*nivaranam*) which are in the way of every aspirant, veiling his vision, and thus hiding the truth from him.

He must increase the virtue of non-attachment by constantly dwelling upon it, and thus overcome all greediness, lust, and covetousness—obstacle the first.

He must also cultivate love and compassion for all beings, and thus by opposition and contrast get rid of hatred, malice and ill-feeling, which constitute obstacle the second.

Obstacle the third—dullness, sloth and sleepiness—has to be overcome by the cultivation of agility of mind, by dwelling thereon, and by the revealing nature of consciousness (*i. e.*, *sattva*), which alone can counteract the dullness born of darkness (*i. e.*, *tamas*).

The fourth obstacle is pride, haughtiness and bad demeanour, and this is to be overcome by the cultivation of a lowly and gentle disposition and internal calm.

Doubt, lack of confidence, and the consequent disturbance of mind—the fifth and last of these obstacles—the student must overcome by the cultivation of immovable confidence in the goodness of the Law.

When these are entirely overcome, the man is happy and peaceful in mind, and in that calm of mind Truth reveals itself to him as he makes his inner nature intent and sharp by means of lofty contemplation (*dhyāna*.) Without peace and calm of mind there is no meditation and contemplation, and without the latter Truth can never be known.

After the student has secured this calm of mind by casting off all the obstacles and veils, then and only then should he practise :

(11) The first contemplation (jñānam) consisting of the peace and joy of mind which arise from discrimination of the real from the unreal, only possible when evil is gone and all the passions stilled. But this noble condition even is not the reality which is changeless bliss. For in discrimination there is activity of mind, and therefore change, duality and plurality. The discriminative activity even must cease, and the student must proceed to practise :

(12) The second contemplation consisting of that unspeakable inner calm (sampasādo), that one-ness and simplicity of mind (ekodibhāvo), which is beyond even the lofty discrimination of the real from the unreal—the unflickering steadiness of the internal nature, like a flame in a windless place. This gives him the peace and joy of samādhi.

Even then the final goal has not been reached, there are further states of higher and more transcendent consciousness. Thus the striver for arhatship next enters on :

(13) The third contemplation, which carries him far beyond even the bliss of the second contemplation. He now becomes indifferent even to that transcendent bliss, and his consciousness grows more and more intense. Then he passes on to the stage called :

(14) The fourth contemplation, which is neither pleasure nor pain, but a stage where the consciousness is pure, being now beyond all liking and disliking, and therefore neutral (upekhā-sati-pārisuddhi).

These states of consciousness attained, the Bhikshu realises bliss unspeakable, and becomes possessed of powers which will enable him to learn the truth. Thus :

(a) By simply directing his mind, which is now thoroughly controlled, pure and spotless, gentle, sweet and calm, to the subject, he knows all concerning his past embodiments in flesh. He knows and sees the details of each birth and when and how he passed away from each of them, and appeared again on earth. He learns the truth about his own existence.

(b) By the same means he sees and knows the deaths and births of other creatures, also their disappearance in one place and appearance somewhere else. Thus he learns the truth of the existence of all creatures.

(c) Further, by the same mere effort of the will and mind, he knows the secret of all evil and misery and their destruction.

He knows the great fourfold Truth (i) misery, (ii) its cause, (iii) its cessation (the bliss ineffable of nirvāna), and (iv) the path that leads to it. He knows the cause and the goal of the universe.

Thus is he made free by knowledge of the truth, with all blemishes washed away, and all fetters broken and removed.

Then and then only, can he say: "I am free." He knows that birth no longer can compel him; Brahmacharya accomplished, all duties done, no longer is he for this earth.

"Such a man, O Bhikshus! is called a Shramana, a Brāhmana, a Snātaka who has bathed in the sacred steam of Divine Wisdom and has washed away all the impurities that once soiled his being. He also is the Veda-Knower, true Shrotriya he, well versed in Shruti, celestial song of truth. He it is who is the true object of veneration, the worshipful Ārya, the worthiest of all, great Ārhan he."

Can any unprejudiced mind, after reading these traditional words of the Buddha, maintain that the Tathāgato was an enemy of the ancient Law of the Āryans, an opponent of the Vedas, and a foe of the Brāhman?

J. C. CHATTOPA'DHYA'YA.

PARTICLES OR ATOMS.

(Concluded from page 156.)

DALTON, in his very first paper on meteorology, in 1793, had seized on the idea of atoms with a decisive grasp, as if he took to it less as a theory than as a fact. Matter for him must consist of separate ultimate particles. These were ultimate for him because Chemistry can separate them no further. He appears to overlook or even to despise the question whether they are divisible or indivisible. This is a very different thing from the shallow method pursued by men since his day who rule that matter is infinitely divisible. Why, even if it were so they could not pursue it. When a thing has eluded experiment it has passed out of physics and entered the province of metaphysics. A true naturalist ought then to abandon it.

In his "New System," 1808, p. 145, he says:—no matter what the shape of a solid atom may be, every one has its own diffuse atmosphere of heat, and so surrounded, it must be globular, and if globular, will arrange, "in horizontal strata like a pile of shot." This atmosphere of heat with which he surrounds his atom is a gratuitous metaphysical supposition of his own. If correct, it is a happy guess enough, but then it demolishes the whole doctrine of Baconian experiment. If so, we are brought back at once to the old pre-Aristotelian doctrine that man must interpret nature out of his own head far more than by watching her contorted writhings under experiment. To conceive an atom is a purely metaphysical effort, and to clothe it in an atmosphere of heat, gathered from no-whither, is a double dose of the same. It reduces the atom, and all belonging to it, to a fiction of the mind, or a Lucretian rhapsody. Experimental science seems brought to a stand when you adopt the assumption. If the assumption be correct it diametrizes and contradicts induction, and if it be incorrect the simplest thing to call it is, ridiculous.

Newton admitted atoms; Bacon did so too, and they did so in the supposed sense of Democritus and Anaxagoras, Leucippus and Epicurus, although the atomic theory of these four Greeks was of most atheistic

bias. Learned men have not been wanting who have in Moschus the Phœnician, before Pythagoras, discovered an atomic doctrine, and Moschus seems to have been Moses, the name being only slightly perverted, as is usual, by Greek spelling. These men have probably been led astray by misconception of the Kabbalah. There are no atoms taught by Moses, and the monads of Pythagoras are numerical or geometric, *i.e.*, not atoms at all. From what Diogenes Laertius gives us as the doctrines of Democritus, I do not find that his atoms are those which Bacon assumes as similar to those of Epicurus. It is remarkable that Democritus owed his celebrity amongst the Greeks to his gift of interpreting the future. Now it is not often found in the world's history that prophets have been atheistical. From this I further incline to suppose that his atoms differed widely from those of Epicurus. If this be so the difference does not appear to have been noted either by Bacon or Newton.

Now to return to Dalton. That he had the grip of genius is clear, and that his abstinence from reading made him more purposeful than most men are, and saved him from much that distracts the attention of others. In his chapter on Chemical Synthesis he notices that the number of the stars in the universe confounds us in the thought of it. "But if we limit the subject, by taking a given volume of gas, we seem persuaded that, let the divisions be ever so minute, the number of particles must be finite, just as in a given space in the universe, the number of the stars and planets cannot be infinite." We have here a most valuable exposition of a thought-process. Clearly, if you limit a space no quantity of matter contained in it can be infinite, if by infinite you mean limitless in size or extent. But if you juggle with words in the opposite direction, what about the infinitely little? Or again, take the dogma of the Schoolmen and entertain it quietly—"The more angels, the more room". These things work wild havoc with Dalton's axiom that if you limit the subject you make sure its content of particles shall be finite. Things infinite in their littleness seem to amplify space, and you increase room by crowding it with spirit. Space has been called a purely mental conception, and outside the mind, it is said to have no existence. Here you increase its capacity both by addition and subtraction, and by so doing render its mental conception almost an impossibility.

But again examine Dalton's phraseology in the statement of his thought on this occasion. It is all based upon, "we seem to be persuaded." This is very far from the confidence he expresses when he feels that he is sure. It is something less than the statement that a thing is, because it is, for he says of this that "we only seem to be persuaded." Still we admire the idea though we criticise it, by showing that infinitude may be equally extended in the opposite direction, namely, that of littleness, so that you might say that infinite littleness would at last occupy no space at all. The fact evidently is that infinitude either way escapes the grasp of man's mind, leaves it blank

and devoid of an idea,—in other words becomes the equivalent of nothing. Granted, but it required a very exceptional man to start such an idea as this, or to set it first in motion. Yet we see extremes meeting here, for though in one sense it is worthy of Euclid, in another it is a chameleon motley with the colours of the absurd—that spectral figure-dance of events, actions and thoughts in time, where the sublime oversteps into the ridiculous, and the ridiculous, trespassing, treads back to nearly the sublime perpetual, scarce a pace even between them in this *pas de deux*.

Dalton in his theory of imponderables is really carrying chemical science, so called, back to the system of the ancients and away from Baconianism. The ancients in regard to matter could not see that lightness was nothing, that it was merely a negation of weight. Our chemists do not appear to perceive that to talk of imponderables in material research is to quit physics, and to enter the immaterial or spirit world. At this point physical enquiry stops and falls senseless with a stroke of apoplexy. Imponderable ether is a pure mentality,—physically a vacuum. It is lightness or a negation, re-appearing. The electric fluid need by no means be imponderable because man's chemistry has no hair-balance to try it by. To call it imponderable is however the etymological confession of our inability to experiment upon it, as to that attribute. Then how shall experimental science deal with a thing that lies outside experiment? But further, if we could be sure it was without weight we could call it nothing else than an angel of God whose ministers are Biblically represented as "a flame of fire." Flame is motion, the electric fluid is the cause of motion, motion conveyed to matter was the cause of the cosmogony. Then motion conveyed into matter, if it operate attractively, becomes the cause of weight, and so the imponderables grow into weight-creators. But any conception such as this is purely spiritual and cannot be understood by science or any of the processes of science. No physical experiment can touch it, or throw any direct light on it whatever. Indirectly and by analogy of course it may help, as a twist of withes may elucidate the spiral. Here you can no longer interpret nature Baconianly. You must ascend into the reason of reason, the Holy of Holies in the temple of self that is built with living stones, and there enquire of the Shekinah, if the veil be not rent, nor the Glory departed from it, as it is from the inner self of so many men.

In his chapter "on Chemical Synthesis" Dalton tells us that "when any body exists in the elastic state, its ultimate parts are separated from each other to a much greater distance than in any other state; each particle occupies the centre* of a comparatively large sphere, and supports its dignity by keeping all the rest, which by their gravity or otherwise are disposed to encroach on it, at a respectful distance. When we attempt to conceive the number of particles in an

* I think he got this from Paracelsus.

atmosphere, it is somewhat like attempting to conceive the number of stars in the universe," and then he repeats what we have already gone over. The above assertion invites this counter question to be put: Does this gaseous heat-separation of the atom, which so "supports its dignity" against encroachment, keeping other atoms "at a respectful distance", convey to any mind contemplating it any notion of density, compactness, or close cohesion? Given the next-to-no-weight of a supposed atom, and suspending it in a protecting atmosphere of its own and merging that in the protective and contrary atmospheres of all the several atoms that surround it, you have much more a picture of a fluid without cohesion, than of a diamond that cannot be pulverized by the blow of a Nasmyth hammer. After giving us what we may call a vivid portrayal of a fluid system, Dalton tells us with admirable *sang froid* that he has brought us "to the fact that only atoms can be really said to unite."

Dalton we are informed did not suppose that we had arrived at the indivisible atom in our elements. He believed as the ancients did, that some atoms were large and some small. But the ancients did not surround them with an atmosphere. He evidently supposes his atmospheric atom to be a unit, and separates it by an aura from all other units, thus destroys cohesion, whilst by large and small he destroys uniformity and the very unity that he undoubtedly assumes at first.

Dalton's genius furnishes him with a very happy faculty of bridging Chaos. It is only atoms he says that really unite. After he has juxtaposed them on a system that would destroy cohesion fundamentally, then his method of enquiring into the relative weights of the ultimate particles, which Smith tells us had never been suggested before Dalton, is an admirable algebraic process by which to pursue truth. But it undoes all that the atomists hoped originally to derive from their hypothesis or invention of atoms. They invented these specks to avoid their seeming ignorance of the substance of matter. Dalton's algebra lumps them again, and out of such relativities of the mass, hopes to discover the unknown appetences of the infinitesimal atom. The man is a genius for subtlety or he could not have misled himself thus and all the rest of the world. But the outcome at last reads very like a fooling of the ancients refooled by the moderns and professorially crowned with the word science.

The same book says, "The mind in reality makes the experiment first." Now in this apparently clear sentence an amphibology lies hid. The mind reasoning begins by an anticipation, if you call that an *experiment*. But in the Baconian sense of experiment, reason cannot experiment at all. Reason can operate only by thinking, so that experiment in the above is only metaphorical. To those who read it metaphorically it is true, but the gross multitude or present majority take it physically, so it may be true or untrue according as it is taken.

"By Dalton, laws were more easily treated than facts, and thought was easier than observation." Dalton's is naturally a grand philosophic

mind, that would have distinguished itself could it have walked the great schools of Greece, where the mind would have ripened to the training, but in the western lands, where the misapplied Baconian Induction directs men, his natural ingenuity and power were left unweeded, and with iron grip he seized upon a make-believe of imagination that nothing can convert into a consubstantiation of reason. His *relative weights* are a kind of algebraic process that may enable the mind when properly applied, to work out by an equation the unknown, and in that case prove as precious as Euclid perhaps. But it must be clearly understood that all its value is purely mental, and not external, empirical or experimental; and as he applied it, can revolutionize no chemistries at all. Its algebras may work the numerical part of chemical calculation more freely, but it does so apart from natural experiment entirely, and is purely mental. His atom is transcendental and has nothing to do with nature: it has the fatal defect also of being a hypothetical solid, constructed on a plan that could only yield fluidity. As a mental proposition it is a contradiction. But his relativities have a chance of future usefulness in them.

We could say a vast deal more about all this but have already said perhaps too much. We will therefore conclude by remarking, that man's mind is the little reflex of that of the great constructor. Mind alone, and not experiment, can probe the secret forms of original matter, if ever it be done at all. Discovery must come by accident, or by mental anticipation of the experiment required; the accident is really the gift of God, the mental anticipation is the inspiration of God. In the first he uncovers the secret for us; in the second he inspires the solutive thought to us. In him "we live and move and have our being", and all things in nature also partake in their degree and sequence of the life rayed in upon them. Bacon's notion of fruit and use stands refuted in the words of Christ; "Man doth not live by bread alone." Baconian fruit and use is gluttonous, at its best somewhat degrading, and comes to be the height of inutility. For all satisfaction of the soul on earth there is nothing so useless as the useful. For the merely useful soon stifles poetry, virtue, truth and holiness, and these decried—or at best, neglected—things are the only foundation of true happiness. Bread is for the stomach; a little is necessary, but much swells it to a paunch of raven.

The only utility to man is to stand straight with truth in God, to devote his will wholly to the supreme will, which is truth, and the prayer of prayers for every mortal is, "Thy will be done" and may mine follow it. It is not easy to live up to this; man blunders, fails and sins perpetually, but no shred of happiness is left where this has ceased to be his aim.

C. A. WARD.

BENGALI FOLK-LORE.

RAIMENT, ETC.

(Continued from p. 180).

A BENGALI Hindu would take a thread off a new piece of wearing apparel and give it piecemeal to gods and goddesses, elements and elementals, thorns, and things like rats and mice, beginning with the elephant-headed Ganesha and ending with his granivorous-carriers named above, as any one of them may spoil or otherwise make them unfit for use. A mother with the first-born child alive has many an enemy. Her less fortunate jealous sisters would ravenously profit by any personal article of her or her darling, however trifling it may be, at the expense of her blessed self. She should thus be often and always on her guard. This is why she should have a corner of the hem of her *sari* slightly burnt before she puts it on, as a safeguard against the evil propensities of a mother of short-lived children. A *sari* or *dhoti*, old or new, should be home-washed first before wear in order to have the starch or other unclean substances removed. A widow should put on a borderless *dhoti* as is done by the old of the sterner sex, though in case of child-widows this rule is relaxed by affectionate parents, as they would bedeck and be-jewel her to their heart's content and to the best of their ability, as much as they would a daughter having a husband. A son having parents, however old he may be, should not wear a borderless *dhoti*, as the wear portends ill. It is therefore a forbidden article as much for him as for his sisters having husbands. The custom obtains that a Bengali Hindu female washes herself and changes her *sari* twice a day. Before going to pray she must make another shift. She would consider herself unclean with the *sari* on in which she passed her night in bed, and in no wise prepare victuals with it still on, or do anything preliminary to devotion or tending to mental and physical well-being. A piece of cloth, *dhoti* or *sari* as the case may be, dried in the sun but somehow or other left late till evening in open air and consequently not stowed away before dark, becomes unfit for that night's wear. Beddings and other personal articles and the furniture of a household should be kept neat and clean. That one even of humble position should always be neat and tidy cannot be better illustrated than by the following hints on the blessings of neatness and cleanliness: One, especially a female, who takes care to keep neat and clean, cannot fail to have the smile of Lakshmi. She lives with her.

A male cremator-in-chief should put on *kachu** for the specified days† of mourning. Along with other members of his household he

* Two pieces of piece-goods. An iron key is knotted with the *uttariya* (the piece used as a cover for the body) cross wise.

† For a Brahmin 10 days. For a Vaishnav 12 days. For a Vaidya 15 days. For a Kayastha 30 days. For Sudras 30 days.

should leave the bedstead for the specified period and lie on the ground. While in mourning, toilet must not be attended to. Even the vermilion-spot on the upper forehead just where the hair is parted for braiding (the all-important and unfailing sign of wifehood), is for the time being abstained from. He should doff shoes as well. A wife should wear long hair, but it is optional with a widow to wear or wear it not. A recluse must put on ochre-dyed clothes. He may or may not put on sandals. The pendant-portion of the *sari* or *dhoti* about the person of females should by no means touch the person of a child. When that happens the so-called offending careless woman has to touch it to earth. I have seen many a bickering caused by this carelessness. A woman's hair should not touch another woman's. Should that happen, certain mutterings in Bengali obviate all imaginary evils resulting from the incident. One of which, I remember, is "*stri kesh*" (a woman's hair) muttered thrice. A woman, who gives birth to a child simply to see it die sooner or later, is called a *maranchhika*. She is more dreaded than other women, as the very touch of the hem of her cloth brings ill on the poor child on whom it happens to fall.

Parents advise their children to bow down in obeisance to their superiors, among whom they are included, with new clothes and new ornaments on. In cold seasons a dutiful son or daughter should present them warm clothing, else he or she has to be born again as an earth-worm. On the expiry of the time of mourning, i. e., on the shaving day just preceding the one on which the *shrad* takes place, the cremators-in-chief, their wives and families, if any, should have red-bordered *dhotis* and *saris* as necessary presents from their fathers-in-law, as the omission on their part is inauspicious. On the occasion of the marriage of a daughter, her father should first look to the well-being of the elder son-in-law and greet him with new clothes. On the marriage-day the couple to be united have their respective silken cloths tied together. This is an act significant of their life-long bonds of union. A pregnant woman, especially if so for the first time, should not only be sumptuously fed as I have said before, but also richly clothed. To propitiate the much-dreaded planet Saturn, an astrologer is given gold and silver and cloth. Cereals and cloths given away in charity are the highest form of gifts that lie in man's power to make. It is a Hindu as well as a Buddhist tenet. In obedience to it the Buddhist clergy of Ceylon gave away cloth to the late famine-stricken people in India, while their Hindu brethren helped them with staple food-articles.

NAKUL CHANDRA BISVAS.

(To be continued.)

THEOSOPHY IN BRIEF, WITH HINTS ON ITS PRACTICE.

[Concluded from page 169.]

A TMA, Buddhi, and Manas are termed the higher triad; the other, four—the body, its etheric double, Prana, and Kama-Manas—the lower quaternary. If we view man as a dual being, it follows that each half can be in a condition of full normal life and activity, only when it remains in direct conscious and living relations with, and draws *daily sustenance* from, its parent source. As the outer man is nourished by earthly elements of food and atmosphere, so the inner man must be nourished by the spiritual elements of Universal Truth, and the spiritual atmosphere of Universal Love, as reflected within his spirit from the primal source of all.

The animals below man are content when their physical desires are gratified. They are not interested concerning the evolution of the universe, their own origin and destiny, or the improvement of their species; but in their natural state, having enough to eat and drink, and freedom to associate with their kind, they are perfectly happy, if left unmolested. Man, on the contrary, having reached the individualized condition, and being in closer relations with higher forces and planes of existence, is never contented. Having the power to progress implanted in his being, he has also power, within certain limits, of choosing his *line* of progress, or of retrogression, likewise. He can strive to advance, by tracing along the line of causes towards the source of his life, his consciousness and all his powers, endeavouring to follow his highest light and aid his brother man; or he can grope in the comparative darkness of materiality, ever seeking *selfish aims*, ever seeking among the impermanent and transitory for fresh gratification of the senses and for wealth and power, ignoring the welfare of the great *whole*, yet always being dissatisfied with results—not realizing the truth that material objects and sensations were never intended to satisfy the longings of the immortal nature, as they contain no food for the spirit. He thus gradually becomes blind to the inner light.

There is an interior process of instantaneous recognition of spiritual ideas and truths, by the inner or spiritual nature of man, independent of the slower process of reasoning which is the province of the lower Manas. It is called Intuition, and corresponds to the immediate perception of objects and occurrences on the physical plane, through the agency of the outer senses.

On this inner or spiritual plane, the true Manasic, the mind occasionally rises to a consciousness of its immortal nature; its spiritual birth-right and intimate relationship, not only to the Infinite Universal Soul, but to all other souls,—the physical body, meanwhile, remaining

dormant or passive, the consciousness being transferred to the higher plane. This exalted condition is seldom reached, at present, owing to our failure to properly cultivate our higher powers and listen to the inner voice of spiritual prompting. When attained, it is usually in response to most earnest aspiration and intense desire for spiritual light and guidance.

The danger with mankind at the present day is, that owing to the preponderance of physical desires and impressions and to the intellectual activities and selfish ambitions which are sometimes wholly limited to the *material plane*, the connection between the former and the latter may become permanently severed, and we have remaining only the animal in human form. Unless one strives with his whole heart, mind and strength for more light, and constant guidance from the inner and superior part of his nature, so that its promptings shall be an *ever present reality and illumination*, instead of an occasional gleam, the tendency is to sink deeper and deeper into materiality, becoming wholly dominated by the idea of the separateness of the lower self, or personality, and the means of gratifying its desires and ambitions; ignoring the origin of all powers of body and mind, as manifest to the inmost consciousness. If this course continues, there must come a time when, owing to accumulated grossness and density of his physical body and brain, and his total lack of desire for, obedience to, or affinity with the spiritual half of his being, this superior part, seeing the futility of a longer attempt to guide the rebellious and self dominated animal, which has become dead to the higher impressions, makes a permanent withdrawal, and eventually commences the task of fashioning and informing a new personality, leaving the self-deluded animal man, who fancies himself master of the fountain of his own existence, to follow his *self-willed* course to final disintegration, at, if not before, the end of the Manvantara or world-period.

When man listens to the inner voice, he realizes his connection with the Infinite source of all life, consciousness and power; also his membership with the great body of humanity. He feels that an injustice perpetrated upon any member of this great body must in some way, soon or late, affect the whole. He views the eternal principles of *Universal Love, Justice, and Harmony*, as being the basis of the structure of the entire Universe. He is quick to perceive those spiritual truths which are related to these fundamental principles, and to determine, in relation to human action, whether or not the motives for such action are in accordance with wisdom and highest use—the welfare of the whole, as well as of individual members. His sympathies are keenly alive to the sufferings and needs of humanity as a whole, as well as to those of the individual. He views *duty* as paramount to happiness, considered as an end or aim, and is ever ready to sacrifice comfort or gratification, for the welfare of others. He has a quick appreciation of the rights of others, and never seeks to *force* an acceptance of important truths, fully realizing that each soul has an inner witness for

the truth, and also has equal access to the fountain of all truth. He recognizes the fact that truth has many aspects, and as all individuals are differently organized, some truths must be better adapted to the needs of certain organizations than are others; also that each organization must get a slightly different view of the truth, owing to its different standpoint; and again, recognizing his own weakness and imperfection, he seeks to be ever humble, and to exercise charity toward all. Aspiration and silent meditation keep these inner channels of intuition open, but unless there is immediate and willing obedience to the light received, the channels will be gradually closed, owing to lack of use. Only when the lower man unites with, and becomes the willing servant of the higher, do we find the complete human.

As the doctrine of Universal Brotherhood is the basis of the whole structure of Theosophy the student should first be thoroughly grounded in it, so that he may recognize each member of the great body of humanity as being directly connected by this tie to every other member as well as to the one Divine Parent, the only source of Light, Life and Love—The Infinite Spirit of the Universe, designated by many names.

The great, and far-reaching truths of Karma and Reincarnation will next claim attention. As evolution is the aim of all the activities of the Universe, so, in the light of Theosophy, it should be the aim of all human effort to evolve out of our selfish and material limitations and struggle on toward the Divine Spirit whence we emanated. The journey is a long one. The great Book of Nature is for our study, but not in one earth-life can it be mastered: many times must we return. Could we have learned our lessons as well elsewhere, we should have had no need of being here at all. Each incarnation gives opportunity for further unfoldment, and the momentum acquired by the soul, in any direction, from study and experience in one incarnation, is retained in future lives—and sometimes, though rarely, a memory of special events; though there are members of the Theosophical Society and some others, who have a distinct recollection of one or more of their previous incarnations.

As the method of all evolution in the Universe is only in accordance with established laws, which are woven into the inmost structure of its material and spiritual substance, so the normal progress and unfoldment of the individual can come only through a right understanding of, and obedience to, those physical, moral and spiritual laws, which are the appointed channels through which the Love, the Wisdom and the Energy of the Infinite Spirit are manifested to us and within us.

Every event or action connected with man or Nature must be preceded by an adequate cause, and followed by an inevitable consequence. The law in accordance with which results are regulated in exact proportion to causes, and the balance adjusted, is called Karma. This law is more complicated than might be at first supposed, involv-

ing national, cyclic, and many varieties of individual Karma, but we will only touch upon one phase of it here.

The daily habits which we form—half unconsciously—become cumulative, and have a mighty influence in affecting character, either favorably or unfavorably; and as all our thoughts and actions are indelibly imprinted on the subtle canvas of the soul, and also take form in the astral worlds, so those impulses and tendencies which we acquire in one earth-life, are brought over as so much stock to mould our life for either good or evil, and to determine our general condition in the next incarnation. One who perpetrates an evil deed links himself inseparably to its consequences which are sure to blossom with the bitterness of remorse. Every seed brings forth fruit after its kind. It needs no rare gift of prophecy to determine the species to which the harvest will belong, when we know the kind of seed which has been sown. When we fully understand that we really create in large degree our own futures, and that our present is precisely what we have made it by our past conduct, we shall endeavour to regulate our own actions by the higher principles of Wisdom, and also, in accordance with that Love which Universal Brotherhood calls forth, be desirous of teaching the higher truths to those of our fellow-creatures who are prepared to receive them.

The different principles which are combined in the human being are intimately connected with their corresponding planes in the surrounding Universe—from the lowest material one to the highest in the spiritual scale—and we should be very careful to estimate at their true value the impulses and desires which have their origin in one or another of these principles within us. Here we see the importance of study and *self-knowledge*, that we may comprehend our relation to the different planes, and our duties to ourselves and others.

Desire controls will, and the preponderance of the animal nature and its desires, over the spiritual within us, is the cause of nearly all the suffering which afflicts humanity. Material objects alone can never satisfy the needs of the *real*, or spiritual nature. It must have its proper food and exercise, on its own plane. The instincts and desires of the animal man, though not essentially evil, become so when their activities are not fully sanctioned by, and subservient to, the will of the higher or inner man. To bring the lower desires and will into permanent union with the Divine in us is the true field of labour for the Theosophist—the *great work of life* which in the East is called Yoga, and until this union is made, turmoil, confusion and anarchy are liable, at any time, to make shipwreck of life's voyage. If we would make permanent progress, we must cultivate the acquaintance of the *real Self within us*, the enduring ego, so widely different from the instincts, passions and thoughts which belong solely to the lower nature—the man of flesh.

The world abounds in reformers who are directing their batteries in the wrong direction. Being pre-occupied with others' faults, they pay little heed to their own. Let each first begin to reform himself;

then the force of his noble example will speak volumes. Were this latter method sufficiently prevalent, this earth would become a heaven.

When we in sincerity commence the task of mastering the lower nature, the magnitude of our own faults will teach us the lesson of charity for the faults of others, and as we so often need the sympathy and aid of others, we should be ever ready to give an encouraging word and helping hand to those in need. As the main struggle is within, it will not be witnessed by outer eyes, and only general suggestions can be given as to the methods of conducting this silent warfare—for it is truly a warfare, and the result of the conflict will be either *mastery* or *slavery*. The animal nature of man, though indispensable as a servant, is often worse than beastly when it becomes the master; for the beast is content when its actual needs are supplied, but the fires of human lust and greed are insatiable.

The prize-fighter is very careful to nourish and train his body in accordance with the most approved methods, so that by his strength and agility he may gain the victory over his adversary. If we are equally in earnest in this higher warfare we shall be equally careful to nourish the spirit with its bread of life, by enlarging our comprehension of spiritual truths, by giving exercise to our spiritual powers in teaching and helping others, by faithfulness to every known duty and by sacred fealty to every pledge. We have an enemy of protean form to contend with, and each form is hydra-headed. Lust, Anger, Sloth, Ignorance, and Vanity, are some of the more important forms assumed by this selfish monster. These have by Eastern sages been called the "*five great enemies*," and they are firmly fortified, deep within the animal nature of the human being. Let not the spiritual warrior listen for one moment to their seductive clamorings when conscience whispers no, else they will weave around his weak and erring soul a subtle web so sinuous in its combinations that, ere he is aware, he will be gradually led along the downward path, a pitiable slave to the foes within.

If we are truly sincere in our desire for spiritual growth, we shall make it a part of the business of each day, assigning a regular time for meditation, aspiration and communion with the inner spirit, that we may receive our daily bread of spiritual nutriment, and be guided in the paths of truth and duty; and the impetus of this communion season should be carried with us into all the activities of daily life. The thoughts should be closely guarded, for they are more or less enduring and attract their like; but still more closely should we watch our *motives*, for they lead the will, and are the mainsprings of action. Having purified our motives and thoughts, we should engage *without a moment's hesitation or delay*, in the performance of the NEAREST KNOWN DUTY, with that whole-souled earnestness which enlists our entire energies—for unless faithful to our present light, how can we reasonably expect to receive more. By sincere and ceaseless aspiration after truth and wisdom we are gradually drawn nearer the Divine fountain within, to which each soul has access; and if we are *obedient* in the performance

of every *known duty* that is clearly indicated as being *for us*, this inner light will grow brighter, the voice of Intuition will become clearer, and our opportunities for usefulness to others will increase and broaden.

Aspiration, if sufficiently fervent and continuous, will surely be followed by Inspiration, according to the law of demand and supply; and thus our motives, thoughts and actions, may be regulated so as to insure proper Karmic results, leading eventually to paths of peace. Yet we should beware of clinging with selfish attachment to the results of our efforts; however good or praiseworthy they may seem; for Vanity is the foe of all virtue, but humility is a gem of inestimable worth.

If we labor on with that dauntless courage which is born of positive faith, yes, *knowledge*, that we have access to Infinite resources within and around us, we may be assured of increasing success. If we persevere through occasional failures, with *unselfish love* as our motive, and with earnest aspiration to energize, and wise forethought to guide every effort, the goal of liberation from the bondage of the lower self will eventually be won.

W. A. ENGLISH.

IMPERISHABILITY OF THE PERISPIRIT.

IN the otherwise excellent address on Re-incarnation, delivered by Miss Edger, in the Freemason's Hall, Melbourne, there appeared to me to be one point at which she escaped from the control of her impressor, and gave us some of the speculations of her own mind, on the recollections of something which she has read, in substitution of what he probably wished her to say. Of course this is what has happened elsewhere and in all ages. The Scriptures of the East have been written, of necessity, by human mediums, recording what they received by impression, or inspiration; or what they heard spoken to them clandestinely. Impressional writers, it may be well believed, were frequently unconscious of the source of the ideas which they found flowing into their minds; and therefore they were unable to give the passive conditions which are indispensable to the reception of unadulterated communications. Hence, in the writings they have left us, there is a very large admixture of human error; for the various scribes would, unintentionally and unknowingly, mingle their own notions, conjectures and conclusions with the truths they were being impressed to write; and thus would occur those extraordinary discrepancies, contradictions and absurdities, which we meet with in the Old Testament, for example. Scribes with anthropomorphic conceptions of God would be incapable of forming, or of conveying to others, any higher idea of Him than that of a tribal deity, jealous, partial, capricious and vindictive, such as He is depicted in the Pentateuch, for instance. Where mediums speak under impression on a public platform, such interventions of their own mental operations, upon the messages they are being employed to deliver, are

peculiarly liable to occur; partly because all their surroundings are unfavourable to perfect passivity of mind, on the part of the speaker; and partly because all sorts of antagonistic influences are at work upon and in the minds of the audience.

Thus I can well understand and excuse the momentary lapse into error of Miss Edger, when she spoke of the perishability of what is variously called the astral body, aura, or perispirit, implicated in and enveloping each of us. In designating this theory as an error, I do so because it is diametrically opposed to the consistent, emphatic and uniform statements of every teacher in the unseen—some hundreds in number—from whom I have derived all the knowledge I possess on the subject. Some of these have been in the spirit world for periods of between two and three thousand years. They have been speaking to me, through four different channels, during the last quarter of a century, and their deliverances upon this and all other subjects have been perfectly accordant and invariable in tone and tenour. Therefore they command my confidence and respect.

According to these informants, what I would term the perispirit is the soul-body of the spirit—the *soma pneumaticon* of Paul—and is that which moulds the material body and maintains the identity of its type as long as it exists; so that, although that body is incessantly undergoing decomposition and recomposition, with every breath we draw, it stamps upon it an individuality which it never loses. The features and their dominant expression, the complexion, the figure, the voice and the gait—whatever modifications they may undergo in the lapse of years—remain fundamentally the same from childhood to old age. Not only so, but the perispirit will often reproduce, in a later incarnation, all the physical characteristics it stamped upon the body belonging to it in a previous one. Compare the face of Napoleon Bonaparte with that of Alexander of Macedon (an earlier incarnation of the famous butcher of his kind), and you will be struck by their resemblance to each other, which is as remarkable as that which prevailed between their respective characters and careers. And I have observed the same similitudes in other cases, where I have been fortunate enough to learn the history of the previous existences of poets, artists, philosophers and orators, whose portraits are still extant.

This fact, alone, would point to the permanence of the perispirit. But, as I have been repeatedly assured, by at least a dozen teachers, whose veracity and authority I am compelled to acknowledge with gratitude and respect, the perispirit is just as imperishable as the spirit, of which it becomes the body, during each of its spherical lives. And the development of the casket keeps pace with that of the beautiful jewel—the spark of the Divine Nature—which it encloses, and with which it is inextricably associated. In the case of those persons who have led evil lives upon earth, who have been gross, sensual, sordid and selfish, its appearance, upon passing out of this life, has been de-

scribed to me as being perfectly opaque, and of a sombre grey colour. The unhappy being moves about “in worlds unrealized” as in a cloud. He hears voices, but he can see no one. He feels utterly alone in the universe; naked and afraid; and his mental sufferings are so great that he believes them to be eternal. To him, the fires of remorse appear as if they would never be quenched, and the serpent of an accusing conscience seems as if it would never die. And this is that “outer darkness,” so often and so impressively spoken of by the Master. But when the unhappy being experiences a feeling of penitence and a craving for the light, purified spirits are sent to him, who teach him what and where he is, explain to him how he can expiate and atone for the past, and so lessen the darkness by which he is surrounded and enveloped. And in each of his succeeding lives, and in their many-centuried intervals, the perispirit becomes brighter and clearer, until, having been “seven times purified as by fire,” and being disencumbered, for the last time, of the garments of mortality, it becomes bright, lucid, transparent, and is, indeed, that “armour of righteousness,” of which Paul wrote, without fully comprehending, perhaps, the full meaning of what was flowing from his pen at the time.

The perispirit, then, as it has been described to me, is as undying as the spirit itself, participates in its progress, and is an important factor in its growth and development, just as it may, also, retard them. The vital force with which it is impregnated appears to serve as an intermediary agent between the spirit and the material body, while the perispirit is, at the same time, acted upon and influenced by the latter; so that it is seen to be bright or dull, transparent or cloudy, by clairvoyants, according to the nature of the life lived by the individual whom it is observed to surround, like an atmosphere. In fact, the action and reaction of the physical frame and its immaterial aura, may be described as incessant. And, again, the character of the spirits who are attracted to a person, whether as impressors or obsessors, is determined by the nature of his perispirit. If it be tainted and defiled by the gross, vicious habits of the individual, he will draw to his side, by the operation of a natural and unalterable law, spirits as gross and vicious as himself. Those of a purer nature cannot approach him. On the other hand, if his diet, his thoughts, feelings, actions, occupations, associates and aspirations are pure and blameless, spirits of a corresponding quality will be attracted to him and will be able to stand within his aura; for this is described by them as identical in its nature with the atmosphere they habitually breathe; so that it constitutes that “rarer ether and diviner air,” spoken of by one of our poets.

Again, there is good reason to believe that the perispirit is the seat of our spiritual memory, and contains the registered impressions of our successive lives; and, if so, it must, of necessity, persist in and through them all. My own “impressions” upon this question have quite recently received a striking corroboration in a valuable contribution to Psychic Science, made by M. Gabriel Delanne, in his *L'Evolution*

Animique; where, at page 185, he writes: "When we affirm that it is in the perispirit that the conservation of motion takes place, we offer, by way of direct proof, the manifestation of the soul (*l'âme*) after Death. It reveals itself to us, endowed with all its faculties, and its memories which not only date from its last existence, but which embrace very long periods of the past."

This is fully confirmed by my own experience, for I have received, on different occasions, from half a dozen different spirits—from Jacob Boehmen among the number—an epitomised narrative of each of the lives they led upon our own or on other planets. The particulars they gave were coherent, consistent, probable, consecutive and natural. They contained nothing incredible; they illustrated the growth and development of their spiritual nature. They were often in the nature of confessions; and the details were, in every instance, quite new to me, and wholly unexpected; while it was absolutely impossible they could have originated in the mind of either of the two mediums through whom they were transmitted. Now, assuming the genuineness of these autobiographies, which I have no reason for doubting, what is it that retains the recollection of five, six, or seven previous lives, and is able to describe them? What is it that, at the moment of death by drowning, when the brain has ceased to function, calls up, in a flash, the entire panorama of the life which is just drawing to a close? Ribot, in his *Maladies de la Mémoire*, mentions the case of many persons who have been saved from such a death; every one of whom agreed upon this point, "that at the moment they began to be asphyxiated, they seemed to see, in an instant, their whole past life, even to its minutest incidents." M. Delanne states, in addition, that one of these persons saw not only his anterior life unrolled before him, but recalled the sentiment of good or evil which accompanied every action of that life. A very dear relation of my own who was accidentally drowned, and came to me forty years afterwards, assured me that that was his own sensation as he crossed the boundary. Not only so, but he saw, as in a vision, what his unfulfilled life upon earth would have been, if it had not been so abruptly terminated, at the age of seventeen. This I know to have been the very soul of truth; and of his identity, he gave me convincing proofs.

Of the relations of the spirit to the perispirit, and of the latter to the former, M. Delanne offers a concise and comprehensive explanation in the following passage (p. 261):—"The study of the spirit ought then to comprise its two aspects: the one active, which is the soul, properly so called—that which feels, which thinks, which wills, and without which nothing would exist; the other, the perispirit, which is the passive unconscious aspect, the spiritual magazine, the unalterable guardian of all its intellectual acquisitions, as it is also the conservator of the organic laws which direct the physical body."

That there can be no breach of continuity in the life of the perispirit, seems to me to be as self-evident as that there can be no rupture

or cessation of our individuality, of which, indeed, it forms an essential part. Man, as often and so long as he is clothed upon with the garments of mortality, is a trinity, composed of body, soul and spirit. When the body is dissolved into its constituent elements, soul (or the perispirit) and spirit (the divine principle) remain. The first is thenceforth the outward form or apparel of the second; and as, while it was implicated in the flesh, it stamped its image upon the material body, so, when it is divested of the latter, it bears such a resemblance to it that the recognition of those who have passed over into the spheres is immediate and easy, by all the spirits who knew them in the earth life. And this, I take it, is the inner meaning of the words of Paul:—"As we have borne the image of the earthly, we shall also bear the image of the heavenly."

JAMES SMITH.

Editor's Note.—The author of the above article is a gentleman of high literary culture and one who occupies a very influential social position. He is an enthusiastic Spiritualist, of the class of Epes Sargeant and Robert Dale Owen, and, like them, inclined to see in the loftier thoughts and actions of the living the guiding and controlling power of the spirits of the dead. Like them, too, he believes unreservedly that an army of the departed great ones are in close relations with him. Of course, he has a perfect right to believe that Miss Edger is under spirit control, while she is not to be blamed for repudiating the idea with warmth, not to say indignation, for her critic brings forward no proof that she was not a perfectly free agent. My own case is exactly like hers: though often declared a "medium" by my spiritualistic friends, I deny it most emphatically.

The above article having been shown to Miss Edger, she adds the following:—

All students of the deeper teachings of Theosophy will at once see the error into which Mr. Smith has fallen with regard to the imperishability of the *perispirit*. He has not yet realised the distinction between the various "astral" bodies, a failure not to be wondered at, whether it arise from the limited knowledge of all so-called "spiritual guides" or from their difficulty in conveying to the human mind an accurate conception of what they are endeavouring to teach. As is well-known to students of Theosophy, the astral body, using the term in its strict sense, as the vehicle formed of matter of the plane next above the physical, is not imperishable; but there is what is sometimes loosely called an astral body, which does persist from one incarnation to another. Accurately it is the causal body, and this is evidently what Mr. Smith's guides are referring to as the *perispirit* in certain parts of his teachings, though other parts as evidently apply to the true astral body. Students however who understand how the characteristics of one personality may be preserved in the causal body

and then reflected in the new astral body of the succeeding incarnation will be able to see how he has been led astray, and will be able to discriminate, in this otherwise excellent article, between the parts referring to the causal body, and those referring to the true astral body.

LILIAN EDGER.

HEREDITY.

No. I.

PHYSICAL INHERITANCE.

EVERY thoughtful man or woman must have pondered at one time or another on the enigmas of heredity, as presented to observation on every hand, and on the still graver question: what do we transmit to our children? That is a question the answer to which may be freighted with the life-happiness of many individuals, parents, children, grandparents, grandchildren, and their grandchildren after them may be born to suffer from the follies of one man. It is a subject which will eventually demand the careful consideration of the whole race. From very ancient times the fundamental acts have been reiterated by the wise again and again; but few care to trouble themselves about them. They go their way, eat their grapes, and let the children take their chances.

Let us first consider the purely animal nature of the human body as it comes under the laws of zoology. Under biogenesis, it has to partake of the same universal laws. Though man may have grown from a simian or even from an amphibian ancestor in ages past, yet to-day man produces man, the ape, apes, and the alligator, alligators like himself. Like produces like, and it is not in our province to speculate beyond the effects of a day, a generation or a century.

Any breeder of animals will maintain the possibility of a single generation altering a race of animals very considerably. One crossing with an inferior family will take fifty generations of careful selection to eliminate the inferior blood. Look at the selected and thorough-bred herds of neat cattle, and you will find that from two to ten centuries of careful selection has established the chief characteristics and yet exceeding care only can maintain them. Qualities such as, milk-giving, size, stamina, color, etc., are established so firmly that they are maintained even in one or two generations of crossing with inferior types; but they cannot be maintained without care. Barring accidents, a Holstein will always be black and white, an Angus will never have horns, etc. But the moment the breeds mix, confusion arises; then all traits may be transmitted, and the opposites may balance or not, and even run to the other extreme. The offspring partakes, almost invariably, equally from both parents. If we suppose two individuals, the result of a mixture, both looking exactly alike, both partaking of the characteristics of the most individualized breed, each is one-half one, and one-half the other. Their offspring may

be one of three combinations; partaking of the same half in both parents they may be entirely like either one of the grand-parents, or they may take half from one and half from the other, and be exactly like the parents. So that already in the third generation there is the possibility of a very wide variation from two fixed types, for between these extremes is a great number of variants. This has been carefully noted on several large ranches. On this basis is explained how, after a number of generations, a specimen may appear exactly like one or the other remote ancestor, in what is known as atavism.

These here considered are the purely bodily; other characteristics can also be cultivated. For instance the herd of twin-bearing sheep, which a man in California has established during the last quarter century. Rarely is a single lamb born in his flock, while the contrary is the usual occurrence among large herds of sheep. Even in well-established races of animals there are occasional freaks, such as a sheep with four or even six horns, as is occasionally seen in a large flock. But the cause is uncertain, for the pre-natal effect of external events, as environment, sudden change of habitat, fear, etc., on the mother, has to be taken into consideration. This may affect body-characteristics, as when a herd of thorough-bred black Angus cows gave birth to white or parti-colored calves after the barns had been, for the first time, white-washed. This influenced the mothers' minds into a certain channel. As a rule, however, pre-natal influence shows itself in mental and temperamental characteristics. The offspring of a horse or dog used to certain duties, is much more easily trained to that same work than is one whose mother was not so used during gestation. Would a shepherd care to train a colley, if the mother had never seen a sheep, or would a cow-boy train his pony to such perfection, if the mother had not carried her rider on the mad rush of a 'round-up,' till shortly before the birth of the young one? Never. All who rear animals know that the pre-natal influence is tremendous, and all successful raisers of race-horses etc., take the utmost care regarding this. Any one having much to do with horses or dogs or any animals will have sufficient proofs in his own observation, if he cares to observe. Sir John Lubbock, was it not, who cut off the tails of white mice and in twenty generations established a race of tailless mice, which was permanently so. But eight generations of crossing with normal mice re-established the tail, and tailless mice ceased to appear. And that was but an extremely short time to experiment in.

It seems that it is all force of habit. The body gets into a certain habit of doing certain things, and continues to do them. Some habits take a longer time in their establishment, some a shorter, but all is habit. That horses are hornless is a habit, as much as their having one hoof or eating only grass. Icelandic Ponies eat only dried fish for the six months of winter. So also with their mental habits, and their instincts. These are but habits of the brain. The brain being physical is inherited, and inherits a tendency to respond to certain impulses; the blood that built up the body and brain of

the father and mother in a particular set of convolutions, is transmitted to the offspring and continues the same action. And the moment the new individual has an opportunity to respond to these vibrations it carries out the thought and the instinctive action results. Hence the colley pup at once drives sheep, the pointer points all birds, the retriever is forever bringing something to his master's feet. Then, when by thought, word and action the particular duty is taught, the pup grasps it at once. But a bull-dog will never be taught to drive sheep. I once trained a couple of boar-hounds—brothers, one a year older than the other. The mother had been idle, living on a sheep-station, and had learned to leave the sheep alone. It was almost impossible to get the older pup, bred and born there, to take the slightest interest in hunting. But the next year the mother spent in active boar-hunting; and when, at six months old, the younger pup found a scent he rushed off in great excitement. He now took the initiative, and by following his example the older one soon had his latent tendency aroused. Then he became, because of his age, the better dog. But the difference in behaviour of the two was so marked that one might believe them of different breeds. The pre-natal influence had been strong enough to veil the racial tendency in the one case and make it unusually strong in the other. If it was not the habit of the parents transmitted in the blood, and building up the brain to respond to those special ideas, then what was it? It would seem that even minor traits are thus transmitted, and they are all habits; every characteristic is a habit; every racial distinction is but a habit intensified by time and repetition. Time will do anything, patience is the faculty to repeat or wait, and if you have the patience to repeat an act for an indefinite time, you can force any new habit on any individual. And by awakening that latent habit in its progeny, and so in successive generations, you can build up a habit of the body that will become second nature and then first nature, and so a new race is established if you judge by external appearances. So you can establish habits of health, habits of strength, vigor, sickness or deformity. Habits of perseverance, of 'bull-dog-grit,' of the colley's gentleness, of the horse's tractability, and of the tiger's ferocity. The time does not need to be long, it can all be done in one man's lifetime. And if in the whole animal kingdom why not in the human race?

The entrance of the idea of the soul into the question does not alter the basic principles, and that will be discussed later. The parental body is formed, and transmits its tendencies to the offspring, at least in regard to the male, before the soul or character of the progeny can have had a chance to affect its body. Therefore as is the health of the parent stock, so will be the tendency of the next generation. The only difference is that we human beings know what we are doing, know that we are doing actions that tend to build up or break down the stamina of our race, while the animal only repeats what has been done by his ancestor, simply by force of habit. So nature has

allowed certain facts to remain to guard against animal deterioration but man has stepped beyond the pale, and has nothing but his reason to guide him. Such laws as natural selection and survival of the fittest are almost obsolete among mankind. By common consent the strong man and the weak alike are limited to having but one wife. The strongest male no longer becomes the only progenitor of the race. And so the world is being peopled with men and women born decrepit, nerveless, bloodless; horn old, and tired before they are children.

Should we not use our reason, our boasted intelligence, to improve rather than deteriorate, to build up rather than tear down, this temple of flesh in which we are encased, instead of transmitting habits of disease, of dyspepsia, consumption, syphilis, scrofula, liver, kidney and bowel complaints. Why transmit a blood, impure and diluted, filled with the essences of tobacco and alcohol, habituated to anything and everything unwholesome, and absolutely unacquainted with any tendency to fight against or remove disease; and have that blood build up bodies and brains for our children to start the struggle of life in. Why not begin and give the family you are in, as well as the nation and race, a tendency to a habit in the other direction? Just as sure as the parental body is habituated to greed, lust, sensuality, or to low, mercenary, materialistic thought, so will the child's body have the same tendency, and the brain, from infancy—from conception in fact—will be built by these materials into a substance and into convolutions that respond to that kind of thought. It is impossible for a weak vitality and diseased and impure blood, to build up a brain which can respond to a high and strong line of thought, or maintain a continuity of activity. So a worn-out, devitalized, nervous or diseased organism transmits the same to the progeny, and in the endeavour to respond to the requirements of life, handicapped by a poor start, this deteriorates still lower, and the result is insanity. Insanity is the evidence of a diseased body, one unable to manufacture brain-cells fit to respond to the action of the mind. And the intelligence in such a body is like a prisoner in solitary confinement.

How the infinitesimal sperm and the minute egg can contain all the tendencies of the body that is to be, we cannot tell. We know only that it does. And we can predict surely what the general status of the offspring will be, knowing the progenitors; and that is all we need to trouble ourselves with now. The condition of the germ depends on the condition of the parent body, and varies seemingly from hour to hour with the variation in the life of the parent. Thus a strong man, suffering from a temporary weakness or disease or other morbid condition, could transmit that to his child. Even the fatigue of a day's hard work, could be transmitted to the offspring as a tendency to weakness or lack of vim. Of course these tendencies would be too slight to be readily noticed, but our reason shows that they would be there. Anyhow, it is easy to see that by taking thought the race could readily

be improved and given a tendency to form habits of health, of vigor and vim, instead of weakness and nervousness.

From the female comes the material body of the offspring, and from the male comes the spirit, the vitality, the energy, nerve, fire, life, whatever you call it, that carries the being through his life. The man who wastes his energies in excesses, he who wrecks his nervous system by indulging in alcohol and debauchery of every sort, procreates a successor who begins life where his parent leaves off—begins life with a body wasted before he had the use of it, tired before he begins to work, craving stimulants before he ever has a chance to know that stimulation means further decay. Is it just that an individual should be born thus handicapped for life? and not by his own acts, but by those of others; by the ignorance, the thoughtlessness, or worse still, by the selfishness, the well thought out wantonness of his progenitors? Surely each should have the privilege of a healthy body. It can only be just if the individual brings it upon himself. We must see how the new born babe can bring this upon himself; and that brings us to the questions of Re-incarnation and Karma. We will, in our next paper, endeavour to discuss these questions in their relation to heredity and the body and family which we choose for our experience.

A. F. KNUDSEN.

THE COURSE OF EVOLUTION.

TO begin with there is the One Absolute Existence, the Inconceivable. To even call It Existence is a misnomer, because It is beyond everything that "is". It is beyond *Sat*, and therefore not *Sat*. It is the only Reality and therefore not *Asat*. It is the One without a second and beyond all conception. It is not anything perceived, or spoken or conceived, because it is beyond the senses, beyond speech and beyond thought. It is even beyond knowledge. It is no wonder that the sages when asked whether It was such and such, simply replied नेति नेति (*nēti, nēti*, not that, not that), or remained silent. "*Neti*", was the negative reply, silence was, so to say, the positive reply.

The inconceivability of the Secondless One, and every question regarding It being replied with "*nēti*" or silence, led those who wanted to conceive the Inconceivable, and to fathom the Infinite, by their finite intelligence, to speak of It as non-existent. Even they were strictly speaking right, because It has no existence as they understood existence, and the sages do say the same thing when they say "It is beyond *Sat*." But all the same It is the *Existence* but for which nothing can exist. Every existence in the Universe, and the existence of the Universe itself, are by themselves proofs positive of Its existence.

Look where we will, from a lump of dead matter to the highest state of consciousness, two things present themselves—Spirit and Matter—the principle of activity more or less encumbered by grossness. Besides these two, there will have to be considered something which

determines the union of these two, and is itself neither the one nor the other. Take a piece of stone for instance. To all outward appearances it is a mass of dead matter without a trace of activity. A stone, however, is made up of innumerable stone-atoms held together in a certain relation. What holds them together? The very fact that the atoms are held together proves the existence of a force, an energy, in short, activity in one form or the other. In science it is the force of cohesion. For two atoms to be held together by this intervening force a corresponding force must lie in the very heart of each of the atoms themselves. In other words, the intervening force between the two atoms is but an extension of the activity confined in and pervading the substance of each. Thus every atom in a piece of stone has activity in its very constitution.

This is the *chaitanya* (चैतन्य) element, the spirit, and the mass of grossness constitutes matter. Where there is one there is the other. The two are ever inseparable and are, so to say, held together by what may be termed the *Atman* of the atom.

The form of the atom is due to limitation in space. The more limited it becomes, the grosser it grows, and *vice versa*. Take an atom of ice for instance. There is activity, the Spirit element, and there is grossness, the matter-element. When changed to water, it means reduction of grossness. There is less limitation and fuller play of activity. A drop of water is, so to speak, more spiritual and less material than an atom of ice. Thus every reduction of grossness would mean more of spirituality and less of materiality, *i. e.*, fuller play of activity and less limitation in space. In this way, the two constituents—Spirit and Matter—of an atom, if traced backward sufficiently, would merge into absolute motion or activity in absolute Space, co-existent and unified, so to say, by the connecting link, the *Atman*, the Divine Ray. This trinity forms the essence of being,—*Sat*.

Absolute Space and Absolute Motion, to which everything in being is thus traceable, have no independent existence by themselves. The idea of motion is inseparable from the conception of space, and *vice versa*. Motion by itself implies an antecedent state of rest. Thus both of them in their absoluteness, merge into what must be beyond—the inconceivable, the Supreme One. Motion and Space or, as they are often termed, Spirit and Matter are but the double aspect of the One. They are the *double aspect* and not two aspects, because they are inseparable one from the other, neither is first, neither second. They are two in one and unified by the One underlying them both. This underlying One is the *Atman* the only reality. The double aspect independent of this One is nowhere. It is the *Mâyâ*, the indescribable, the infinite abstraction from the plane of consciousness, the undifferentiated so far, but subject to differentiation and manifestation, and the basis of everything in being, but carrying, so to speak, in its bosom the *Atman*, the Reality within.

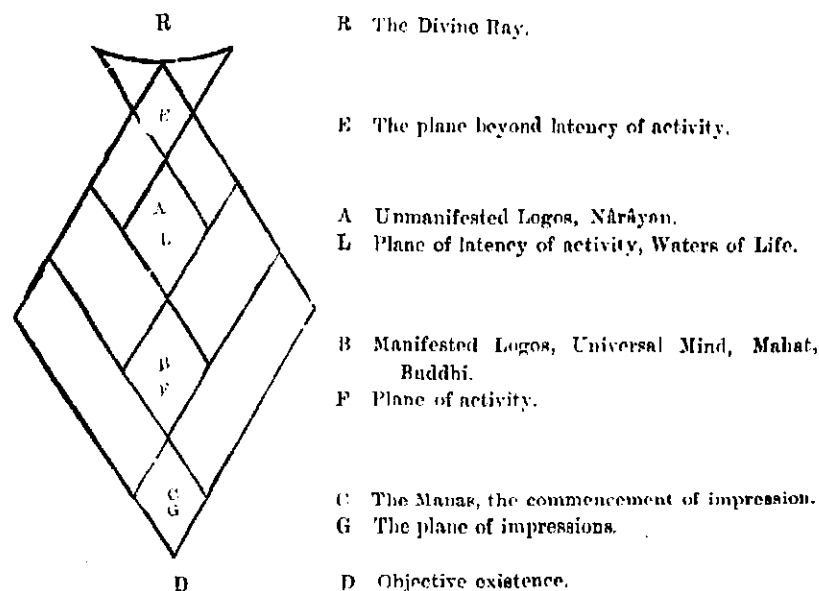
Take electricity by way of illustration. Everyone admits its exist-

ence, though none sees it is such. What is seen or felt is electricity in its positive or negative aspect, but never the electricity which is beyond these aspects. The positive aspect alone is not electricity, nor is the negative one. The differentiation into these positive and negative aspects implies an antecedent state when the differentiation had not taken place, and this state can be called neither positive nor negative, but merely positive-negative, *i.e.*, the state not of two aspects but of double aspect. In a piece of magnet the upper half is positive, the lower half negative. Dividing it in the middle, the upper positive will be positive in its now upper half and negative in its lower half, thus showing that the positive was really positive-negative still undifferentiated. Similarly the original negative half will, by division, be differentiated into positive and negative aspects, thus showing that it too is positive-negative. The same thing will continue to happen with every fresh subdivision.

The reality is the electricity beyond this double aspect. Conceive electricity, speak of electricity, and the idea of its double aspect comes with it. The double aspect is of the electricity and not electricity itself. The electricity independent of its double aspect would correspond to the Absolute, the One Reality. The electricity with the double aspect not yet differentiated and come to manifestation, is the *A'tman*, the double aspect forming the indescribable *Mâyâ*, Spirit-Matter, two in one, held together by the Reality within.

The double aspect corresponds to pre-cosmic Ideation (absolute motion, spirit) and pre-cosmic substance (space, matter), two in one,—positive-negative, Father-mother, male-female, united but divided. Spirit is active, matter (or rather the source of all matter as such, on the plane of

FIG. 1.



manifestation) is passive. They are, as said before, two in one, powerless by themselves, but with mighty potentiality within. The germ is there, the reality underlying the double aspect. The dynamic energy of pre-cosmic Ideation, the fructifying germ, the Divine Ray, R (Fig. 1) impregnates the pre-cosmic Substance, the receptacle of the germ. The linking together of the two by germinating Ray, so to speak, the Trinity in Unity, is the potential manifestation—the commencement of latency of activity—the Unmanifested Logos, A, (Fig. 1) the Heavenly Man, the Son of the Father, thrown in the lap of *Mâyâ*, the *Mâyâ vishishtha Brahma*. Here begins the potentiality of the Universe to be. This Unmanifested Logos at the commencement of latency of activity, L, (Fig. 1) may be called the *A'tma* of the Universe, the Universal Soul, the Over-soul, as it is sometimes called. It is the upper triad of the plane of potentiality and latency of activity. Looking from the standpoint of the One absolute, this Unmanifested Logos is a state of manifestation and impression. It is the Universal Soul still in a state of potentiality and latency, the immortal *A'tma-Buddhi-Manas* of the plane of individuality. What the Divine Ray was to the plane beyond latency of activity, the Universal Soul, the Unmanifested Logos is to the plane of latency of activity.

Farther differentiation goes on on the plane of latency of activity. The differentiation however, is in a state of potentiality. The positive and negative aspects corresponding to the pre-cosmic Ideation and Substance of the plane above, are often described in the *Purānas*, as Nārāyan floating on the Waters of Life. The fructifying ray, Divine Thought or Intelligence, emanating from the Universal Soul, through the Cosmic Ideation, the positive aspect on the plane of potentiality and latency of actions impregnates, so to say, the potential cosmic substance, the virgin mother, and gives birth to the Manifested Logos (Fig. 1) B, the active creator of the Universe, the Universal Mind. It is the commencement of activity, the highest point of the plane of *Buddhi*. It is the *Mahat* of the *Sāṅkhya* Philosophy. It is the universal "I" self of the macrocosm, the individual self of the microcosm, the *A'tman* on the plane of manifestation, established at the highest point of the plane of activity, with *Buddhi* concentrated to a point beyond all actual manifestation of differentiation. It is the highest state of consciousness, the essence of manifested Wisdom, within the reach of an individual self on the plane of manifestation. The *Mahat* of the Universe would thus correspond to the "I" of the individual self.

Confusion often arises by similar names being used in connection with evolution on different planes of manifestation. To avoid this, some explanation as to the sense in which they are used becomes necessary. To take the most important—*A'tma*, *Buddhi*, and *Manas*, or *Mind*. *A'tman* is the reality underlying the individuality, the ultimate essence, the real self. When freed from what it underlies, it is one with the One Absolute, the Inconceivable. As an underlying reality it is often termed *A'tma*. Sometimes it is used in the sense of the ultimate

essence of a particular plane of manifestation. For instance, the Unmanifested Logos A, (Fig. 1) is styled the Universal Soul (*A'tma*), because it forms the ultimate essence of the Universe. It is the reality underlying the Universe as such, and viewed from the plane of objective existence. From the standpoint of the One Absolute, it is the grossest manifestation while still the Universe is not evolved. It is the objective existence as the first Trinity in Unity; and the Divine Ray as the reality underlying the Trinity would be the *A'tma* of this relatively manifested Trinity, itself the Soul (*A'tma*) of the entire Universe. The Reality when not underlying, i.e., when considered independently of what it underlies, though often spoken of as self, is properly speaking neither self nor non-self, because It is the unnamable, Inconceivable One.

Buddhi is generally used in the sense of activity, before its manifestation as an impression. Buddhi at its very commencement, i.e., its highest point of concentration, would be, so far as the plane of activity is concerned, the *A'tma* of impression, which is the grossest and manifestation stage of the plane of activity. Now activity, when manifested, implies an antecedent state of non-manifestation and potentiality, described before as the plane of latency of activity. It is a stage of existence though in a state of potentiality, and thus implies a state beyond. Thus actual activity is manifestation and the grossest stage of the plane of latency of activity, the utmost limit of which the highest point would be the *Atma* of the highest point of activity. What impression (C, Fig. 1), the lowest point of the plane of activity, is to activity in its very commencement, the latter is to the highest point of the plane of latency of activity, the Unmanifested Logos, which in its turn bears the same relation to the utmost limit of the plane beyond, where rests the Divine Ray—the *A'tma* proper, which is only so called in view of the double aspect of the One Inconceivable.

The *Manas* is the commencement of impression and manifestation in its subtlest form, which in its various grades of grossness gives rise to the plane of objective existence.

Now taking the plane beyond latency of activity, (See Fig. 1), between the Inconceivable and the Unmanifested Logos (A, Fig. 1), or the Universal Soul as it is called, there are four states as follows:

1. Universal Soul, the impression in manifestation and therefore corresponding to *manas*.
2. The double aspect Spirit-matter (Precosmic Ideation and Substance two in one), the highest point of activity or Buddhi.
3. The Divine Ray with Pre-cosmic Ideation and Substance, as the state of potentiality corresponding to latency of activity.
4. The Divine Ray at the highest point on the plane beyond latency of activity, and one with the Inconceivable beyond.

The same four states obtain between the Universal Soul, the Unmanifested Logos (A) and the Universal Mind, the manifested Logos (B, Fig. 1). The propriety of the Unmanifested Logos at the top and

thus corresponding to the Divine Ray on the plane above, being styled the Universal Soul, and the manifested Logos, as representing the im-

pression and manifestation stage of this plane of latency of activity being styled the Universal mind is clear enough in view of the explanation given above.

Viewing together the whole plane between the Divine Ray at the top and the manifested Logos at the bottom, the four stages would be as follow:—

1. The Manifested Logos, as the commencement of impressions, and therefore the *Manas* or mind.

2. The Unmanifested Logos, as the highest point of activity, corresponding to *Buddhi*.

3. The double aspect, as the plane of latency of activity.

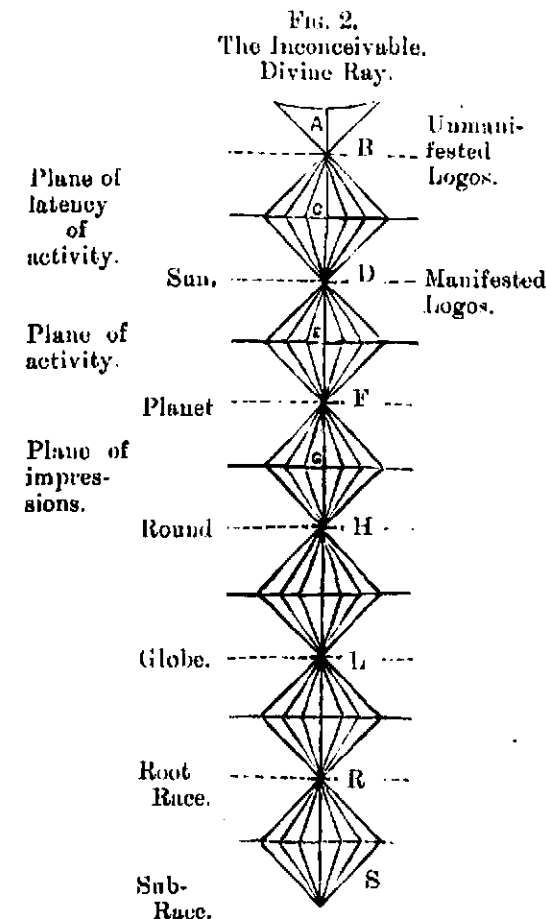
4. The Divine Ray as the highest point beyond latency of activity.

and one with the Inconceivable beyond The Divine Ray is the *A'tman*.

Every plane has thus its highest point, the reality underlying the double-aspect; and the lowest point, the first manifestation in relation to that plane. Between these two points is the plane of differentiation which thus precedes every manifestation as such.

The Universal Mind (B, Fig. 1) is the first manifestation of activity as such, which undergoes differentiation and gives rise to the various planes of the objective Universe. It is the first objective existence, the subtlest and is, relatively, subjective to the entire Universe.

The Universal Mind or Manifested Logos is the point of concentration of every objective existence in the Universe. It represents the central Sun of every planetary System (D, Fig. 2); the active Creator or *Prajapati*, as it is called. The rays of differentiation starting from the



Universal Mind, the Sun, are the planetary Intelligences or spirits. The development and differentiation proceeds on the Septenary Scale. There is one Ray or Intelligence concerned with each Planet. Each individual planet has its Ray manifesting on it. This Ray emanating from the highest point, the Sun, passes through the four states of consciousness belonging to the four planes of grossness, before it reaches its grossest state of manifestation on the planet. The planet develops in seven Rounds and each Round has its own Intelligence derived from the planet it is related to. These Round-intelligences are the rays of the one planetary Intelligence, as the latter is one of the seven rays emanating from the Sun above. The development in each Round is carried on on seven Globes, each having its own Intelligence. These seven Intelligences of the seven Globes are the seven rays emanating from the Intelligence of the Round of which they are the Globes. The development on each Globe proceeds in seven Root Races, each of which has its own Intelligence emanating from the Intelligence of its own Globe. Each Root Race has seven sub-races each having its Intelligence emanating from its Root Race. The development and differentiation thus proceeding on a Septenary scale reaches the individuality, man, with its seven principles on seven planes, each having its own Intelligence or state of consciousness.

The development or differentiation, while being Septenary can at the same time be viewed as proceeding four-fold or ten-fold on four and ten planes, respectively, instead of seven (Fig. 2) as will be explained later on. In the diagram (Fig. 2) are shown the various planes, the sun D, the Planet F, the Round H, the Globe L, the Root Race R, and the Sub-race, S, with the seven rays emanating from each.

The human being—man—is the Universe in miniature, with the same septenary development on the seven planes from the subtlest to the grossest. The Universal Mind, or the sun of the Universe, corresponds to Buddhi concentrated to a point in man. It is the very commencement of actual activity answering to the Manifested Logos of the Universe. This concentrated Buddhi has the A'tma underlying it, the reality underlying the individual self. The Manifested Logos of the Universe thus corresponds to the first manifestation of the individual self. It is objective relatively to the three planes above it and subjective to the three planes below. The plane of manifestation corresponds to the commencement of impression in its subtlest form, and the grossest form of this impression is the objective or physical existence. Thus the commencement of impression is the central position midway between the objective existence representing the grossest stage of manifestation and the first commencement of actual activity with the reality underlying it. This commencement of impression corresponds to the Mind, the Manas. It is here that anything like form first makes its appearance, and gets grosser and grosser till it reaches the state of objective existence. Thus every individuality on the plane of objective existence has its seven planes, the *Manas* occupying the centre. The three planes

above the manas are without form (*Arûpa*); the manas and the three lower planes are with form (*Rûpa*). Taking each plane by itself, it presents the corresponding seven stages of development, having a central plane forming the Manas, and having the upper three planes without form and the lower four with form.

CHAGANLAL G. KAJI.

(To be concluded.)

ASOKA CHANDRAGUPTA.

THE readers of the *Theosophist* will, I doubt not, be glad to know that I have found the Greek Sandracottus in Asoka II. In all Indian histories, the European scholars have identified him as Chandragupta, the founder of the Maurya dynasty. But that assumption reduces the Buddhistic chronology of Burmah, Ceylon and other countries by about 66 years.

According to the Buddhistic chronology, Chandragupta ascended the throne of Pataliputra in 162 Anno Buddhæ, that is to say, 162 years after the Parinirvana of the Buddha. Calculating from 543 B. C., the initial era of A. B., this event occurred in 382 B. C.; while the date of the Greek Sandracottus was about 320 B. C., a difference of about 62 years, which difference Prof. Max-Müller and General Cunningham and their followers tried to remove by assuming that the Nirvâna took place in 477 B. C., an arbitrary proceeding, which has offended all orthodox Buddhists.

In writing my final Report on my late excavations on the site of ancient Pataliputra, I have been dabbling a little in historical investigations in an original line; for which purpose I have gathered all data from Brahmanical, Buddhistic, and Jaina sources, and collated them together in a comparative statement. I was surprised to find, that the Jaina and the Buddhistic, as also the Brahmanical data—viz., the numbers of years given by them, generally coincide or rather differ by but a few years. And accordingly I came to the conclusion, that the founder of the Maurya dynasty of Magadha cannot be the Greek Sandracottus.

Then I consulted the celebrated *Replies* to an English F. T. S. *Five Years of Theosophy*, and found that from the Tibetan source, Asoka, the grandson of the first Chandragupta, had this title; and since he began to reign in 325 B. C., according to the Buddhistic chronology, and the Greek Sandracottus in about 320 B. C., I found no difficulty in their identification, the difference of a few years being of no account in the unsatisfactory state of the chronology of the time.

My next step was to search all paleographic records, so far as available at present; and yesterday, while studying the Girnar inscription of Mahâkshatrapa Rudradâmâ, Prof. Wilson's translation, it struck me as extremely probable that Mahârâjâh Chandragupta Maurya and Asoka Maurya refer to but one king of Magadha.

The following comparative Table of the Magadha dynasties will show at a glance the different dates, that tally with one another. The

initial year of A. B. (Anno Buddham) is 543 B. C.; and of A. V. (Anno Virajaina) 527 B. C. The Brahmanical *Purānas* give 100 years as the duration of the Nanda dynasty, which figure we get by deducting 62 from 162 A. B. of the Buddhistic chronology;—and from Jaina data, the number of years is 95, being very close to the amount from the two other sources. This remarkable coincidence proves that the different systems of Indian chronology are not altogether unreliable.

Fraternally yours,

P. C. MUKHERJI,

Archæologist.

	Name of Magadha King.	Buddhistic Dates.		Jaina Dates.		REMARKS.
		A. B.	B. C.	A. V.	B. C.	
Nandas = 100 years.	Sisunāga—Nandivardhan ...	63 (or 73 P)	480 (or 470)	60	467	
	Kālāsoka—Mahāpadma ...	81	463			
	9 Nandas ...	109 (or 119)	434			
	9 False Nandas,—Ugrasena and his eight brothers ...	142	401			
Munyas = 137 years.	Chandragupta I ...	163	380	155	372	
	Vindusāra ...	187	356			
	Asoka, or Chandragupta II... ..	218	325			Sandracottus = about 320 B.C.
	Samprati and 6 Descendants.			235	292	

FRAGMENTARY THOUGHTS.

No. I.

WHAT would India be without her *sannyāsins* and *Siddhas*? The Hindu who is Aryan enough to trust all things high, dearly loves to seek the company of these roving ascetics. The word quickly passes round whenever one of these *Aniketās* (those who are without a house) arrives in a town or a village. When the heat of the day wears off, visitors begin to file in. The general *entré* in the presence of the *Swāmi* presents a curious feature or two. The initial act of salutations divides the incoming group into three broad classes. There is your B.A., and his neck is too stiff for anything more unbending than a slight inclination of the head. Then there is the man who keeps the golden mean: he bends his body in a curve and joins his palms, standing. In striking contrast to these two, our orthodox friend prostrates himself at full length and touches the feet of the holy man. And then they all sit round, cross-legged, boldly contradicting Dr. Johnson's *dictum*—"A tailor sits cross-legged; yet that is no luxury." No one speaks for a while and that is not thought ill-bred. The silence is generally broken

by the holy man for whose *darśana* all have come. He is generally a man with a genial temper. Very few of his kind are knights of a rueful countenance. The ice once broken, the flow of conversation, mostly in questions and answers, moves on smoothly and briskly. No matter who the men before him may be; the *Swāmi* or the *Siddhu* assumes and throughout maintains a tone of calm superiority over the whole circle. The circle is necessarily select. They don't meet there to discuss *buzār gāp*. And there they sit, like the angels in Milton, "in thoughts more elevate, and reason high of Providence, foreknowledge will and Fate." Time flies and a few elders are alive to the rapidly moving strides of the old scythe-man. The *Swāmi* has been troubled too long, and after many significant coughs and nods the enthusiasts are brought down from on high. A hurried consultation follows and one of the visitors steps forward and humbly solicits the honor of the *Swāmi's* 'accepting alms' (dining) at his house to-morrow. "*Achha Jesi tūmeri marji*"—"All right, just as you please." And then they all move off. Those that come really desirous to learn do go away gainers.

I cannot say that the *Siddhu* whom I met the other day impressed me very favourably. He is a queer fellow at best. A massive face and forehead, a dark skin, a Roman nose, shaggy locks, dark, piercing eyes with just a tinge of red in them, made up an impressive figure. Add to this that he is credited with being a necromancer and I am sure you would not care to find yourself face to face with him in a dark lane. I really believe that he can put you in a flutter if he has the mind to. I put a question to him about the restraining of *Manas*, how to hold in hand its twists, its turns and gambols. The answer given was significant and if applied would answer all ends, I believe. 'The mind plays' it was said. 'Let it play,' he said in reply, 'observe its play and in time it will come back of its own accord.' This, I think is better far, as also far easier than any forcible restraint which is found so difficult of accomplishment by the student who has but just begun, and on whom has just dawned the fact of the magnitude of the task before him and his (at least seeming) utter inability to cope with it. Analysis of thoughts, pausing on thoughts, is far better than restraint pure and simple which does not come at call. Of course this analysis has its grades. All have not the power, though they may have the will, to dissect all aspects of consciousness in the manner of Mill. But the least we can do, which everybody can do, is to be conscious now and then of the current moods of *Manas*, of the direction to which it points, compass-like, and while doing so to preserve the feeling of 'I'-ness. In doing this we do not identify ourselves with our thoughts, as we make here a distinction between 'I' and thoughts. Such a practice would be very helpful in the case of thoughts that are bad. It is one thing to entertain an evil thought, to dwell upon it, to gloat upon it. It is quite another to lose yourself in it. The first efforts, then, should be directed towards feeling the pulse of our thoughts, of detach-

ing them from the 'I.' If we persevere, the conviction will grow on us that as there are two factors in the case, the 'I' and the thoughts, and one must necessarily go under if peace is to be had, and as we essentially love peace and move about in the world to get it, we will one of these days make a supreme effort and install the 'I' above thoughts. The strength required for such an effort is inherent in us. Do you but recognise the necessity and the force will come out of you. As to the analysis above referred to, if our thoughts tend to sensuality as they often do, let us take a clue from the prince-poet *Bhartrihari* who has said roughly, but truly :

स्तनोमांसग्रन्थी कनककलशवित्युपमिता
मुखं श्लेष्मागारं तद्वापि च शशकेन तुलितं ॥
स्वप्नमुत्र क्लिन्नं करिवरस्मधिजघनं ॥
मुहुर्निद्रारूपं कविजनविशेषैर्गुरुकृतं ॥

"The breasts are but lumps of flesh, and these have been compared to rounded golden pots. The mouth is but the abode of saliva and it has been compared to the moon. Thus these poets of yours have magnified and be-praised beyond all proportion this all-censurable form."

Now, thoughts that come from outside come to us with promptings, mostly evil, ourselves being mostly evil-minded. How to deal with these promptings? When the thought comes and you are able to pounce upon it, when you know that such and such a thought is within your brain, just put to it the question, "What then?" This was graphically put by *Sâdhu H*—whom I once happened to meet [a man worth seeing]. A very pleasing face, delicately and tenderly chiseled—a small curly beard that added to the effect—the very picture of humility. Grace was in his limbs and love in his eyes. Speech so gentle and soothing. Mind must have been pure. Could do all the common feats of Hatha Yoga. Quite a young man. Only son of rich parents and had renounced *samsâra*, seeing its hollowness. This *Sâdhu* said, "When thoughts come treat them as friends." He supplied the illustration: "Suppose you are sitting still or are at work. A friend comes in and says 'Get up friend, come on with me.' Even if he be your dearest friend you will not hear and obey, but will put to him the question—'Where do you take me; when shall we be back?' If your work in hand is important you will say 'Can we not go any other time?' Even thus are you to act towards thoughts, especially towards those that come to you with promptings. The caution, the spirit of enquiry that we observe with regard to the minor details of every day life should be extended by you to these promptings. When these promptings want to lead you on to sense enjoyments, you will say—'Yes, ready. But where are you taking me to? When shall we be back? Won't I suffer, or my work?' This inquiry throws a light upon the prompting demon, and demons we know vanish in the glare of light. If we conduct ourselves thus, our fall, when we do fall, is a bit broken. We know that

we have fallen and that is a great point gained. Be it then our first care not to leave any dark nook uninvestigated in which a possible demon may be lurking. Let us provide ourselves with the search-light of incessant questioning. Thus far, then, we have got two ideas. We are always to wedge in the 'I' in all our thoughts. We are also to pierce our thoughts with innumerable shafts of interrogatories. Thus is reason developed. With the coming in of purity it gets changed to intuition, a blessed gain.

H. S. SEVAKA.

(To be continued).

Theosophy in all Lands.

EUROPE.

LONDON, 26th November, 1897.

Great interest has been excited by Mrs. Besant's course of four Sunday evening lectures at Queen's Hall which dealt successively with the Problems of Ethics, of Sociology, of Science, and of Religion. Each lecture was a most finished production and it is difficult to say which excited the greatest interest and attention. Perhaps that on the Problems of Sociology was the most loudly applauded, but the last address was evidently most deeply impressive to the crowded audience, and must do much to place the Theosophical teachings in their real light before the more thoughtful of people. The Hall was so crowded that a large number of persons were unable to obtain admission on each occasion, and it is proposed to have a second short series of lectures during next month, for undoubtedly the interest is wide-spread. Many people have availed themselves of the opportunity afforded by the "At Homes" at Headquarters to prosecute further enquiries about the teaching.

Mrs. Besant has lectured twice this month to the Blavatsky Lodge, and owing to the new regulation whereby *members only* are admitted to the hall when she lectures, it was possible for all those who came to find seats and also for Mrs. Besant to treat her subject in a more advanced manner than is possible when the audience is partly composed of visitors to whom Theosophical teachings are new and strange. On the 4th instant, she spoke on "The Search for the Self," showing firstly how the recognition that all evolution is a process of seeking the Self is helpful and necessary to a true understanding of the mysteries of existence. As we rise above ignorance we rise above sorrow and evil. The Self is in the heart of all, and the Self is *one*, and it is as this unity is recognised that ignorance disappears. The Self—meaning the Logos who is the life and founder of all, Himself the product of a past evolution—is that God within, union with whom is the goal of our evolution and of whom St. Paul wrote that we should be "one with the Father as He also is One." We must conceive of the evolutionary process as of a torrent, of which each drop might be regarded as a separated life, and yet one with the whole; and of each separated germinal life as having in it the potentiality of the Logos. The impulse of the self to seek the Self which manifests itself down here in such strange and manifold ways, exists because it is the Self—the *One* which seeks re-union with Itself. The clash and vibration of the separated lives arise as the result of the One Great Force working in matter. The Self

seeking the Self clasps only the form in which it is veiled, working upward from the grossest manifestations in the feelings of a savage, to where is found the perfection of love and knowledge in the flower of any given evolution. By slow but sure degrees we learn to distinguish the perishable from the eternal, and to fix our desire on the reality within, as that which seemed desirable perishes in our grasp. When we have once gained an experience it need not be repeated; misery comes in where there is unnecessary repetition, and evolution is clogged. It comes when that which was needful and right at one stage is retained to a later time when it becomes the cause of evil or delay. In conclusion, Mrs. Besant pointed out that there were three methods of progression of which note should be taken. The first was by allowing the teaching of the more experienced to influence us; the second came by self-struggle—the mastery of conscience; the third, by bitter suffering, which in the long run would inevitably overtake and teach the soul which refused to learn in any other way.

On the 11th instant, Mr. Mead lectured on "A recently discovered Legend of Christ." This refers to a fragment of the Acts of John—the "Docetic view of our Lord's person"—found in Vol. V. of the *Apocrypha Anecdota II.*, edited by M. R. James, Litt. D., and published by the Cambridge University Press. It is written in the form of a monologue and concerns the occult life of Jesus. The details relate to the return of the Christ in an "illusionary" body after death, to teach his disciples. Mr. Mead gave an interesting account of this valuable addition to the traditions of the early church, and showed that much of it must be absolutely unintelligible without the light which occultism could throw upon it; for it is possible, in the light of the knowledge given by Theosophy, to find under much extraneous matter, a reference to initiation into the mysteries which is unmistakable. The fragment, he said, was also of much interest as bearing upon the gnostic heresy—so-called—of Docetism.

On the 18th, the Lodge again enjoyed the pleasure of hearing Mrs. Besant deal with a difficult, but most interesting subject under the title of the "Functions of the Gods." Mrs. Besant's own summary was a master-piece of compression, but it is impossible in a few sentences to do more than say that the lecture dealt with the work of the great Cosmic Beings who have been so variously described in the *Secret Doctrine* as the Builders, Maharajahs, Dhyan-Chohans, Devas, Planetary Spirits, Archangels, and the like, down to the elementals and nature-spirits who in various departments of nature play such an important part in the evolution of man and this Planet. The Gods of the Elements, and their connection with man in his physical and astral bodies and with the processes of nature, were treated at some length; and the possibilities of individuals passing into what is called the Deva evolution, and the control of natural forces by those human beings who can function on the Devachanic plane, were referred to in the course of what was felt to be a wonderfully suggestive and instructive address.

E. A. I.

NEW ZEALAND SECTION.

15th November, 1897.

The New Zealand Section has entered on a new phase of its existence with the departure of Miss Edger, and the election of Mr. C. W. Sanders as General Secretary; and it is very fitting that our sense of gratitude, and our

thanks to Miss Edger should find expression along with the announcement of the change in our conditions. The Section owes her a great debt of gratitude for her untiring and unselfish work on its behalf, which will never be forgotten; and at the same time she has gained the good will and the affection of the members individually, and their good wishes and earnest thoughts for the lasting success of her work will be with her wherever she may go.

Auckland Branch held its annual meeting in November 2nd, and reports a fairly successful year. Mr. S. Stuart was elected President in the place of Mr. C. W. Sanders, and Mr. W. H. Draffin (Sarsfield St., Ponsonby, Auckland), was re-elected Secretary.

At Woodville Branch Mr. W. Nicholson has been elected President, and Mrs. Gilbert (Woodlands, Napier Road), Secretary. The Branch has lately become more active, interest has been aroused, and it is now on a much firmer footing. Fortnightly meetings will be held for study and for the reading and discussion of papers.

Public interest generally is increasing, and both Dunedin and Christchurch Branches have moved into more commodious and conveniently situated rooms, and feel that a time of greater activity and usefulness is before them.

The Second Annual Convention of this Section will be held in Auckland on January 3rd and 4th, 1898.

Reviews.

DEALINGS WITH THE DEAD.

NARRATIVES FROM "LA LÉGENDE DE LA MORT EN BASSE BRETAGNE."

Translated by MRS. A. E. WHITEHEAD: Preface by ARTHUR LILLIE.

[London, Geo. Redway; price 3s. 6d.]

M. A. Le Braz, the French author of this work, gleaned at first hand the substance of the stories which are here told, from the common people of Brittany—peasants, servants, sailors and tradesmen,—to whom the incidents appear as much matters of fact as do any of the usual occurrences of their daily lives. The preface of the French work has the following paragraph: "There is in Brittany no wall of separation between the real world and the land of marvels. The distinction between the natural and the supernatural does not exist in the mind of the Bretons, that is, not in the same sense that it does with us. Living and dead have a common title to be inhabitants of this world."

The work abounds in narratives of signs and warnings, of visions of phantom forms, of personal intercourse between departed souls and those still encased in flesh, and of messages delivered by the former to the latter. The book is in the usual well-finished style of the volumes of its publisher.

E.

A FEW HELPFUL THOUGHTS

CHOSEN BY A CHRISTIAN, FROM THE WRITINGS OF ANNIE BESANT.

[Theosophical Publishing Society, London; price 6d.]

This is a neat booklet of thirty-eight pages filled with choice gleanings from the various publications of Mrs. Besant for the use of those who have

not time to read her many works yet desire to get some idea of the nature of their contents. To such we can heartily recommend this little compilation.

E.

THE BUDDHIST CATECHISM.

THIRTY-THIRD EDITION.

Revised and Enlarged.*

The appearance of the thirty-third edition of our President-Founder's Buddhist Catechism (London, T. P. S. 1897) should be quite sufficient to convince even the most carping critic that it has supplied a "long-felt want," while the additional fact of its translation into no less than twenty languages should further persuade him that that want amounted to almost the dimensions of an aching void. The little work is indorsed by the highest Buddhist ecclesiastical authority in Ceylon, Mahā Thero Hikkaduwa Sumangala, who not only guarantees its agreement with the Canon of the so-called Southern Buddhist Church, but recommends it warmly to all teachers in Buddhist Schools. In fact the Sinhalese translation of the Catechism forms the basis of the religious instruction, not only of the children in the hundred schools established in the island under the auspices of the Theosophical Society, but also of the populace of Ceylon.

Following out his original plan, Colonel Olcott has added more questions and answers to the text. Though the nature of some of these additions, in striving to bring Buddhist ideas into line with modern scientific research, is foreign to the idea of a purely doctrinal catechism, which alone is familiar to religious circles in Europe, it will no doubt be of great utility in directing the minds of the young into a healthy channel of thought.

An appendix contains an account of the efforts made by our President-Founder to bring about a reconciliation of the numerous Buddhist sects, and also his draft of the fundamental bases of belief, to which already the representatives of the Buddhists of Japan, Burmah and Ceylon, and the Maghs of Chittagong have agreed.

Colonel Olcott makes no pretensions of being an Orientalist, but he has done more for living Buddhism than the best of scholars.

PRACTICAL METAPHYSICS.†

We have before us a well bound and handsome volume and cannot but say that the spirit of the book is finer than its form. The author shows a broad-minded and enlightened grasp of the question of life, and with her general exposition of the relation of man's spirit to Matter on the one hand and to the God-spirit on the other we are in entire accord. Her ideas on Cause, Being, Reality, in chap. I., will help many to a more philosophic view of life, and in the chapters on health and healing there is much of deep truth. In chap. VII., "Thought builds the body," the author expresses a truth the full depth of which she hardly seems to grasp though she does it justice from the point of view of healing. Her emphasis of "Right Thought" is excellent but the equal power of 'wrong' thought in the opposite direction should not be lost sight of. That physicians study disease to the neglect

* From the Vāhan, of November 1st.

† Practical Metaphysics, for Healing and Self-culture. F. M. Harley, Pub. Co., Chicago.

and exclusion of health is true, and the fact is just being realized. A book like this, teaching individual prevention, is worth more to a suffering humanity than all the knowledge of the year's crop of medical-school graduates.

The strong devotional tone of the book and its simple language recommend it to the needs of the busy soul rather than to the student who may delve deeper into the subject. We can recommend it to every one interested in the foremost thought of the day, in health and healing of body and soul.

A. F. KNUDSEN.

HOE AND CO.'S No. 3, COLONIAL DIARY.*

This is a neat diary, octavo size, giving a page for each day of 1897, and also containing a vast amount of useful information.

MAGAZINES.

The Theosophical Review—among other things in "The Watch-Tower"—gives emphasis to the fact that *the Christ* should not be regarded merely as that personality who has been known by the name of Jesus; but is rather "that aspect of the trinity that is reflected as the Buddhi in man—the Second Logos." Hence Jesus was not the only Christ, but every true Initiate, Brāhmaṇa or Arhat, has been or may become a Christ. "The Forgiveness of Sins" is admirably handled by Mrs. Besant. "The Wisdom-Myth of the Gnostics," by G. R. S. Mead, is continued, and important extracts from the writings of Hippolytus which bear upon this subject are cited. "Theosophy and the Problems of Life," by A. P. Sinnett, is a deeply philosophical article which helps to straighten out some of the more crooked and knotty points in socialism and governmental science. "The Two Brothers" is a refreshing tale, skilfully narrated, illustrating the consolation which "invisible helpers" are sometimes able to bring to the sorrowing. J. C. Chattopādhyāya contributes a most excellent and useful paper entitled, "Where Brāhmaṇa and Buddhist Meet," which clearly sets forth the sublime teachings of the Buddha, and shows that these teachings are in no wise antagonistic to the religious philosophy of the Hindus. "The Longing for Liberation" is carefully discussed in its various aspects, by Bertram Keightley. "Mysticism and Catholicism" is written by "A Catholic" who holds very broad and enlightened views concerning "salvation" and "damnation" and accepts reincarnation as a fact. Herbert Burrows writes on the "Brotherhood of Humanity" in a way that should remind us very forcibly of our individual duties to each other, especially to those less favored than ourselves. The continued article on "The Christian Creed," by C. W. Leadbeater, traces the gradual changes which have crept in from time to time and materialised the more spiritual views of the earlier Church Fathers. W. C. Ward's treatise on "Intelligible Beauty" is also continued, "Incidents in the Life of St. Germain" comprises extracts from a rare French work belonging to the library of Madame Fādeef (aunt of H. P. Blavatsky) and kindly loaned to the translator—Mrs. Isabel Cooper-Oakley. A brief summary of Theosophical activities throughout the world, and book and magazine reviews follow.

In *Theosophy in Australasia* for November, H. A. W. has an article on "The Law of Causation" as related to Karma, which is followed by the open-

* "Premier" Press, 5, Stricker's Street, Madras; price one rupee.

ing portion of a treatise on "The Rationale of Death," by Memphis. Some very good answers to questions are given. Considerable space is devoted to Activities, and it is refreshing to notice how theosophic are the views of members in the Australasian and New Zealand Sections and what a friendly feeling has been created by the visit of the President-Founder, thus linking the antipodes with the Head-quarters of the T. S. Miss Edger, the retiring New Zealand General Secretary, has awakened the warmest sympathy of the Theosophists in both Sections.

The Vahan, in addition to literary notes, and reports of Activities, gives as usual a number of very interesting answers to questions, and the suggestion of one of its correspondents about preserving the answers by pasting them in a book kept for the purpose and suitably indexed is a very practical one.

Theosophy (formerly *The Path*) has made still another change, and appears in its latest garb as *Universal Brotherhood*. The "Secret of Power," by Dr. J. D. Buck is an excellent contribution.

Intelligence has a finely executed frontispiece of Edwin D. Simpson, M. D., who presents his "Scientific Reasons for Mental Healing." We also notice in its attractive table of contents, articles on "The Dogma of Faith," "The Psychology of Sleep," "Ideality in Culture," "The Blindness of Sight," "Philosophy of the Divine Man," "Inductive Astrology," and "The Basis of Immortality," together with several poems and other matter.

Journal of the Buddhist Text and Anthropological Society, Vol. V., Part II., contains the report of a meeting of the Society held at Darjeeling, June 5th, 1897; "Description of a Tibetan Funeral;" "A Note on the Antiquity of Tumluk;" a Sanskrit article, *Virādhukāvādāna* (with 156 verses), by K. Kshemendra (the 11th chapter in the work called *Bodhi Satvāvadānakalpalatā*); and a portion of the life of Chaitanya.

Le Lotus Bleu.—Little by little, through the medium of their high-class periodical, Commandant Courmes and Dr. M. Pascal are putting the gems of our theosophical literature within the reach of the French public. The Editors manage to keep up the interest of their readers by their original contributions and their judicious selections of English works for translation. Dr. Pascal's expositions of the teachings leave nothing to be desired, whether in his strictly accurate statements of their points or their luminous interpretations. The same may be said of all that Commandant Courmes writes. One can hardly imagine what the movement in France would deteriorate to, if these two unselfish, scholarly workers should drop out of it. But that, we fancy, will only be when they drop out of their present incarnations. The October and November issues are fully up to the mark.

Progress, is issued monthly by the Chicago University Association—an extension of the "World's Congress,"—which gives yearly courses of instruction in History, Literature and Science which can be pursued at home, very cheaply. A special course in Universal Religion has lately been outlined and among the names of Instructors we notice that of Col. H. S. Olcott, to whom was assigned the subject of Theosophy. He was asked to take up this work, just previous to his departure for Australia, but owing to press of other business in the interest of the Society of which he is the President, was obliged to decline. Among the portraits of members of the faculty we notice an excellent one of the President of the Theosophical Society.

The Theosophic Gleaner—December—gives some excellent extracts from *Borderland*, with comments by A. R., "Theosophy in the last century," by S. R., and a variety of selected matter.

Rays of Light has always something interesting from W. H.

The Medico-Legal Journal of New York,—Vol. XIV, No. 4,—is a very interesting issue containing 180 pages, but we have space to notice only a few of the subjects discussed. "Compulsory Vaccination" is treated at considerable length, and its disastrous effects are well proven. The "Genesis of Nerve Disease" is explained by Sir Frederick Bateman, M. D. "Has the Physician ever the right to Terminate Life" is a contribution by Clark Bell, Esq., President of the late Medico-Legal Congress held in New York City. During its session, the discussion of this subject awakened unusual interest and was continued in the New York dailies. Under the head of "Criminology" we find the text of a bill that was presented before the legislature of the state of Michigan, U. S. A., which provides for the "Asexualization" of criminals and badly diseased persons, who have to be cared for at the public expense. The method proposed would prevent the transmission of these diseased, physical and mental tendencies to future generations.

Modern Astrology gives, in its issue for December, a long and interesting story in illustration of Astrological views.

The Brahmavadin, Prabuddha Bharata, Dawn, Light of the East, Light of Truth, Pranamottara, Arya Bala Bodhini, Pacific Theosophist, Notes and Queries, Journal of Hygiene, Phrenological Journal, Philosophical Journal, Light, Harbinger of Light and Banner of Light are received; also pamphlets on "The Ethics of Buddha," by H. Dharmapala, "Spiritualism in the Light of Theosophy," by Countess Constance Wachtmeister, and "Corroborations of Theosophy," by A. Marques.

E.

CUTTINGS AND COMMENTS.

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

From the Supplement to *Cosmos* (Sydney, Australia)
Objects moved of October 20th, we take the following certificate as
without demonstrating the existence of a force which, in
contact. obedience to the will of the operator, moves ponderable
 objects without contact:

"We, the undersigned, were this day called at half-past 2 o'clock P. M. by Dr. McCarthy, 223, Elizabeth-street, Hyde Park, Sydney, to witness the closing of a door without bodily contact, and in the full daylight, by the agency of what is called psychic force. In front of the door of his study he placed a female servant of his, by name Maggie Power, who held her hands within a few inches of the door, the doctor also holding his hands similarly. A cord was attached by one end to the door handle, the door being partly open; the other end of the cord was attached to a fixed spring-weighing ounce, with a self-registering index, the ounce being graduated up to a 25lb. limit. By means of a pin stuck into the floor against the door margin, the cord was made taut to the extent of registering 1 lb. on the index. The other doors and also the windows were closed, and other precautions taken to prevent the possibility of draught, even though the day was particularly calm. The atmosphere in the room was consequently perfectly still. One of us (Mr. Burke) was placed in front of the door edge, so as to watch the hands and also to see that nobody pulled from the outside. Another (Mr. Henry) watched the hands as well as the index. Another (Mr. Roberts) watched particularly the feet. The door was previously and carefully examined by

all of us, and found to be an ordinary door without any mechanical or other contrivance attached. After a few moments the door shook or vibrated, and the doctor, saying he believed the power was not yet sufficient, caught hold of the servant's hands, standing back with her fully a yard from the door, when suddenly, quite unexpectedly and with great force, it closed, pulling the register to its utmost limit. This was repeated three times over, each time the index having been pulled to its limit, 25lb.

"T. SHERKELTON HENRY, A. R. I. B. A.,
London.

"FRANCIS BURKE, 38, Elizabeth-street,
Sydney.

"HUGH E. ROBERTS, Dental Surgeon,
169, Harris-street, Sydney.

July 6, 1893."

"I hereby further certify that I have this day professionally examined the door lining, hinges, &c., of Dr. McCarthy's study, and also examined and superintended the fixing of the registering balance, and am satisfied that there were no concealed springs or any other mechanical appliances in the room, and that the above tests were properly carried out.

"T. SHERKELTON HENRY, Mem. Royal Inst.
British Architects, London.

"38, Elizabeth-street, Sydney, July 6, 1894."

Dr. McCarthy adds the following in view of the probable utility of this force:

"Given," as he says, "a force that can register the enormous pressure of 36 lbs. on a massive door; given also that it is correlative with heat, magnetism, electricity, &c., and transmutable like these; that it is permeable or penetrating; that probably it presides over certain phases of hypnotism, and above all, that it is projected from the human organism, and we at once must admit the possibility, nay almost certainty, of its being utilised either as a force-giver or restorer, or of being somehow applied to the relief of bodily suffering."

The Doctor has already performed several cures by this force.

The perils of Vaccination. During the sessions of the Medico-Legal Congress held in New York city several months ago, it was proven by statistics gathered with great care, that where the system of compulsory vaccination is enforced it is by no means a sure preventive of small pox, that other diseases are both multiplied and aggravated by it, and that the death-rate is thus largely increased. Healthy children are sometimes made miserable wrecks by the introduction of this loathsome poison into the blood, and even strong men are occasionally killed. A photograph of the body of a previously robust child who was by this process physically ruined, was shown to the assembly and is reproduced in an issue of the *Medico-Legal Journal*. In view of these and similar facts it is not to be wondered at that many people prefer imprisonment for violation of law, rather than have their children's blood infected by this foul process. It is the old story of modifying the violence of one disease by producing another.

Section group photograph.

Mr. Mead, the General Secretary of the European Section T. S., will please accept our thanks for a finely executed group photograph taken during the last convention of the European Section, which was held in London.

Chromopathy and the plague.

A private letter from one of the earnest workers in the dispensary which is conducted by the Blavatsky Lodge of the T. S., in Bombay, says:

"Excepting two or three cases treated Homœopathically, we have tried Chromopathy exclusively in all cases (thirty-five to forty) which we had at our modest dispensary, with entire success... In every instance but one, the action of green rays either diffused the bubo or brought it to a head with least pain and burning, but in a solitary instance where it would neither head or subside, we had recourse to the knife, after which, green light did the rest."

The writer adds that but indifferent success was realised from Homœopathy, and strongly recommends blue-charged water as a prophylactic. The results so far obtained certainly look encouraging; we cannot but feel, however, that it will be necessary to make a very much more extended series of observations before any really definite conclusion can be arrived at. We all know how difficult it is to test the value of any treatment in the case of Plague; especially has this been shown to be the case with the experiments on the Antitoxin treatment—where it was sought to put the matter beyond doubt one way or another. The value of Chromopathy in like manner can only be tested by numerous trials, and special care should be taken to note the numbers of failures as well as successes, the condition of the patient before or after treatment and what remedies and stimulants were at the same time given. Such details will add much to the value of the evidence furnished in the future.

Congress of Spiritualists. We are in receipt of a programme of proceedings for the International Congress of Spiritualists which is to be held in London in 1898, from June 19th to 24th inclusive, at St. James Hall, Regent St. The President of the T. S. desires it to be known that he considers it an honour to have received an invitation to take part in the proceedings of the meeting. From the tone of the Spiritualist press, it is evident that during his late tour he won the respect of the Spiritualists of the antipodes by his impartial treatment of their faith, and it will be his aim to continue to exemplify that spirit of broad tolerance which is the basis of our movement.

E.

How do the blind see? There are on record various accounts which tend to show that a defect in one or more of the outer human senses often leads to the development of the corresponding interior sense. This may have been more frequently observed in persons afflicted with loss of sight and hearing.

The subjoined description, which appeared in the *Chicago Herald* is that of one of the most remarkable cases on record:—

"Mr. Henry Hendrickson, born in Norway 43 years ago, but who has lived in the United States 40 years, was deprived of sight when 6 months old. He was educated at the institution for the blind, in Janesville, Wis., and is the author of a book entitled 'Out of the Darkness,' somewhat in explanation of the mediumship with which he is becoming endowed, although unable to account for it in any manner satisfactory to himself or conformable to the known laws of physical science. The narrative states that he is well educated, a brilliant conversationalist, and with glasses which hide his closed

eyes, one would scarcely recognise him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste, and when going on territory entirely strange to him. Many people who have observed the facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see. Describing his habits to the reporter, he said: 'When in a train at full speed I can distinguish and count the telegraph poles easily, and often do it as a pastime, or to determine our speed. Of course, I do not see them; but I perceive them. It is perception. Of course my perceptive qualities are not in the least impaired on account of my blindness. I am not able to explain it, but I am never in total darkness. It is the same at midnight as at midday. There is always a bright glow of light surrounding me.' A practical test was made. A thick, heavy cloth was thrown over his head as he sat in his chair. This hung down on all sides to his waist. It was impossible for anyone to see through it. Then before him or behind him, it mattered not, an ordinary walking cane was held up in various positions, and in answer to the inquiry, 'In what position am I holding it?' he gave prompt and correct answers without a single mistake, sometimes describing acute or oblique angles. 'I have never,' he said, 'by the ordinary sense of sight seen an object in my life—not the faintest glimmer of one. My sight or discernment does not come in that way. This will prove the idea to you: Take me into a strange room, one that I have never been into, and never heard about, and no matter how dark it is, I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing, but there is communicated to me by some strange law of perception, the size and configuration of the room.' He then related that being in New York in 1871 he walked from Union Square to a friend's house on Forty-first street, a long distance, with several turns, and did not make a miss. He said: 'I knew the house when I came to it. I did not see it, and yet I did. I am studying shorthand, and as my hearing is very good I expect to become an expert. I had a little trouble with my writing, at first, but I am now able to write very well.' Another remarkable illustration of power to see without eyes is this—If one makes motions in the air, like beating time for a choir, but describing phonetic characters, he tells the characters and interprets them. What might be termed a 'crucial test' of this was given the *Herald* reporter. Mr. Hendrickson further said: 'I am a very good skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack, and rough spot, no matter how small and indistinct. The faster I go, the plainer I can see. Well, I don't mean that I see, but I perceive, or something. It is light to me, and I discern everything.'

It is not the outer man that sees, at any time, though usually the physical eyes are employed, through which material objects are viewed; but in the foregoing instance the man sees with the inner eye, or soul-sight, as in clairvoyance and astral vision. When this is perfected the vision becomes unlimited.

I am oppressed with the sense of a personal loss in the death of Edward B. Rambo, of San Francisco. He is one of the men whom I met, on my American tour of 1891, for whom I felt both respect and brotherly affection. Although he was one of the leaders of the Judge Secession my regard for him has suffered no change. I believe that he acted according to his best judgment and conscientiously. I believe, moreover, that when the wheel of Karma brings him again into earth-life he will be drawn into a domestic centre when he will find it easier than it was this time, to work effectively for the good of our race.

We find the following item in an exchange:

*Nature
as an
artist.*

"There is a very wonderful rock which lies in a broad plain near Ladybrand, in the Orange Free State. This rock looks very much like a man's head. The resemblance is, indeed, very striking when one views the gigantic boulder from a distance of about 200 yards. Curiously enough, too, the profile is not unlike Sir Walter Scott's. This quaint stone is conceded by all to be a wonder of nature."

There is in northern Vermont, U. S. A., near the summit of a mountain, an immense rocky cliff which bears a striking resemblance to a human face, when viewed from a distance, and is called the Old Man of the Mountain. Col. Olcott brought with him from Australia a photograph of a rocky promontory which is at Sorrento on the sea-coast just outside Port Philip, the harbour of Melbourne.

This represents what is probably the most remarkable freak of nature, in the way of rocky portraiture, that ever was seen—a beautiful female face in profile, finely and most artistically proportioned. The promontory runs inland and throws out, under the female chin, a spur of rock which together suggest the appropriateness of the name given it locally, of the Sphinx's Head. Is it all chance?

In a paper contributed to the *Banner of Light*, Rev. T. E. Allen and Rev. T. Ernest Allen makes an earnest appeal for the elevation of Spiritualism. He says: "Experience and reflection have satisfied me that there is no use in investigating psychical phenomena with the aid of mediums of a low moral calibre. It certainly is distressing, to say the least, for one to feel that he must be on his guard every moment, and that the instant he relaxes his vigilance he may be imposed upon. In addition to this aspect of the case, I am convinced that it is not reasonable to expect the kind of coöperation that will yield valuable results from spirits of a low moral development. Even if they are not actuated by a desire to deceive, they lack that earnestness in the interest of truth that must necessarily characterize useful co-workers in the spirit-world. Under the great law that like attracts like, such spirits are just the ones to be attracted to, and to manifest through the kind of mediums we are considering."

The truth is that, corresponding to the heavens and the hells of the other world, there is an angelic spiritualism and a diabolical spiritualism. How could it be otherwise when the spirit-world is constantly being peopled from earth? The time has come when vigorous measures must be taken to separate the two."

The editor of the *Harbinger of Light*, Melbourne—says, in reference to an interview with the President of the T. S., during his late tour in Australia: "We had the pleasure of an hour's chat with our old and respected friend Col. Olcott, during the half day he spent in Melbourne on his homeward journey. He is very kindly disposed towards Spiritualism, and desires that Spiritualist and Theosophist should live in greater unity; in this we heartily concur. We don't find fault with Theosophists so long as they are not dogmatic (which unfortunately many of them are), but friend Olcott's lecture on "Spiritualism and Theosophy," which is reprinted in *The Theosophist* for November, from the *Dunedin Evening Star*, is unexceptionable."

Thoughts from Swami Saradananda. *The Worcester Daily Spy*, an American paper, has a brief report of a recent lecture delivered by Swami Saradananda, from which we glean the following:—

"The Hindu does not come to this country to convert, because the essence of his religion is that every religion is true. He believes that there is a universal religion underlying the particular religions, a centre in which all races meet, a sun which illuminates all, a God who manifests himself equally to all. Believing this helps us to understand our own religion better, for if one religion stands on revelations, the others do, too; if one is false others are false. Why should statements in one scripture be true and those in another false? If God incarnated Himself in Christ, why should he not incarnate Himself to other races? If others besides Christ have purity and the same power as he of displaying spirituality, we must believe that they were all inspired by God.

"Now in India 1000 years ago, evolution was known and formed the basis of religion, and the sages taught that union with the infinite love is the aim of life. Out of universal religion came the tribal God, and as one tribe conquered another it imposed its god upon it. In this way monotheism became established. Every religion passes through three stages of monotheism, the highest of which is when man perceives himself to be a part of the universal, but aspires to union with God. The evolution of the individual religion as well as the evolution of the universal religion teaches the same, that the possession of eternal truth is the end and aim of life. And since each religion attains to a different truth, it follows that all religions must be true—so many bathing places in one river.

"To harmonize the tolerance which comes from this view of life and religion with the intensity which comes from devotion to one's own particular religion is not so difficult if we can believe the different religions are all adapted to different times, temperaments, and races, so many manifestations of the one universal religion."

The Swami is doing very good work in America.

Things to remember. Among the things which the *Public Health Journal* says a physician should never forget are these:

That disease is simply an unbalanced state of health.

That every morbid phenomenon, however obscure and remote, has its reason and cause.

That every active remedy excites reaction as well as action.

That a stimulant is merely a spur, and that a narcotic is a gag, stilling the cry of nature for relief.

That proper diet, clothing, climate, and occupation, with rest, are the chief means for the preservation of health.

To this we would add the power of a trained will and the peace of a well balanced mind.

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THE THEOSOPHIST.

VOL. XIX. NO. 5. FEBRUARY 1898.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER X.

TURNING our backs upon the tragical episode of the attack of the S. P. R. upon Madame Blavatsky and her associates, we will now take up the pleasanter task of recalling, for permanent record, in greater detail than was given in Chapter VI., the incidents of the Buddhistic commission with which the Sinhalese nation had honored me, and which had brought me to London in the Spring of 1884. The events preceding this action are historically so important and their consequences have been so serious, that I feel it a duty to expand the brief narrative above mentioned, and to quote, from the original documents in my possession, facts that must otherwise go unrecorded. My duty was, as above stated, to lay before the Colonial Office certain grievances for which no redress had been obtained in Ceylon. They struck at the very root of the principle of religious neutrality, so clearly and so wisely announced by Her Majesty, the Queen, as the future policy of her Government, throughout her dominions. Of course, the British Empire would not hold together under any other system than the absolute guarantee to all the followers of the various religions under its sway, of the right of private judgment as to their creeds and of personal freedom as to their forms of worship. When the Portuguese conquered the maritime provinces of Ceylon, they adopted the opposite policy and employed the brutal agencies of the sword, fire, confiscation and rapine to compel the mild and inoffensive people of the island to adopt the Christian religion, but without avail. The poor creatures saw their houses burnt, their females dishonored, and their friends put to the sword, but they only fled to the jungles and clung to Buddhism. Under the rule of the Dutch, who supplanted the Portuguese, the same stress was put upon them, but by chiefly legal enactments and appeal to selfish motives, rather than by military cruelty. Cruel enough, though, were some of their laws as, for instance, the denial of legitimacy to children born in lawful Buddhistic wedlock, and of their right of inheritance, unless the parents were married in a

Christian church: an infamous bit of cunning. A Jubilee Report of the C. M. Society, noticing the past and then present state of the Christian churches in Ceylon, says that these harsh measures of the Dutch bred "Christians" *i.e.*, hypocrites, prolifically, and when the British drove out the Dutch and conquered the maritime provinces, the church registers bore the names of thousands of this sort of Christians, but within a brief time after the proclamation of religious freedom was made, "the flourishing tree was wilted as though stricken by a black frost." I quote the substance of this avowal from memory but I think I am fairly accurate.

However warlike the Sinhalese of the seaboard may have been in the far past, the fight has all been drawn out of them by three centuries of foreign rule*; yet its potentiality is always there, according to the law of sociological evolution, and it only needs the right concatenation of circumstances to set their passions ablaze again. On Easter Day, 1883, a crisis occurred which, under less wise self-restraint in the leaders of the Buddhist community might have caused serious riots and bloodshed. If the leaders had not been under, what we may call the conservative training of membership in the Theosophical Society, which had taught them the benefit of union and patient persistence in the conduct of public movements, the masses might have broken loose and taken that Lynch law redress for their wrongs which they could not get from a vacillating Governor and unsympathetic officials. Briefly, the facts were that on the Easter Day, a procession of peaceful, unarmed Buddhist worshippers was passing through the streets of Colombo to Kotahena, a suburb where one of their most revered temples is situate, to make the customary offerings of flowers, fruits and other things at the shrine, when they were assaulted violently by a large mob. To quote from the Petition laid before the Governor: "they were murderously assaulted by a mob of Roman Catholics and other evilly disposed rioters, who bore painted upon their persons the sign of a cross, who had inflamed their passions by intoxicant drinks, and who were armed with bludgeons, sharp weapons, and other deadly instruments; that in the affray which followed, the lives of women and children were imperilled, great bodily harm was done to a number of Buddhists, five head of cattle drawing their carts were slaughtered in the Queen's highway, and the carts themselves, with their valuable contents were consumed by fire." It goes on to state that a Buddhist named Juan Naide was murdered, the Police looking on without interfering, that the mob was collected by the ringing of tocsins on the bells of the Catholic churches, and that certain noted persons were seen by the Police painting white crosses on the dark-skinned bodies of the rioters, organizing the attack, and giving them liquors. Although these outrages were witnessed by thousands and the leaders were all well known, no action was taken by the authori-

* The Portuguese held the seaboard for 153 years: the Dutch, from A. D. 1658 to 1795, when the British expelled them and made themselves a present of the sovereignty. "In the interests of Christianity and civilization," of course!

ties and it was but too evident that the whole thing was to be ignored. After waiting some days the leaders of the Buddhist community, taking counsel together, brought a criminal action against certain suspected parties, with such proofs as, without Police help, could be discovered. The Justice of the Peace recommended that twelve of the accused should be committed for trial, but the Acting Queen's Advocate, acting in violation of the "Ordinance (Ord. XL. of 1868) and to the settled policy of British justice, the sitting Justice of the Peace was obliged, under instructions of the Acting Queen's Advocate, to assume the functions of the Supreme Court, and without trial by jury, to decide the validity of the complaint and the value of the testimony offered by the accused. . . . Thus, then, as events proved, the ordinary course of justice was interrupted and the accused were released." . . . "The result being," says the Petition, "that, notwithstanding we have spent Rs. 5,000 in legal and other expenses to secure justice, the murderers of an unoffending Buddhist are unpunished, no recompense has been given for property destroyed, to the value of some Rs. 4,000, and the whole body of Sinhalese Buddhists, . . . are left to face the possibility of similar bloody attacks in future by the various enemies of their religion. . . . So serious has the agitation upon this subject already become that, but for the remonstrances of counsel, ten thousand Buddhists would have presented this petition in person to your Excellency, and a committee of our influential men have, in despair, taken the preliminary steps to ask of the Home Government and the Commons of England such help as may be practicable to redress their wrongs and give full effect in future to the assurances of religious neutrality in Her Majesty's Asiatic dominions which have, from time to time, in the Royal name been solemnly pledged."

Things went from bad to worse. The Buddhists, smarting under a sense of their wrongs and goaded by the jeers and taunts of the unpunished rioters, were getting ripe for bloody reprisals. Government had not turned over a finger to right them in more than a year. In short, there was a crisis that menaced the destruction of law and order.

The first thing that occurred to the Buddhist leaders in their time of worst trouble was, as stated in Chapter VI., to telegraph me an urgent request to come over and help them. Accepting, as in duty bound, I crossed *via* Tuticorin and reached Colombo on Sunday, the 27th January 1884. I went straight to Sumangala's College and organized a meeting of leading Buddhists. The next day I got them to form a Buddhist Defence Committee, with old Mr. Goonewardene, Mohandiram, as Chairman, Don Carolis as Vice, H. A. Fernando as Treasurer, and C. P. Goonewardene as Secretary; that is to say, all most respected persons in the community. They elected me an Honorary Member, as the following extract shows:

"At the suggestion of the High Priest, and upon the motion of Mr. Don Carolis, seconded by Mr. H. A. Fernando, and supported by Mr. J. P. Jayatileke, it was unanimously

"Resolved, that Colonel H. S. Olcott of Madras be respectfully requested to generally assist the Committee to carry out the objects of its organization.

"And that provided he consent, he be made an Honorary Member, and asked to proceed to London as the Chief Agent of the Committee, with full power to represent it under any circumstances that may arise, and in its name and that of the Sinhalese Buddhists in general, to ask for such redress and enter into such engagements as may appear to him judicious."

The next day I went to Kandy to personally confer with the new Governor, Sir Arthur Gordon, who had just succeeded Sir James R. Longden, the Feeble. I found him quite another sort of person, and from his intelligent grasp of the situation felt much encouragement for our case. He promised to forward immediately to London any papers we might wish to lay before the Colonial Office, and altogether expressed his sympathy with our party under the afflicting circumstances. Messrs. Wm. de Abrew and Goonesekera accompanied me to the interview. These preliminaries being satisfactorily settled, we returned to Colombo on the next day.

At the College I held, on the following day, a private conference with the High Priests, Sumangala, Dhammalunkara, Subhuti, and Weligama, who, among other things, joined in giving me a written commission to accept, in their names, any persons, in Europe or elsewhere, who might wish to formally declare themselves Buddhists. The ranking High Priests of Malwatte and Asgiri, the Royal Temples at Kandy, had given me similar powers already. Having done all that was possible in Ceylon, I returned that evening to India, to arrange affairs at Adyar and make as early a start as possible, for London.

The idea of H. P. B.'s accompanying me to Europe was an afterthought, it having been decided in a Council meeting after I had foreseen that I would have to go to London for the settlement of the Ceylon business.

H. P. B., taking time by the forelock, preceded me to Bombay so as to make a promised visit to our colleague, the late Thakur of Wadhwan.

On the 15th of February, I left for Bombay with Mr. St. George Lane-Fox, F. T. S., and on the 18th, was rejoined by H. P. B., Dr. Hartmann, and Mohini, who had extended their Kathiawar trip as far as Sihor, to visit our always beloved and loyal colleague, Prince Harisinhji Rupsinhji. On the 20th, at noon, we sailed for Marseilles on the s. s. "Chandernagore," of one of the French lines, receiving demonstrations of affection from a large number of friends who came, with the usual bouquets and flower wreaths, to see us off.

The particulars of our delightful voyage, our arrival at Marseilles and Nice, the incidents which occurred while we were the guests of Lady Caithness, our arrival at Paris, my leaving H. P. B. there and proceeding on to London with Mohini, the settlement of the teapot tempest in the London Lodge and the melancholy results of our inter-

course with the S. P. R., have been recorded above. We will now resume the thread of our narrative of the results of my Buddhist mission.

A long familiarity with the methods of public business as followed in governmental departments restrained me from hurrying to the Colonial Secretary's antechamber with my papers in my hand. Instead of committing that indiscretion, which has caused so many aspirants for official favour to spend weeks and months outside the door behind which the great man sits, I made it my first business to find out how the business of the Colonial Office was transacted, which bureau had special charge of Ceylon affairs, and what was the character of the gentleman in charge of it. These enquiries—which, of course, I might have completed in an hour had I been so fortunate as to meet with the right man—took up a fortnight. Seeing at last my way clear, I called at the Colonial Office and sent in my card to the Hon. R. H. Meade. Mr. Meade received me with the utmost politeness and showed himself entirely familiar with the details of our case. He was good enough to enlighten me about the forms of correspondence used in the British public offices, and I addressed to Lord Derby the following letter:

77, ELGIN CRESCENT W.,
LONDON, the 17th May, 1884.

To

THE RIGHT HONORABLE THE EARL OF DERBY,
Secretary of State for the Colonies.

My Lord.

1. The dispatch of the 18th of Feb. of H. E. Sir Arthur Gordon to your Lordship, will have informed you of my having come to London as the representative of the Sinhalese Buddhists, to obtain redress for the gross wrongs done them in connection with the riots of Easter Sunday last year.

2. I have personally conferred with the Hon. R. H. Meade of the Colonial Office with respect to the matter, and now have the honour to ask your Lordship's consideration of the enclosures herewith forwarded, copies of which are not on file in the office. They are:—

3. A copy of an official report of a meeting of Sinhalese Buddhists held at Colombo on the 28th day of January 1882, to consider the present state of Buddhism in the Island of Ceylon and adopt such measures as may be necessary for obtaining redress for certain grievances.

4. Copy of a letter and appeal to H. E. Sir Arthur Gordon, Governor of Ceylon, asking him to take certain specified lawful steps to secure redress for the Buddhists: the writer being Edward F. Perera, Esq., leading Proctor for the Buddhists in the late riot proceedings. To which letter, although written and delivered to its addressee on the 5th of February, no response had, I believe, been received up to the most recent dates from the Island.

5. Extracts from a private letter to myself from Mr. De Silva, one of the best and most intelligent Buddhists of Ceylon, and the gentleman who was Secretary to the meeting for forming the Defence Committee named in the Document. The information shewing the despairing state of feeling with regard to the prospect of getting justice from Government unless my present mission should succeed.

6. I have also shown to Mr. Meade a copy of a Colombo paper, which sets forth the unlimited power habitually enjoyed by the second law officer of the Crown—the local official primarily responsible, as alleged, for the apparent miscarriage of justice complained of.

7. That your Lordship may know what the Sinhalese people hope for as measures of justice, I would state that I am asked to beg your consideration of the following points :

(a) That the Attorney General of Ceylon * be instructed, if not illegal, to order the parties accused of the guilt of the Easter Riot and of its consequences to be committed for trial.

(b) That, either by extending the terms of the Imperial Indian Proclamation of religious neutrality by the British Government, or otherwise, some absolute guarantee of their religious rights and privileges shall be at once given the Sinhalese Buddhists, so that the prevailing inquietude may be done away with, and all officials be made to feel that Her Majesty's Government will hold them to stern account should they henceforth fail in the impartial performance of duty.

(c) That the Birthday of Buddha, viz., the Full Moon day of May, be proclaimed a full holiday for Buddhist employees of Government, as the sacred days of Mussalmans, Hindus and Parsis are officially recognized holidays in India for employees of those several faiths. The Buddhists, who are always most loyal subjects, are compelled to either work on this, their most holy day of the year, or lose the day's pay.

(d) That all restrictions upon the use of their national and religious music shall be removed, and the Buddhists permitted to hold their religious processions as always hitherto since the remotest epochs. Though your lordship's dispatch to Sir Arthur Gordon of December last, as transmitted to Mr. Perera through the Ceylon Colonial Government, declared that instructions had been given which your Lordship trusted "will enable all Her Majesty's subjects in Ceylon to practise the rites of their respective religions without interference;" yet the most revered and respected monk in the Island—Sumangala Thero, High Priest of Adam's Peak and Principal of Widyodaya College, Colombo—was, only the other day, denied the privilege of a procession with tom toms, and thus forced to bring his religious fair, or *pinkunnu*, to a premature close. Harsh and unpleasant as the sound of the tom tom may be to European ears, yet it is music to the Asiatic, and a festival without it is lifeless and uninteresting to them.

(e) That Buddhist Registrars of marriages, etc., shall be appointed in Buddhist villages and wards of cities, and the Buddhists not forced as hitherto to depend for these services upon their bitter enemies of other faiths.

(f) That immediate steps shall be taken to decide the question of the Buddhist Temporalities, and, by taking financial matters out of the hands of the priests who, by their ordination laws, are prohibited from meddling in worldly affairs, but nevertheless have been greatly corrupted by the hasty action of the British authorities, in turning over to their custody (see Ordinance No. 10 of 1856) the vast estates of the Church—to aid in restoring the pristine virtue of the priesthood. An examination of Ceylon official records shews that the British authorities have, unwittingly, helped to a great extent to injure the tone of Buddhist morality, by first extinguishing the ancient

* The title of the Queen's Advocate under the New Code.

sovereign power of ecclesiastical discipline vested in the king, and then failing to either exercise it themselves or to vest it in a Chamber, or Board, or Council of Priests. The High Priest of the Dalada Maligawa, at Kandy, himself bitterly complained to me about this when I was at his temple, in January last.

I am sorry to inform your Lordship that discontent and despair are rapidly spreading among the Sinhalese Buddhists; a fact to be the more deplored since there is not in all the Imperial realm a more simple, peaceable community. Before the manufacture and sale of arrack was promoted for revenue purposes they were—unless history belies them—a most kindly, quiet and virtuous nation. Their devotion to Buddhism appears in the fact that, despite the bloody policy of the Portuguese, and the despicable and crafty one of the Dutch, they ever remained secretly true to their forefathers' faith, and as soon as it became safe under British rule, openly professed it. They feel just now, however, as though the ruling powers were secretly willing to deliver them over to the Romish mob, and determined to deny them common protection. No seer is required to foretell what the legitimate outcome of such a feeling must be, and on behalf of the better part of the nation, I do most earnestly implore your Lordship to take such steps as shall, without dangerous delay, prove to them the sincerity of the professions of Government, as made from time to time.

I have the honor to be,
Your Lordship's obedient, humble servant,
(Signed) HENRY S. OLCOTT.

A few days later, having received further communications from Colombo, I supplemented it with a second letter, to the following effect :

77, ELGIN CRESCENT, NOTTING HILL,
LONDON, 27th May 1884.

To

THE RIGHT HONOURABLE THE EARL OF DERBY,
Secretary of State for the Colonies.

My Lord,

I have the honor to enclose, for your lordship's information, the following additional papers on the matter of the late religious riots at Colombo, Ceylon :—

Copies of eight letters and endorsements, included in a correspondence, in February last, between H. Sumangala, Thero, High Priest, and certain Government officials, with respect to a Police permit for a religious procession.

The venerable High Priest, as your lordship will perceive, asked for permission to perform the well known, popular rite of conveying about the city, with appropriate music, a sacred relic. The object was to help allay the prevalent apprehension "with respect to sicknesses now prevailing at Colombo." The Relic being supposed to possess a certain power in itself. If this be regarded as a mere superstition, it is to be observed that it is identical in character with the popular feeling in Catholic and Greek Protestant countries, which demands the similar bearing of relics about the streets in times of pestilence. Moreover, among the Sinhalese Buddhists the ceremonial is hallowed by the custom of many ages.

The documents show that their innocent request was virtually denied, notwithstanding the benevolent assurances of your Lordship, as communicated through the Colonial authorities, in January last.

My latest advices from Ceylon—May 5th, instant—indicate a continuance of the unsettled feeling among the Buddhists; and I venture to hope that, in view of the fact that they have now been patiently waiting for about thirteen months for justice, your lordship may be able to give early and favourable consideration to the appeal which, on their behalf, I have had the honor to make.

With assurances of profound respect

I have the honor to be,

Your Lordship's obedient servant,

(Signed) H. S. OLCOTT.

About this time some of the London editors, coming to know of the nature of my business in London, expressed their sympathy, and one Conservative organ, at least, intimated that there had been a miscarriage of justice, and that it was the duty of Government to make proper amends.

I will now complete the record, by giving the text of the reply of the Earl of Derby to my communications, and of the letters which subsequently passed between us:

DOWNING STREET,
17th June 1884.

Sir,

I am directed by the Earl of Derby to acknowledge the receipt of your letters of the 17th and 27th ultimo, relating to certain grievances which the Buddhists of Ceylon are alleged to be suffering.

2. Lord Derby has already expressed his great regret that it has not been found possible to prosecute the ringleaders of the riots of Easter Sunday last year, and is ready to acknowledge that the sufferers on that occasion have real grounds for complaint in this respect; but in the absence of fresh evidence, it would be impossible to reopen the matter.

3. Her Majesty's Government are resolved that in Ceylon, as in other parts of the Empire, the principles of religious liberty shall be strictly adhered to, and will do their utmost to remove any grievance under which any religious community can be shown to labour, and to put an end to any appearance of disregarding the proclamations of Religious neutrality which were made at the time when the English took possession of the Island. It is impossible to make any more explicit statement of the firm intention of the Government to abide by the spirit of those ancient proclamations than has already been made by the Governor, under the instructions of the Secretary of State, as given in Lord Derby's despatch, to which reference is made in your letter of 17th May.

Lord Derby has confidence in the loyalty and good sense of the Buddhist community in Ceylon, and feels sure that they will loyally accept his assurances in this matter.

4. The question of dealing with the Buddhist Temporalities is a difficult one, and has already engaged the attention of Her Majesty's Government, and of Sir Arthur Gordon's predecessors. No doubt Sir Arthur Gordon, to whom your letter will be referred, will carefully consider the whole matter, and Lord Derby will be glad to give his attention to any practicable scheme suggested to Sir A. Gordon and recommended by him, which would enable the Buddhist community to control the management of the Proper-

ties vested in their church, though clearly the exercise of any such control should be by the Buddhists themselves rather than through the instrumentality of any Government officials.

5. As regards the suggestion that the Birthday of Buddha should be observed as a full holiday for all Buddhist servants of the Government, and the questions of allowing tom-toms in the religious processions, and of the appointment of Buddhist registrars of marriage, Lord Derby can express no opinion without first referring to the Governor, but he is confident that it will be the wish of Sir Arthur Gordon, as it is that of Her Majesty's Government, that every consideration possible should be shown in these matters.

Your letters will accordingly be referred to the Governor by the outgoing mail.

I am,

Sir,

Your obedient servant,

(Signed) R. H. MEADE.

77, ELGIN CRESCENT, NOTTING HILL, W.,
19th June 1884.

To

THE RIGHT HONOURABLE THE EARL OF DERBY,

Secretary of State for the Colonies.

My Lord,

I have the honour to acknowledge the receipt of your lordship's letter of the 17th inst., replying to mine of the 17th and 27th ultimo.

II. On behalf of the Buddhists of Ceylon, I have to thank you for the frank and unequivocal declaration of the intent of Her Majesty's Government to rigidly enforce the neutrality of the Crown in the matter of religious liberty as regards the Buddhist community of Ceylon, equally with other religious communities in all parts of the Empire. Or, as you state it, "to put an end to any appearance of disregarding the Proclamations of Religious neutrality which were made at the time when the English took possession of the Island." This assurance, if published in the *Gazette* of the Local Government, and made obligatory upon all local officials, will go far towards re-establishing the confidence of the Sinhalese nation, now so deeply shaken by recent events. What the nation wants is the full conviction that they are not to be made the victims of a mob of religious fanatics who, by threatening the peace of Ceylon can intimidate officials and escape punishment of their crimes.

III. I beg your lordship's attention to the 2nd clause of the letter under reply, as it really touches the most vital point of the present question. It is there remarked that "in the absence of fresh evidence, it would be impossible to re-open the matter" of the trial of the alleged ringleaders of the riots of Easter Sunday last year. By implication this, of course, affirms that if such "fresh evidence" had been by me brought forward, Her Majesty's Government would have felt it their duty to instruct the Colonial law officers of the Crown to proceed to prosecution, as by statute provided. If I am not mistaken in this deduction, I would most earnestly beg of your Lordship to put that affirmation into so many words. For that alone would, in the opinion of the Sinhalese, restore them to their vested rights as subjects, by showing them that the Courts are as open to them as to their foes, and

they need not sue for justice in vain. Until this moment, in the absence of some such assurance since the riots, they have felt the contrary, and it was their despair which drove them to organize the "Buddhist Defence Committee," on the 28th of January last, and send me to England upon my present mission.

IV. A reference to the archives of the Colonial Office will convince your lordship of the fact that the question of the Buddhist Temporalities is in the state of a case awaiting decision, after a full report by a Special Commission appointed to look into the entire subject. Their report is dated 17th October 1876, and the delay of Government in acting upon its recommendations has been productive of much injury to the morals of the Kandyan priesthood.

V. I thank your lordship for the promise to refer to H. E. Sir Arthur Gordon, Governor of Ceylon, with the expression of the wish of Her Majesty's Government "that every consideration possible should be shown in these matters" the questions of making Lord Buddha's Birthday a Government holiday for Buddhist public servants, of allowing tom-toms in religious processions, and of the appointment of Buddhist Registrars. I have the full conviction that Sir Arthur Gordon will do all he can to give effect to the expressed sympathies of Government, and in all official matters to treat the Sinhalese with justice, when his attention is called to grievances.

VI. To complete the files of the Colonial Office to date, I hand your lordship herewith copies of documents received by me by last mail from the Buddhist Defence Committee. They show that permission was denied for a Buddhist religious procession upon the Birthday of Lord Buddha (May 9th), and for another on the Sinhalese New Year's Day (April 11th), although permits were issued for processions, with tom-toms, during the months of February and March, to Mohammedan and Hindu applicants. Can it be that to the representatives of the most ancient religion in Ceylon these simple privileges are to be denied, while granted to communities of all the other and later faiths? That permission to march in religious procession was actually given the Buddhists in one or two instances within the past year, was of no practical benefit to them, since they were prohibited the use of their tom-toms and therefore the permit or permits were not availed of. For, as the correspondence shows, a procession without those musical instruments is a tame and lifeless affair. It is the commonest of things in Great Britain for the ordinary street traffic to be suspended in streets along which authorized processions are passing. It would be no great concession, therefore, for the same thing to be done in the small town of Colombo,—where the street traffic is usually very small,—upon the rare occasions of Buddhist processions, seeing that the Sinhalese people have ever been loyal and peaceable subjects of Her Majesty, and the privilege for which they are contending has been enjoyed from the remotest antiquity.

I am, my Lord,
Your lordship's obedient servant,
(Signed) H. S. OLCOFF.
DOWNING ST.,
27th June 1884.

SIR,

I am directed by the Earl of Derby to acknowledge the receipt of your further letter of the 19th instant, on the subject of the late unfortunate riots which took place in Ceylon on Easter Sunday last year.

A copy of your letter will be sent to Sir Arthur Gordon with the previous correspondence, for his consideration. As Governor of the Island he is responsible for the peace and order of the community, and no final decision can be taken without first referring the matter to him.

Lord Derby, however, desires me to acquaint you, with reference to paragraph 3 of your letter, that your inference is correct that if any fresh evidence had been forthcoming, such as would justify legal proceedings, a prosecution would have been instituted and pressed to its conclusion.

I am to add, what must be well known in Ceylon,* that when the new Queen's Advocate arrived in the Island, he was instructed to review the whole proceedings with the view to ascertaining whether then, late as it was, those who took part in the disgraceful riots of Easter Sunday might not be brought to justice, and Lord Derby much regrets that this has not been found possible.

I am, Sir,
Your obedient servant,
(Signed) R. H. MEADE.

COLONEL OLCOFF.

The London business being thus satisfactorily disposed of, I waited by appointment, upon Lord Derby, to take leave and to thank him for the prompt attention paid by the Colonial Office to the representations made through me by the Sinhalese Buddhists. His lordship's reception of me was most cordial. He said that the members of Government had been much pained on hearing of the lawless events at Colombo, and he was very sorry not to be able to do more than he had; but he said that if, at any future time, the Sinhalese Buddhists should have occasion to seek the protection of the Colonial Office, he hoped that I would have no hesitancy in writing or speaking to him about it: I should always be most welcome.

The sequel to this interesting case is soon told. The demands of the Buddhists, so far as they could be, in law, were complied with. Their right of religious processions was recognised. The birthday of Lord Buddha was proclaimed a full holiday for the Buddhists of Ceylon. The displeasure of Government for the failure of justice, in the matter of prosecuting the rioters, was made known in the island. Buddhist Registrars of Marriages were appointed; and, finally, the Buddhist Temporalities problem has been recently put in the way of settlement, by the proclamation, in the Government Gazette, of the Buddhist Temporalities Ordinance, No. 17, of 1895, which placed the vast land endowments of the Viharas under the control of committees of laymen, whose duties and responsibilities were defined in the Ordinance itself. In the Gazette of November 12th, 1897, Sir E. Noel Walker, Colonial Secretary of Ceylon, proclaimed, by the Governor's command, the rules of the Colombo Provincial Committee, of which, not the least important are those relating to the trial and punishment of Buddhist Priests

*As above shown, this fact was not known to the Buddhists.

for offences against the rules of their ordination, and to the qualifications necessary for candidates for incumbencies of temples. This being the first step in what, I sincerely hope, may be the beginning of the entire reformation of the Ceylon priesthood, I shall quote the Rules in question in this connection.

1. "A representation of an offence committed by an incumbent of a temple or any other priest or priests in violation of the 'Vinaya,' made in writing by five or more laymen or by two Buddhist priests, or a Committee member, or by the President of District Committee of the district wherein the offender lives, shall be considered a sufficient cause for the Provincial Committee to institute an enquiry.
2. The Provincial Committee and a chapter of five, ten or twenty Buddhist priests selected by the Committee shall constitute a competent body to enquire into offences committed by priests in violation of the 'Vinaya.'
3. The chapter of Buddhist priests shall belong to the same sect as that of the offender against whom a complaint is preferred, and its opinion is to be taken by the Committee only on 'Vinaya' matters.
4. The Provincial Committee alone shall have the power of finally deciding on the removal or otherwise of the accused from the incumbency, and in the event of the nature of the offence established at the enquiry requiring that the offender or offenders should be disrobed, it shall be competent for the said Committee provided the action be acquiesced in by the said advisory council or a majority of its members, to entrust a Committee of priests especially appointed with the execution of this part of the finding.
5. All charges preferred against priests shall be fully enquired into and the proceedings duly recorded. Every such enquiry shall be in the presence of the accused, who shall have full liberty to make their defence, unless in case of their absence it is proved to the satisfaction of the Provincial Committee that they have had ample and distinct notice of the enquiry, and the Committee is satisfied that they have no valid excuse for being absent therefrom, and satisfied that they purposely evade the enquiry.
6. If any priest who is not duly ordained a priest or who has been disrobed under the above rules, is found wearing the robes of a Buddhist priest, the Provincial Committee shall have the power to prosecute him at the nearest Police Court.
7. The characteristic qualifications required in a priest of the Buddhist faith (adherence to an observation of the rules laid down in the 'Vinaya' for their guidances, knowledge of the Buddhist doctrines, and education) shall be considered essential qualifications, in candidates for incumbencies, and the Provincial Committee shall give due weight and consideration to such qualifications.
8. In selecting a candidate to fill up an incumbency Nāti-sisya and Sisyānu sisya Parāmpara successions shall be observed, provided the Provincial Committee is satisfied that the election is not liable to operate against the interest of the temple, and the candidate possesses the qualifications prescribed in rule No. 7."

The following excerpt from my address before the convention of Buddhist Priests, which met at my invitation at Galle, on July 4th

1880, will also be of interest as showing that my original plans for the elevation and purification of the Buddhist Sangha have now, after the lapse of seventeen years, been realised in the official proclamation of the foregoing Rules. Events have clearly proved the truth of my forecast that what a nation really needs and persistently demands, any wise Government will concede. I said, in the address in question :

"I have noticed a very sad apathy among the priests about the question of disrobing such as have been proved immoral and to be disgracing their religion and their Order. At a recent convention of Chief Priests and Kandyan Chiefs I spoke of this as doing enormous injury to both priests and laity. The explanation given was that the church has no power to unfrock a bad priest, and he can continue to wear the robes in defiance of their authority. In the time of the Kandyan Kings, I was told, the King had the power and used it, but under the present Government there was no remedy. Well, my answer to this is, to point to the Vth clause of the Kandy convention rules, and to have the two million Buddhists of this island petition and demand that its spirit as well as letter shall be strictly obeyed. The Government has there solemnly bound itself to protect and maintain Buddhism, and, if you demand it, believe me, the clever lawyers of the Crown will find a way to disrobe your bad priests and not violate Buddhist Law. Nothing would be easier than for a High Ecclesiastical Tribunal with adequate powers, to be constituted by law. If the Government does nothing, no one is to blame except the Buddhists themselves. How can you expect a Christian Government to help to maintain, 'inviolable,' the religion of Buddha. *when Buddhists will not even open their mouths to ask it to do so?* * * * * *

It is my deliberate conviction based upon these two months' observations, that the entire structure of Sinhalese Buddhism is in danger, and that if this apathy of yours continues, and no determined effort is made to reform the abuses and dissensions that now prevail among both priests and laity, in one more century all Ceylon will have become infidel or Christian—probably the former."

"One more important idea has come to me. The children of Buddhists should be taught their religion, regularly, on specified days, at a specified hour, *at every temple in the Island.* How can we expect them to grow up strong Buddhists if they are not taught the elements of their parents' religion in their childhood? The Christians do not neglect their children; why should Buddhists neglect theirs?"

It was the large endowments of the *Viharas* by former Buddhist sovereigns that demoralised the Order of the Yellow Robe, so far as it was enriched. Private purity, piety, and spiritual aspiration have never survived the acquisition of wealth; the spirit becomes less willing as the flesh grows more and more pampered. However, we are now at the parting of the ways, and the future of Ceylon Buddhism looks brighter. To the spread of our educational movement, we have every right to look, in Ceylon, for that gradual raising of the popular intelligence and purging of the national ideals which, infallibly and invariably, react upon all priestly fraternities that develop out of the body of the people.

H. S. OLCOTT.

THE IMMORTALITY OF THE SOUL IN THE LIGHT OF THEOSOPHY.

IN her preface to the first volume of "Isis Unveiled," Madam Blavatsky says:

"When years ago, we first travelled over the east, exploring the penetralia of its deserted sanctuaries, two saddening and ever recurring questions oppressed our thoughts: where, who, what is God? whoever saw the immortal spirit of man, so as to be able to assure himself of man's immortality?"

In all ages there have been the deep and ever pressing questions of the human heart; and to-day in the nineteenth century, they reassert themselves as strong as ever. In the light of all our scientific knowledge can any certain answer be found to the question, "If a man dies shall he live again?" Among the ancients very few doubted the continuance of life after the death of the body; all the wise men of the gentile nations believed in the surviving of the soul, as may be seen from the great Greek and Latin authors, Plato, Aristotle, Cicero, &c.; indeed Pythagoras and Socrates even attempted to describe the state of the soul after death. One reason for the certainty of the ancients on the question of the soul's immortality, is that the great secret doctrines of the soul were taught and practised in the mysteries of nearly all ancient nations. To the initiated these mysteries revealed the origin and nature of the soul, and its history. In this way positive knowledge was conveyed regarding the soul's immortality, to all who would accept the conditions of initiation. Absolute purity of life and conduct on the part of the neophyte was necessary, and total abstinence from all excesses was strictly enjoined. Nearly all the great pagan philosophers were initiates and partook in the mysteries. With the introduction of Christianity, however, the mysteries ceased to be practised, and the knowledge embraced in them gradually became lost. The early Christians, though enthusiastic, were ignorant and prejudiced, and nothing would satisfy them but to obliterate pagan philosophy and practice, so far as they were able. In their zeal all the books and records of pagan learning that could be gathered were publicly burned. This was of course to endeavour to prove to posterity that the doctrines of Christ and the Christians were original doctrines, and that the so-called light of Christianity was a new light unto the world, before which all previous systems sunk into utter darkness. This is all the more remarkable now that modern investigation has proved beyond a doubt that not one single new doctrine or truth was introduced to the world by Jesus Christ or the Christians, but that all the so-called light of Christianity is borrowed light. The dogmas which it did introduce were bad ones. These are the dogmas

of Satan and hell, which were invented by the Christians themselves. Jesus himself simply reiterates the doctrines of more ancient philosophers; he is a reformer, not an innovator. He said himself: "I came not to destroy but to fulfil". It is said that he came to bring life and immortality to light. Paul makes this statement. If it is true, it is certainly not borne out in the lives and practices of the Christians themselves; for of all people, the Christians make more of death than any other, and make the greatest wailings and lamentations over their dead.* If Christ came to bring life and immortality to light why is the bier and the tomb in Christian countries surrounded with such depressing ceremonies? Why is a Christian funeral one of the most gloomy and forbidding things in the world? Why is a Christian death-bed surrounded with such fear and horror? Why? Because Christianity has lost, if it ever possessed, the proof of the soul's immortality. If Christ came to bring life and immortality to light, when a person is once dead, it seems to me that it would be far more appropriate to rejoice, inasmuch as the immortal spirit has been set free from the trammels of the mortal flesh, and has taken its departure to the kingdom of life and light. In many ancient nations they wept at births and rejoiced at deaths. To die is as natural and as common as to be born; but the Christians will not have it this way. They practise all sorts of hypocritical lamentations because of the operation of natural laws. Alas, how the truth has departed from dogmatic theology; how the inner spirit has fled, leaving nothing but external shells.

The pagan nations, from which Christianity came, made no such display over their dead. An ordinary Brahman, or a common Indian coolie can lie down to die as easily as he lies down to sleep. No doubts of a future life perplex his mind; no fear of an eternal hell fills his soul with horror. Hell is not known to the great religions of the east. It is an invention of dogmatic theology. It was introduced by Christianity, and the duration of hell-punishment is of course proportionate to the eternal happiness of the elect or righteous.

Now, I say, that with the introduction of Christianity, through the elimination of the mysteries, men began to lose the clear positive belief which existed with the pagans as to the immortality of the soul, and to-day dogmatic theology is absolutely barren, so far as a science of the soul, or the knowledge of a future life is concerned. The heaven of the Christians is no heaven at all. It is a state which is too childish and absurd to require consideration: if it is spoken of at all by intelligent people, it is referred to only in terms of ridicule,—never seriously. It does not meet the aspirations or ideals of men. It is a thing apart, a great exception to all that we see and know in our earthly experience. To the light of dogmatic Christianity then is due the darkness and doubts which enshroud men's minds to-day regarding the great hereafter.

* [Probably the writer has not visited Ceylon.—Ed.]

The intense desire of man to solve the mystery of death and obtain some positive proof of the immortality of the soul has led to that world-wide movement, generally known as Spiritualism. For this movement the church is responsible, though notwithstanding the many incidents of this character recorded in the bible, she stands to-day as its greatest enemy. Man will seek for some proof of his immortality; and as the church fails to supply that proof, he is bound to go somewhere else. The spiritualists claim that they possess positive proof of existence after death, in that their mediums see the visions of departed entities and hold converse with them. I do not wish it to be understood that I ignore the results of modern Spiritualism, nor do I under-estimate the experiences of mediums. The existence of mediumship is unquestioned, and science has proved it to be one of the conditions of the somnambulistic dream state. So far as experiments have gone, it seems to be pretty clearly established that the spirit entities which mediums see in their visions are subjective in their character, and spring from the sundering of the transcendental ego at what is called by Du Prel, the psycho-physical threshold of sensibility, which is the line dividing the sense consciousness of the waking state from the super-sense or transcendental consciousness of the trance condition. This is the conclusion of Hudson in his book, "The Law of Psychic Phenomena"; and also of Du Prel in the most exhaustive scientific and philosophic work on the subject that has yet appeared, entitled "The Philosophy of Mysticism." The "spirit guides" and entities common to the mediumistic trance in its various phases do not appear to be separate and independent spirit entities, but are aspects of the medium's own higher personality. They are always seen at the threshold which divides the medium's normal personality of sense from the transcendental consciousness of the trance sleep, and they increase in number and distinctness as the trance deepens. The value of spiritualistic phenomena as a proof of the soul's immortality does not lie in the mere fact of the production of any spirits, but in affording a vast amount of valuable data to experimental psychology, whereby science is now almost able to demonstrate experimentally and logically the immortality of the soul and its pre-existence. Experimental psychology is as yet a new science. Until comparatively recent years, science persistently ignored all the phenomena which is now classed under the head of psychics. The science of psychics is now one of the most profoundly respected of the sciences, and the results of its investigations, particularly in the realm of hypnotism, somnambulism, and other cognate states, is throwing a flood of light on the nature of the human soul. Until within recent years science and philosophy have studied man only in his waking state, and have constructed their theories from his behaviour while in the sense consciousness of the waking state, ignoring entirely the immense amount of valuable data which is to be gathered from a study of man in his condition of sleep and dream. And this is somewhat surprising, when we consider that

we pass at least one-third of our time in the sleep state. Du Prel in his "Philosophy of Mysticism" discusses this whole subject very thoroughly, both from a scientific and philosophic point of view. It appears that when a man is externally sound asleep, he is inwardly awake, and that the deeper the sleep, the more the avenues of the external senses are closed, the greater is the inward waking; the ordinary confused dream which we remember is rendered confused by its mixture with the sense impressions, and generally occurs immediately after falling asleep, or previous to waking. The true dream of the deep sleep is somnambulistic in its character, and is not remembered after waking, just as the person who has awakened from the hypnotic trance has no recollection of his actions while in the trance.

It should be noted that all the seemingly different faculties called by the different names of hypnotism, clairvoyance, clairaudience, telepathy, psychometry, &c., are but different phases or modifications of the one condition; that condition is the somnambulistic sleep or hypnotic trance. The deeper this trance, the more perfect are the conditions. Du Prel has shown by systematic analysis and comparison, that somnambulism and its cognate states are not essentially abnormal or morbid, but are in truth a mere exaltation of ordinary sleep, and that the faculties manifested in these states are incipiently manifested also in dream, and are even indicated, though not so definitely, in waking life. The deeper the somnambulistic sleep or dream state, the more completely the lower sensibilities of the subject are lost, while the transcendental faculties come into play. Further study along these lines will doubtlessly lead us into a vast amount of knowledge as to the nature of the human soul; and indeed, it is only in this direction that science can hope for further enlightenment. From the data we possess, it is pretty well established that man consists of a double personality; that he is dual in his nature; one-half of his nature is that half which is composed of his lower sensibilities, and which comes into contact with the external world around him; this half is manifest in the ordinary waking state. The other half—by far the most important half of his nature—dwells behind the scenes of sensibility, and only manifests itself when the senses cease to disturb him, when he is immersed in profound and undisturbed repose, or in the trance condition when his senses are not responsive to external stimuli. The dividing line which separates these two personalities from each other is called the psycho-physical threshold of sensibility. We stand with only one foot of our being in this world of the senses. These two halves of our being are related as two scales of a balance,—the one rises above the threshold as the other sinks below it. From thousands of experiments, it has been demonstrated that somnambulists while in the trance are capable of exhibiting wonderful, in fact, transcendental knowledge; they can describe the exact nature of diseases in themselves and others, and can prescribe the exact means of cure; they have a perfect memory of scenes and incidents which had occurred a long time before but which had

entirely faded from the memory of their sense consciousness. It is while in this condition that mind-readers perform their wonderful mind-reading feats; their transcendental consciousness comes into play; and to the transcendental consciousness the laws of space and time and matter as we know them, no longer hold good. The peculiarity of the trance condition was well known to the ancient nations. This was the temple sleep of the Greeks; indeed it has been shown that Greek state polity was largely determined by the communications given in the temple through special mediums while in this trance sleep. I could quote you hundreds of instances where individuals have been benefited and guided by the revelations made through mediums while in the trance state, and it is only those who are ignorant of these wonderful phenomena who can deny their importance in any theory of the soul. Cora L. V. Richmond, of Chicago, who is well known as a great psychic, in an article in the *July Arena*, on "Psychic or Supernormal Experiences," says:

"In sleep, mortals pass into the spiritual realm for spiritual rest and change, as it is the normal realm of the spirit; but they do not pass through the spiritual awakening of the faculties as those do who are endowed with spiritual gifts; therefore the experiences cannot be recalled as *experiences*; still, they sometimes have vague reminiscences or glimpses of unremembered dreams that aid them throughout the whole day, often for days; and thus the outward life is sustained and fed from this realm. By and bye the race will have spiritual growth to know and remember the experiences of the spirit as they now do of the human life."

In the "Law of Psychic Phenomena," by Hudson, the whole phenomena of psychics is reviewed. He asserts his belief that the soul of man is dual in its nature; that there is what he calls a subjective mind and an objective mind. The objective mind takes cognizance of the objective world; its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his environment. Its highest function is that of reasoning. The subjective mind takes cognizance of its environment by means independent of the physical senses; it perceives by intuition. It is the seat of the emotions, the storehouse of memory; it performs its highest functions when the objective senses are in abeyance; it is the intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism. In a word, it is the soul. In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision; and in this, as in many other grades or degrees of the hypnotic state, it can be made apparently to leave the body and travel to distant lands, and bring back intelligence oft-times of the most exact and truthful character. It has also the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and closed books. In short it is the subjective mind that possesses what is

popularly designated as *clairvoyant power*, and the ability to apprehend the thoughts of others without the aid of the ordinary objective means of communication." The subjective mind of Hudson is the transcendental consciousness of Du Prel; they both mean the same thing. It appears that when a person is in the subjective condition, the brain is no longer the seat of consciousness. The seat of consciousness of the subject in the trance is transferred from the brain to the ganglionic system, whose nerve center is the solar plexus, and it appears that it is from this, it is from the solar plexus, as a center, that the subjective consciousness operates.

While Hudson's and Du Prel's theories are much the same in one sense, Du Prel points out that behind both the subjective and the objective there exists the true subject, of which the subjective and the objective are but different aspects. This true subject exists deep down in the realm of the unconscious; it is the true soul of man; it is that immortal principle to which the sense impressions of the external world never penetrate; it is the reincarnating ego of Theosophy. If we draw three concentric circles, one within the other, the smallest one will represent the sense consciousness of our ordinary waking state; the area of the middle one will represent the consciousness of the subjective or transcendental ego, and the largest one will represent that realm of the unconscious in which the true soul of man resides. When the sense consciousness of man is asleep, as it is in the hypnotic trance, the periphery of the inner circle is displaced and it gradually approaches the periphery of the middle circle with every deepening of the trance sleep, but it can never reach the periphery of the outermost circle. Man's bodily evolution has now ceased; his evolution in the future will be a psychic evolution; there will be a gradual unfolding of soul powers, and the evolution will consist in a gradual widening of the inner circle of the sense consciousness into the realm of the transcendental. This psychical evolution is at the present day going on very rapidly, and it is manifesting itself in what is called the addition of a sixth sense, to a large number of people, which exhibits itself in the appearance of clairvoyant, telepathic and psychometric powers.

Now, the weak point of Christian theology in its doctrine of the soul is that it identifies the soul itself with the sense consciousness which is manifested in the waking state, and whose center is in the brain. It identifies the soul with the objective self. Its conception of what survives in man is very vague and indefinite, and is supposed to be a spiritual principle, or substance, with which is identified the self of waking sense consciousness. Christian theology possesses no psychology, or science of the soul; and it is because of this that scientific materialism has annihilated the soul doctrine of Christian theology. If the soul of man is identified with the sense or brain consciousness of the waking state, then it is clear that with the destruction of that organ its consciousness must also cease. The Christians of the early cen-

turies, in their fanatical zeal, destroyed the books and records of the great psychological sciences of the ancients, with the result that the science of the soul has been lost to the western world since the introduction of Christianity, and it now remains for Theosophy, which possesses the great psychological sciences of the east, to restore to the western world the lost sciences of the soul, and restore man's belief in immortality. As one of the Masters has written, "You can do immense good by helping to give the western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. You and your colleagues may help to furnish the materials for a needed universal religious philosophy, one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Its (the society's) chief aim is to extirpate current superstitions and scepticism, and from long seated ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter."

JOHN MACKENZIE.

(To be continued.)

PROPHECY.

OUR able editor thinks that no great event, that is, one fraught with stupendous human interests, has ever happened, that has not been anticipated and in some degree preannounced by the human mind. It was this belief that prompted that memorable line of Thomas Campbell's, "Coming events cast their shadows before." Thus Richelieu perceived, and announced that Condé would be the great general of the future. Thus Gregory Nazianzen when he met the emperor Julian, as Prince Julian, at Athens, A.D. 353, said, "How great an evil is the Roman Empire here training up?" Curiously enough too, exactly eleven hundred years later, Constantinople fell by the assault of Mahomet, and the Eastern Empire with it. [B.N. vi, 244.] Thus Sylla strove to bring about the death of Cæsar, predicting that that youth would compass the ruin of the Roman state [B.N. i, 158.]. Thus Nostradamus when once he met the young Cordelier of the Franciscans, Felix Peretti, saluted him, kneeling to him with one knee on the ground. "Should I not," said he in reply to those about him, "bend the knee to his Holiness?" and this Peretti became, in 1585, that mighty Pope Sixtus the fifth [Baretti 62].

Everything in and about man seems to hint at his endowment with a mysterious and prophetic insight. Who could think to find it pent up in the wit of an anagram? Yet there it may sometimes be found lodged safe enough.

Henriens Galliarum Rex, contains this, pretty nearly.

"In herum exurgis Ravaillac," Thou risest Ravaillac against thy master. So the style and designation of the king carried with it, before the consummation, the very name of his murderer. Also the historical coincidences of events seem so pregnant as that the earlier ones may stand as antitypes of the later. Take for instance Cæsar and Cromwell, as antitypes of Napoleon. Cæsar destroyed Rome, Cromwell murdered Charles, and destroyed not only royally but loyally. Napoleon put his foot on the neck of France, posing as its liberator. These villains of history are the gods mankind as slaves adore. As a sign of the decrepitude of modern thought and criticism, take Landor's servile admiration of the blood-imbrued, the clement Cæsar. "Cæsar's head was placed on the neck of the world, and was large enough for it." Let there be no mistaking here. Landor has a witty way of recording an idea as it strikes him. But it is a reptile-thought, fit to emblazon a chapelry in Hades with letters kindled in lurid brimstone for the revelry of fiends in malice at the leze-majesty of human nature. As a further coincidence between Cæsar and Napoleon, both fought for their own hand in Egypt; and in Spain Cæsar defeated Pompey's armies under three of his best generals, very much as Wellington, but the other day, did with the marshal of Napoleon. Napoleon is beaten, it is true, but the localities coincide. History repeats itself, it does indeed! But if the past keeps preannouncing the present prolaptically by repetitions, surely we may say with Milton that old experience may attain—"to something like prophetic strain."

But again, as shut up in Alexandria, Cæsar has Alexander on his right hand and Napoleon on his left. The three most brutal geniuses of the human race preside, as it were, hand in hand, over two thousand years in a Triple Alliance that is nothing if not satanical.

The professorial learned may laugh at prophecy, but the more learned—if professing less—who recognise that facts are facts, see two things so plainly that they cannot be denied. First that ineradicably embedded in humanity there is a demand for prophecy as the indispensable complement to the mystical nature of man. Conviction teaches all, who have not quibbled away their reason by the study of logic and that stupor of dialectics that demands reasons, where reason cannot be had, that life and death, the present and what is to follow the present are innately mystical, and must have food,—a mental pabulum of their own. And that is prophecy, and faith in the substance of things not seen. Nothing can ever dispel this, not if there were three Voltaires born to every century—gibbering apes, of finer human wit and no souls. Why, the most feeble witted believer in the Cock Lane Ghost is superior to Francois Marie Aronet.*

For of faith springs the dignity of man. It lifts him from this globe and its spheroidal gravitations of dirt, with the gay accompani-

* Voltaire's real name was the anagram of Aronet, *le J. (le Jeune)*, adopted by him as a signature when he began writing, and when it made him celebrated he assumed it.

ments of wit and selfishness, which must all perish; and it fits him for the invisible things that do not perish, and that have a glory that may even now be felt, though it cannot be uttered till the threshold be overpassed. Perhaps anagrams were first started by the Kabbalists, but if not, they were very much cultivated by them. The French fancy that Daurat, a poet of the time of Charles IX. was the inventor, but that is preposterous.* Still Daurat invented a magnificent Greek epigram, which may be seen in Wheatley's book, p. 76, where he exhibits from the name of Jesus, "Thou art the sheep," which almost produces the Baptist's phrase "Behold the Lamb of God." Some contemptuous spirits treat the anagram as a study futile in its absurdity. It would not want much skill to rebut this on the utterer. But it is the fashion of the passing instant to decry such things just now, and it is no part of our business to redress the wrong done. It is evident that some anagrams have indirectly involved the prophetic faculty, and as such appertain to our present theme. Voltaire we have seen to twist by anagram his proper name into new name and then to adopt it as his real name. The world has accepted it, and the true name has dropped out of record. But men have invented another for him, and twisted out of Voltaire, *O alie vir*. I suppose there is not such another instance, quite, in all literature. There was a 12mo. book published in 1821, the year of the death of Napoleon, styled "Miraculous Prophecies." It was anonymous, but as some of the contents are curious, or lead up to things that are so, it may not be amiss to set down a few of them here. The prophetic powers of the human mind are at present almost entirely denied. Whilst the eager desire manifested by the general world about such things, is designated by the would be superior people as superstition and abject credulity, as students of humanity in its Protean phrases, it is sufficient for us to recognise its existence, and at the same time to look about and see what it can find to feed and nourish itself upon. If the appetite exist and palpable be found for it too,—if we establish a human want, and can also point to nutriment that more or less efficiently may supply the want, it will be clear that the want and supply are of a piece with humanity and must in future be dealt with as an historical fact,—as an actuality that cannot be overthrown. However many psychical or scientific or superior persons may combine to apply hard words to it, they cannot alter it one jot. Their Quixotic tilt against the windmill will do nothing more than unseat themselves. Superstition is generally admitted to be the worst kind of faith. It misuses what is called logic, till it may murder on the sacred altar-stones in a vain hope to placate the All-merciful Creator of Kosmos. But it is faith, still—or the younger sister of faith, not yet come to years of ripe discretion. The soul beats in its bosom and palpitates in its heart; it is devout; it can and does pray, and silver-tongued Baer, the puritan divine,

* The Dictionnaire de la Conversation gives the honour to Calvin who headed his Institutes with *Alcivinus Calvinus* reversed.

says that "to pray is as natural as to breathe." If in humility superstition can scarcely dare to love, yet it fears the Lord and, on solid authority, that is "the beginning of wisdom." But what shall we say to the superior person who is above credulity, who is not as other men are, and who by misuse, on another way, of what he calls logic, believes in nothing he cannot see, and laughs at the invisible. He is a materialist and gradually deadens the light of the spirit into the darkness of matter which he treats first as indestructible, and then as eternal. There is an anagram that fits this logic of his to a nicety. For *Logica* read *Caligo*. For reasoning read darkness, with wisdom from all "entrance quite shut out." The darkness of superstition is a far less perversion of logic than this. The credulity of incredulity,—where day and night, from dawn to eve, and from starlight to the sun again, weave miracles incessantly,—is unbelievable by the sober mind, bred in simplicity and health. Not to believe is blindness. "Lord I believe, help thou mine unbelief," for Faith is the light of reason, whilst Logic is the darkness or *caligo* of reasoning, where forms and processes have eaten out the very substance of the thing itself, called Reason.

Francis Hutcheson says in his remarkable "Synopsis Metaphysic," that men in vain seek for a criterion or critic of truth, where none exists beyond the faculty of reason itself, or the congenital power of the mind to comprehend things.

C. A. WARD.

(To be continued.)

NOTES ON REINCARNATION.

(Concluded from page 207.)

HAVING thus attempted to demonstrate the necessity of Reincarnation from scientific data, we come naturally to the enquiry as to what figures may be quoted in reference to it. For all the preceding arguments deal with things to which calculation is more or less applicable; and as matters of exact observation, should be capable of arithmetical treatment in some measure. But this is a large field, and the numbers usually quoted in theosophical and mystic works usually refer simply to the intervals between successive earth-lives—this being a part of the subject of most interest to the average reader.

Assuming that the course of action or of thought pursued by an individual in one period of life or activity on the manifest plane, will dominate to a large extent the character of his proceedings in the next succeeding incarnation, according to Karmic law, we might thence have a fair experimental basis upon which to sort out those particular characters in history who, from their great resemblance to each other in the events or motives of their lives, may be looked upon as possibly returns of the same ego to the active life-plane. Thus, in the cases of poetic genius, military career, or any other form of dominant characteristic,

any two similar instances, separated by such an interval of time as might be expected to elapse between any two incarnations of the same individuality according to theosophic data, can be considered as affording material for experimental treatment such as may possibly lead to the evolution of exact rules. For, from what has been said, it is reasonable to expect there will be some ascertainable connection between the duration of life upon the earth-plane and its following interval of repose, since the one is the complement of the other; and if the sum of the egos in our cosmos, and the average population of the world, are constants, the proportion of earth-life to Devachanic interval must also be a constant, so far as average mankind are concerned. And it need hardly be pointed out that the satisfactory establishment of such rules would at once demonstrate that there was a very close connection between the development of similar personal characteristics at distant epochs; and this, if it did not afford conclusive evidence that each case dealt with was an incarnation of the same individual, would at all events go very far towards doing so—indeed, for most enquirers, it would amount to a conviction that such was the case. Once letting the subject of the Reincarnation of the Ego, like the returns of an eclipse, become subject to the rules of arithmetic, we shall be a long way on the road to a clear demonstration of the laws appertaining to what the world considers this hitherto most speculative and uncertain tenet of the mystics.

Putting aside for the present all exceptional cases, and accepting as a basis the general statements of Theosophical works, that there is a mean or average between each life on earth, we have the same position as that reached from the preceding data, and it remains to find what this period actually is; when the relation between it and the life time (with or without the first seven years) will be that the one is some multiple or power of the other, or some proportion involving one or both of these.

The Egyptians thought the cycle was from 3,000 to 10,000 years,* the Mayas of central America also quoting the latter figure; but all the numbers which have been given out as expressing the duration of these cycles are said to be intentionally vague.† Such as they are, they must be understood as applying to adult life, or as those which indicate the time that will, on an average, elapse between the earth-lives of persons who have reached the age at which moral responsibility can be considered to come in. Again, the time is said to range from some 1,500 years at a minimum, ‡ or even as low as 1,000 years, || up to 10,000 as before § but which H. P. B. reduces to 6,000.** Though there

* Isis, i, 226, 296, 297, c.f. "Lucifer," vol. iii, No. 73, p. 26.

† S. D., i, 163, 164 o.e., 187, 188 n. e.

‡ Es. Buddhism, 102, 148, 6th ed.

|| Key, p. 98.

§ (2) Siftings, article by C. Johnson on Es. Buddhism.

** In an article in *The Path*, vol. i.

may be cases where such great periods are involved, they must be exceptional, for the recurrent phases of history indicate some 2,000 years as more probable. The discordance of the numbers may probably arise from their reference to special cases, and there are instances cited where the ego of an adult reincarnates immediately, while there are others where the interval between death and rebirth is a dreamless blank,* and again others where there is Devachanic consciousness over only a part of the time. The case of immediate rebirth, like those of greatly lengthened cycles, are special instances due to exceptional conditions; while the others are probably those where the average time had to be passed while the Ego was either partly or wholly unconscious, because the preceding earth-life had not provided the thought-material necessary to Devachanic experience of the full duration.

From this we may infer that where the life has been devoted to mental labour and the cultivation of the mind, the period will be lengthened; while in the opposite cases, where the occupations have been of that purely physical nature which does not exercise the mind or lead to its culture, the time will be reduced to a minimum.

Instances may be cited where the square of the earth-life leads to some very plausible-looking coincidences; but these must be accepted with much caution, for it is not probable the general rule is of so simple a nature. Add to this, that other parallels to the personalities cited are forthcoming, and we see at once that only a considerable number of such agreements would suffice to illustrate the rule.

Three such instances are those of Alexander, Attila, and Napoleon the First. In these three cases, the one prevailing characteristic was an unquenchable desire for conquest and sole ascendancy, while in all of them (notably in that of Alexander, who is said to have wept because he had no more worlds to conquer) there was at the time of death an unsatisfied longing for a further career of conquest and destruction. This, upon Karmic principles, must inevitably lead to reincarnation at whatever point of time and place would offer the fullest means for the gratification of those violent and ungoverned instincts.

In dealing with such remote epochs as those of Alexander and Attila, some margin has to be allowed for chronological uncertainties; but Alexander is said to have been born B. C. 357, and Attila seems to have arrived on this manifest plane about the year 417 A. D., so that the interval is 773 years or thereabouts. Now the square root of this is 28, and this should be the age at which Alexander died, supposing the rule a safe one and the egos identical. History, or rather that dubious chronology which our historians are so much in the habit of altering periodically, as they may find occasion for so doing, says that he died at the age of 33. Similarly, the Nandal Attila seems to have been some 36 years old at his death in A. D. 453, if we can trust the dates given; and hence the interval between his birth and that of Buonaparte

* Key, pp. 157, 164, 165, 170.

(which took place in 1769) was 1,352 years. The square root of this is 36.8, which is nearly the age wanted.

Then again, Joan of Arc and Charlotte Corday were both inspired with much the same sentiment, which was that of delivering their country from an oppressive tyranny. Joan was born in the year 1410 according to some authorities, or later according to others, so that at her death in 1431 she was from 17 to 21 years old. Charlotte Corday was born in the year 1768, so that the interval between the two births was 358 years. The square root of this is 19, which corresponds as well as can be expected with what we know of the age at which Joan of Arc died. And if we examine the intervals between the births of some other noted historical characters whose careers denote similar Karmic tendencies, we shall find equally suggestive numbers will emerge. At the same time the discrepancies are (supposing the instances well taken) sufficient to show there are other factors involved as well as the square of the earth-life, and which will modify results—in some cases coalescing, at others neutralising each other.

A careful examination requires to be made into the average duration of life among all European nations belonging to the 5th Race, and another as to the average population of that Race. Estimates might also be made as to the number of egos involved, and (from history) the mean value of the cycle of rebirth. *As the total number of such egos is to the average population, so is the cycle of rebirth to the average duration of life.* This method, if tried by "trial and error" (the most certain, if the most laborious, of all methods) would yield some valuable results. We could then obtain the duration of the 5th Race, and thence the other divisions of the Manvantara; because the number of incarnations which are involved are stated,* and the rest is determinable in other ways.

The subject of the identification of the Ego may permit of other treatment besides that which is concerned with dates alone. Seeing how intimately the personal characteristics in one life are bound up with those of the next incarnation, it is to be expected there will be some other links connecting the past and future births. It has been attempted to show how figures may be concerned in this enquiry, but there is more to follow. The next speculation has more in common with cabalism than it has with more ordinary calculation, and it is not by any means of so simple a nature as the one last dealt with; for here we may find that the numerical values of certain words and names,† or rather of the letters of which they are composed, as well as the dates we have been considering, will be apparent in a system which lies at the foundation of various occult operations which need not be further adverted to at present.‡

* Es. Buddhism, p. 65, S. D. i, 163 o. c., 192 n. c.

† Dr. Draper says that as in the ancient philosophical doctrine, so in modern science, the number is invariably connected with the name of a thing, of whatever description the thing may be." *Int. Dev. of Europe*, i, 116.

‡ Cf. A. E. Waite *The Occult Sciences* pp. 129, 144. H. P. B. found the letter C very inimical to her.

This further element of identification is founded upon the method of assigning numerical values to the letters of the alphabet, as the students of the Cabala know to be the case with certain mystical books; such as the Hebrew Zohar, Sephira, Jebsirah, &c.* The particular connection of this with the theory of Reincarnation lies here—the letters of a person's name, together with certain numbers belonging to date of birth, being treated in this cabalistic manner, yield various peculiar quantities. And these when divided in a specified manner, are found to bear definite relations to the qualities of the mind; so that any one skilled in this art can, from the mere name and date of birth, give a fair general outline of the salient characteristics of the person under consideration. From this it would appear that the names we bear are not such matters of chance and caprice as most of us may have supposed; but, like all else, are the effects of antecedent causes and subject to law.† But then if this is so, it at once becomes evident that the name bears some mysterious connection with the thought-body, or that part of us which continues from birth to birth; and, consequently, that the personality of one life being the outcome of the given characteristics and actions of the preceding entity, the name borne by that preceding personality will have a direct numerical relation to the succeeding one—so that, in order to the complete identification of the two, the character-number being obtained, it is only necessary, for the completion of the calculation, to find what part of it belongs to the two dates of birth; since these are the indeterminate quantities. And in the preceding it is shown that a rule may not improbably be reached whereby the former date may, in two cases where the same individuality is concerned, most likely be ascertained. And then if by the vowels and consonants of the two names, their numbers shall be found, with the dates used, to give analogous numbers, we should here be in possession of a second means of identification, serving to corroborate the deductions from others. Of course it is not to be supposed that the numbers which result will, in each case, be exactly the same; because the two personalities, though resembling each other in general, will differ in details according to Karmic law; but the numbers would require to be reduced by appropriate divisors to their least common measure, when their identity would become practically indubitable.

It appears worth while to extend these remarks, as the system touched upon, if a real one, is interesting. There are, as it appears from works which professedly deal with such subjects, certain radical numbers which are connected with the letters of every phonetic alphabet. They were used as numbers, but are, most probably, also connected with the various sounds represented—which since also denotes by numbers expressive of vibrations, whence certain adepts have substituted colours for letters.‡ How, where, or when, these numbers

* S. D. i, 93 et seq., 310 et seq. o. c., 120, 323 n. c.

† S. D. i, p. 94 o. c., 121 n. c.

‡ *Voice of the Silence*, p. 6, Pref.

were first obtained, does not seem certainly known; and until the true principles of their derivation are fully demonstrated, we shall have to take them upon trust, or as empirical data, after the fashion of so much which belongs to the lower mystic arts and occult sciences. The leading passions, sentiments, and qualities of the human mind, having their appropriate colours, will have also their allotted numbers; and according to the excess, deficiency, or general proportion of these qualities, the numbers which express them will vary. Hence the practitioners of this system would, from a knowledge of personal characteristics, be enabled to give a general number which should express the sum-total of the arithmetical values of those characteristics, which would accordingly be a number denoting the person whose character was under discussion. But, since the various letters have their respective values likewise, the sum arrived at for any given person by their mental qualities would also express the total value of a certain arrangement of letters; and these, together with the numbers which belong to a particular epoch of time when birth took place, will compose either the name which goes with that particular character and time, or one equivalent to it in value. This being so, we see that a number of different names may give the same value; and as the figures are also involved with a date, the numbers obtained from the letters, &c., will still further vary, until there will in all cases be many names; and languages do not need to be considered in this connection. Therefore it does not matter whether the name is ancient or modern, or whether in some foreign language or in our own.

It may be objected that the dates employed cannot belong to any system of chronology in general use; since these are entirely arbitrary, and differ according to epoch and nationality. This seems a very just objection but as a matter of fact dates of that description do not enter into any proper mystic calculation; what is most likely to be used is a number belonging to a comparatively short recurrent period, which is probably an aliquot part of some major planetary cycle, or even of the great year of the cosmos. To those who may experiment with this special method of calculation, the figures which stand for any particular year of birth may be found by taking, first, the number corresponding to the name, &c., and then that which ought to correspond to the personality as observed; when the difference of the two will be the number sought. As remarked, this will not be the number of the year in any known chronological system; neither does it give any clue to the circumstances which decide the date from which the original calculation starts; because it is only the date in a short cycle, of which the whole period may be that of a Manvantara; which perhaps is the greatest common multiple of whatever other short periods are employed.

There is a further point of interest in connection with this system, and it will at once be seen what is referred to, when the word "heredity" is mentioned. For the family name as well as the first names are

involved, and hence will afford a number and certain characteristics which will be more or less common to all the members of the same family, though the other members included may cause wide divergencies as far as individuals are concerned. As to the nationality, that is a constant quality when dealing with the family characteristics of one particular epoch, and so will combine with the date, &c., used, merely altering its initial point or common era.

Our common fortune-telling books, which doubtless have their prototypes in every nation, nonsensical though they may be, will not unfrequently yield ideas or information to those who may examine them with a view to discovering the true originals of their methods; and such may occasionally be met with, which deal in some small measure with the method above discussed or suggested; although they only do so in a crude and unscientific manner. These books have, however, this much in common with, or parallel to, the true procedure—they use an initial date, either the whole name or certain letters of it, and a common divisor or cycle-number; but beyond this and the use of certain numbers for the letters of the alphabet, they cannot be supposed to have any pretensions to value. They are, perhaps, a sort of plagiarism upon the true works, if such there be; for if several which give different systems be examined, it will usually be found that they present resemblances which indicate that they may be parts of some one original system.

And this occult and cabalistic science, to which Reincarnation seems so nearly related—the arithmetic of mentality, and the mathematics of the mind—wherever hidden, may still have its practitioners who now and then come to light. Some years ago, a paragraph went the round of the press, to the effect that an Arab Sheik, having the letters of Bismarck's name given to him, professed to perform a calculation of some sort, and then proceeded to give a correct description of the great German, from the latter, which description was said to be quite correct and is supposed to have been done upon some phase of the system here dealt with.

But as to the common books above referred to, the arithmetical methods therein given are usually ascribed to Pythagoras—very little to his honour; and perhaps only because his name is celebrated in connection with the use of mystic numbers—certainly not because he could have had anything to do with such rubbish as those books usually contain, the machinery of which is generally simple.

And now, having thus taken a glimpse at some numbers and methods in connection with the subject of Reincarnation, it may be worth while to remark upon the relative values of such arts, as compared with the methods of true occultism and the proceedings of the intuitional seer. Probably no one who has studied psychology and the less known functions of the human mind, will be prepared to deny that the occult arts have, most of them, a true foundation; whatever may be the value of their fuller developments;

and therefore they have a certain amount of worth from that point of view. But, as Eliphas Levi remarks, they are generally cumbrous, wearisome, and uncertain in their application—so that to compare them with the methods of the true occultist, is like comparing the lumbering old stage coach mails of a century ago, with the facilities of the atlantic cable or the telephone. They stand, as it were, at points between the physical sciences, whose plane is solely intellectual and mostly materialistic, and the universal occult science of higher schools; so that their chief value lies in what evidence they may provide as to the possibilities of psychic and spiritual science as compared with that which is purely materialistic. As such, they may be looked upon as being stepping-stones between material and spiritual science, and therefore are deserving of some attention for that reason. But the true professor of the supreme science must be as far above the necessity of resorting to such arts and practices as the stars are above the earth. Theosophists may therefore use such aids as they would any other useful tools which might be available in supporting their philosophy; very much as an advocate will marshal his array of evidences in order to convince the sceptical; but they are no more an integral part of that upon which they depend for their value, than our clothes are of our physical bodies.

S. STUART, F. T. S.

Auckland N. Z.

NOSTRADAMUS.

(Concluded from page 102.)

Before concluding this short sketch of Nostradamus it may be as well to mention that it has been written more as a review of Mr. C. A. Ward's "Oracles of Nostradamus" than as an original article. Those of our readers who wish to learn more about this so celebrated French Astrologer of the XVIth century, I should refer to the above mentioned work, from which I have quoted so copiously. Of the many French volumes on Nostradamus that of Eugene Bareste, published at Paris in 1840, is the best; and to it I am also indebted for much of what I have written. We know as an historical fact that the prophecies of Nostradamus were printed, published, and presented to Henry IV., of France in 1605; and up to the present time only a small part can be clearly seen to refer to past events. Mr. Charles A. Ward, in his Oracles of Nostradamus, examines these in great detail, and contrives to throw a great deal of new light on this very obscure matter. But we must leave this fascinating subject, and how fascinating it is, a perusal of Mr. Ward's book will show, and take up a matter that he has left untouched. That is a reference to those oracles of Nostradamus, that seem to bear on the present time. But first, I must quote two lines from verse 30, of the second century, that show us that Nostradamus believed in Re-incarnation, and that Napoleon was a re-incarnation of Hannibal,

the great Carthaginian General, who warred with Rome for the supremacy of the world—

"Un qui les dieux d'Annibal infernaux,"

"Fera renaître, effrayeur des humains."

This may be roughly translated, "One (Napoleon I), who (was once) Hannibal, the infernal gods will cause to be reborn as a scourge of the human race."

In the first volume of "Isis Unveiled," at page 260, we find the following: "Present events fully vindicate Nostradamus, who has been so much ridiculed by our sceptics. In an old book of prophecies, published in the fifteenth century (an edition of 1453), we read the following among other astrological predictions" (Foot note to above): "The Library of a relative of the writer contains a copy of a French edition of this unique work. The prophecies are given in the old French language, and are very difficult for the students of modern French to decipher. We give, therefore, an English version, which is said to be taken from a book in the possession of a gentleman in Somersetshire, England."

"In twice two hundred years, the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent wane.
Dissolve, and disappear."

"In just twice two hundred years from the date of that prophecy, we had the Crimean War, during which the alliance of the Gallic Cock and English Bull interfered with the political designs of the Russian Bear. In 1856 the war was ended, and Turkey, or the Crescent, closely escaped destruction. In the present year (1876) the most unexpected events of a political character have just taken place, and twice ten years have elapsed since peace was proclaimed. Everything seems to bid fair for a fulfilment of an old prophecy; the future will tell whether the Moslem Crescent, which seems indeed to be *waning*, will irrevocably 'wane, dissolve, and disappear,' as the outcome of the present troubles."

It is very difficult, from the above, to say whether Madame Blavatsky credited Nostradamus with this prophecy or not, since it is so very generally fathered on him. But Nostradamus was born just one-half century after the date of the publication of the book perused by Madame Blavatsky, so the author of the prophecy must be some other, probably Albumazar, from whom most of the astrologers of the fifteenth century copied. I myself read the doggerel given above, when a school boy in the early sixties, to the best of my belief, in *All the Year Round*, but none of the published works of Nostradamus contain it; though it is believed that many of his unpublished

prophecies are in the possession of the Russian Imperial family, by whom they are treasured, as the Sibylline Books were treasured in Ancient Rome.

It is well known to many of us Theosophists that we are now at a most critical and important epoch of the world's history, since we have arrived at the close of the exoteric cycle of 5,000 years, and of a more important esoteric cycle that will not close for another ten years or so. Some adumbration of this great truth has penetrated the brain of the last of the Second Adventists, Mr. J. B. Dimbleby. Next Easter will see, not the Second Advent, but the beginning of the end of the "Mother of Harlots, Babylon the Great," seated on the seven hills, not at Rome, but on the "Sweet Waters." Three of the verses of Nostradamus, apply, I believe, to these events. The first, the 52d of the first century runs as follows: "Les deux malins de scorpion conjoints, Le Grand Seigneur meurtridans sa salle: Peste a l'Eglise par le nouveau roy joint, L'Enrope basse et septen trionale."

The second line should be taken first, and roughly translated as follows, "The Grand Sultan (will be found) dead in his apartments." This refers to the tragic end of the Sultan Abdul Aziz in 1876, who was found dead in his inner apartments, having bled to death, his veins cut open by a pair of scissors, either by himself or by others unknown. The third line can be translated, roughly, "(then will begin) a persecution of the (Christian) Church by the new joint king." The "nouveau roy joint" applies to the present Sultan, as he is supposed to reign conjointly with his brother, Murad V., who was deposed for insanity, but is still alive. The fourth line is very difficult to translate any way literally, but it means that while these persecutions of the Christians continue, "all Europe, from North to South, looks on, quite helpless, in the most abject and dishonorable way." The first line gives the time of these persecutions, when "the two infortunes (Uranus and Saturn or Mars) are in conjunction in Scorpio." It may be objected that Nostradamus did not know of the existence of Uranus, but it is certain that he knew a great deal more than it was safe to publish in those medieval times.

The next verse is the 53d of the 1st century, and runs—

"Las qu' on verra grand peuple tormenté
Et la loy sainte en totale ruine,
Par aultres loyx toute Christiente,
Quand d'or, d'argent, trouve non velle mine."

The translation of these four lines may be roughly given as, "There where you shall see a great (meaning ancient) people (Armenians), and the Holy Law in total ruin (wiped out), all Christendom (Armenian Christians forced to embrace) other laws, (i.e., forcibly made Mussalmans), when new mines of gold and silver are discovered. This last line refers to the wonderful discoveries, at the present time, of gold in Transvaal, Westralia and Klondyke, and silver in Nevada and Queensland.

The third verse is the 31st of the third century, and runs as follows:—

"Aux champs de Mede, d'Arabe, et d'Armenie,
Deux grand copies trois foyz s'assembleront:
Pres du rivage d'Araxes la mesnie,
Du Grand Solman en terre tomberont."

This may be roughly translated, "On the plains (fields) of Media, Arabia, and Armenia, two great armies will thrice engage (assemble): the battle (meeting will take place) near the banks of the Araxes (Aras): (the troops) of the great Soloman (Sultan) will fall to earth (slain and defeated)." It is curious that both in the Crimean War, and the Russo-Turkish War of 1877/78, all the fighting in Asia took place in Armenia, and that the Aras River (ancient Araxes) now forms the boundary between Russia and Turkey in Asia. From the above it would appear that the next Russo-Turkish war will be the last and final one.

The 51st verse of the First Century evidently refers to the year 1901 when Jupiter, Saturn, and Mars will meet in Capricorn.

"Chief d'Aries, Jupiter et Saturne,
Dieu eternal quelles mutations!
Puis par longue siecle son maling temps retourne
Gaule et Itale quelles emotions."

This means (when) Mars, Jupiter and Saturn (are in conjunction), eternal God what changes! since from long ages this evil time returns: what tumults in France and Italy. "No doubt this year, 1901, will bring many troubles and changes in Europe, but the effect of this triple conjunction will be greatest in India, which is under Capricorn. Other countries under Capricorn are Persia, Lithuania, Saxony, Styria, Bulgaria, Albania, and Mexico. An Afghan War commencing in 1899 and ending in 1901 is not improbable.

It is curious that both Nostradamus and the Bhagavat Purana give England 300 years of world-wide Empire, dating probably from the first years of the 19th century when Nelson won the battle of Trafalgar and Lord Lake captured Delhi.

"Le grand empire sera par Angleterre,
Le Pempotam de sans plus de trois cens:
Grandes copies passer par mer et terre
Les Lusitains n'en seront pas contents."

England, all powerful, will rule a great empire for more than 300 years: great armies will pass over land and sea: the Portuguese will not be pleased. The last line about the Portuguese has puzzled most people, but it probably means that the Portuguese will not be content that England should possess their once great empire in India, of which Goa and Damaun now only remain to them.

Before concluding I may give a few anecdotes related of Nostradamus. All the calumnies circulated against him did not prevent the Grandees of the French Court and the Governors of the Provinces from coming to consult him. They always came to him with a smile on their

lips, but when they returned they were far from laughing; for Nostradamus always knew how to make these jesters keep their place, by telling them such truths as the world does not love to hear. If they questioned him authoritatively as to the events of the future, he did not answer them. If they propitiated him, he always had a reply for them, but in so obscure and enigmatical a way that they could fathom but little of his meaning. When the questioners pleased him he took a real delight in answering them intelligently. Thus when Madame de Lesdignieres consulted him on the future of her son, he told her clearly that the young man would become one of the first men in the kingdom; and this young noble afterwards became Constable of France. Trone de Condonlet, a rich citizen of Salon, who was very intimate with Nostradamus, tells this story of which he was himself a witness: One evening Nostradamus, on seeing the Prince of Berne, who was still a child, said to those in charge of him: "This young Prince will sit on the throne of France, and the title of Great will be added to his name." The guardians of the Bernese Prince smiled, and paid no attention to this prediction. But the Prince of Berne, as every one knows, became King of France by the title of Henry IV., and what is more, has always been known in French History as Henry the Great.

On another occasion, Nostradamus meeting a young Franciscan Friar (Cordelier), by name Felix Peretti, saluted him on bended knee. Those accompanying the monk, surprised at the deference shown to him, asked the reason. Nostradamus replied: "It is only proper I should salute His Holiness on bended knee." The other monks shrugged their shoulders and treated the prophecy as the folly of a visionary. The future happily did justice to Nostradamus, for this friar became Pope in 1585, under the title of Sixtus V. What is more wonderful still, the advent of this Pontiff was announced in stanza 28, of the third century, as follows: "De terre foible et pauvre parentelle par bout et paix parviendra à l'Empire." It is well-known that Sixtus V. was born in a poverty-stricken village in the Marches of Ancona, of very poor parents, and that he was a swine-herd before he entered Holy Orders. Before sitting on the throne of St. Peter, he was Cardinal Montalta. His career is even more remarkable than our own Nicholas Breakespeare, the only Englishman that ever became Pope of Rome.

While concluding this very incomplete sketch of Nostradamus, I should like to suggest to the readers of the Theosophist, in France and England especially, the formation of a society for the translation, compilation, and elucidation of the prophecies of Nostradamus. If it had no other result it would ensure the researchers' acquiring a first hand knowledge of the history of the last four hundred years, and it might even enable them to throw some considerable light on the near future of the twentieth century, which is almost at our doors.

A. T. BANON.

AN OPEN LETTER.*

ADYAR, 28th December 1897.

MY DEAR COLONEL OLCOTT.

I am extremely reluctant to come on the platform and give my views on questions engaging the attention of the Theosophists, at this meeting, as requested.

In my present retired life, which is that of a Buddhist Monk who is yet on his first stage of the priesthood—that of learning and acquiring knowledge and experience,—to take the position of a speaker on a public platform would not be consistent with my aims, or the rules of my order, and certainly contrary to my naturally retiring disposition.

I would therefore crave your kind indulgence to allow me to remain as an attentive listener and receive the teaching and suggestions of those more ripened in experience and who are qualified to teach on subjects so abstract and philosophical as well as practical. As a listener and a student I shall fulfil the desire I have so long indulged in, to come to India and learn her ancient wisdom.

I cannot, however, refrain from expressing on this occasion, after having had the good fortune to listen to the two lectures delivered by your friend Miss Edger, how refreshing and agreeable it is to me who have been driven to seek peace and contentment in the life of a recluse, from sheer disgust with the unreality of the world, to hear, for the first time, what Theosophy is doing, apart from teaching its professed creed and dogma, concerning which I have already heard so much.

I refer to the very lucid way in which Miss Edger has pointed out how natural it is that men should be united and find strength and spiritual blessing in the unity of mankind in one Universal Brotherhood through their religious nature; in the one Religion of Truth—which underlies all the great religions of the world.

If Theosophy is the medium through which negotiation for the peace between all men proceeds, and its members have for their aim the lighting up of the concealed truth in all religions which are worth the name of religion, and bringing men to see that they are naturally inseparable one from another—being each evolved out of the same common stock of primary matter and force—and not occupied with working out metaphysical puzzles, of which the market is already overstocked, I am heart and soul with it, and require no credential to become its member. I wish it success with all my heart.

* The Siamese Prince who embraced Buddhism in Ceylon, about a year ago, and is now a Buddhist Monk, being asked to speak before the late Anniversary Meeting of the T. S., in Madras, expressed his views in the following paper which was read by the President.—Ed.

lips, but when they returned they were far from laughing; for Nostradamus always knew how to make these jesters keep their place, by telling them such truths as the world does not love to hear. If they questioned him authoritatively as to the events of the future, he did not answer them. If they propitiated him, he always had a reply for them, but in so obscure and enigmatical a way that they could fathom but little of his meaning. When the questioners pleased him he took a real delight in answering them intelligently. Thus when Madame de Lesdignieres consulted him on the future of her son, he told her clearly that the young man would become one of the first men in the kingdom; and this young noble afterwards became Constable of France. Trone de Condolet, a rich citizen of Salon, who was very intimate with Nostradamus, tells this story of which he was himself a witness: One evening Nostradamus, on seeing the Prince of Berne, who was still a child, said to those in charge of him: "This young Prince will sit on the throne of France, and the title of Great will be added to his name." The guardians of the Bernese Prince smiled, and paid no attention to this prediction. But the Prince of Berne, as every one knows, became King of France by the title of Henry IV., and what is more, has always been known in French History as Henry the Great.

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MY DEAR COLONEL OLCOTT,

I am extremely reluctant to come on the platform and give my views on questions engaging the attention of the Theosophists, at this meeting, as requested.

In my present retired life, which is that of a Buddhist Monk who is yet on his first stage of the priesthood—that of learning and acquiring knowledge and experience,—to take the position of a speaker on a public platform would not be consistent with my aims, or the rules of my order, and certainly contrary to my naturally retiring disposition.

I would therefore crave your kind indulgence to allow me to remain as an attentive listener and receive the teaching and suggestions of those more ripened in experience and who are qualified to teach on subjects so abstract and philosophical as well as practical. As a listener and a student I shall fulfil the desire I have so long indulged in, to come to India and learn her ancient wisdom.

I cannot, however, refrain from expressing on this occasion, after having had the good fortune to listen to the two lectures delivered by your friend Miss Edger, how refreshing and agreeable it is to me who have been driven to seek peace and contentment in the life of a recluse, from sheer disgust with the unreality of the world, to hear, for the first time, what Theosophy is doing, apart from teaching its professed creed and dogma, concerning which I have already heard so much.

I refer to the very lucid way in which Miss Edger has pointed out how natural it is that men should be united and find strength and spiritual blessing in the unity of mankind in one Universal Brotherhood through their religious nature; in the one Religion of Truth—which underlies all the great religions of the world.

If Theosophy is the medium through which negotiation for the peace between all men proceeds, and its members have for their aim the lighting up of the concealed truth in all religions which are worth the name of religion, and bringing men to see that they are naturally inseparable one from another—being each evolved out of the same common stock of primary matter and force—and not occupied with working out metaphysical puzzles, of which the market is already overstocked, I am heart and soul with it, and require no credential to become its member. I wish it success with all my heart.

* The Siamese Prince who embraced Buddhism in Ceylon, about a year ago, and is now a Buddhist Monk, being asked to speak before the late Anniversary Meeting of the T. S. in Madras, expressed his views in the following paper which was read by the President.—Ed.

The world of to-day seems to me more miraculous than all the drug of miracles which is now in the market. That men should be so universally selfish and hypocritical as to profess to belong to one or the other of the beautiful religions in which should be found the true spirit of the Universal Brotherhood of all living beings, and yet be so divided by the man-made laws and customs as conventionally to regard themselves as Hindus, Siamese, Mahomedans or Europeans, and each conventional race be sub-divided into so many different clans and families, treating one another with anything but brotherly regard, seems unexplainable to me.

More anomalous and miraculous to me still is the apparent increase of evils observed throughout the world, as education, civilisation and "enlightenment" (so called) spread amidst the activity of the teaching of Christianity, Buddhism, Hinduism, Theosophy, &c., and the multiplication of societies that profess to remove these evils and lead men to peace and contentment in the present and to final emancipation from sorrow and misery in the future. I see the increase of crimes and cruelties and no spiritual advancement made anywhere! Great sufferings appear to afflict mankind and greater sufferings yet appear to be in store for them.

I confess, my dear Colonel, I shudder to contemplate on the modern calamities of which we have already had the experience, and the possibility of a European War is more frightful still, amidst religious activity and societies for all kind of works for the alleviation of the sufferings of humanity.

Is it not anomalous, that such should be the state of things in the world of to-day?

The truth is, I venture to suggest, that men had become too learned and knowledge is a drug in the market.

The beauties of morals and religion are taught and acquired as any other knowledge is taught and acquired, and for the same object, but neither the teacher nor the learner practises them after they have learnt. Hence knowledge becomes a dangerous weapon, as very clearly pointed out by Miss Edgar this morning.

If Theosophy would undertake, in addition to the work of bringing men together into one Universal Brotherhood, the duty of leading men by example and practice, and train them instead of merely teaching them, in religious Truth by their exemplary life, so that they might be either true Christians, or Hindus, or Buddhists, &c., whatever be their religion, and not hypocrites as they now appear to be, it would be conferring the greatest of all the boons of the century. The one work that is needed now, I believe, is example and practice and not mere theories.

Personally, and as far as I have yet learnt, I think that all the elements necessary for the basis of a Universal Religion are found in Buddhism. For there you find the Truth that no man can deny and no science can disprove. In its purest form as originally taught by its

"Finder," (Buddha was not a founder but a finder, so was Christ, &c.), there is no superstition or dogma. It is therefore the religion of no body, the religion for everybody, and to regard it as of Buddha alone and call it Buddhism is extremely misleading. Buddha was a finder of truth concerning existence and eternity. This religion of truth is always there in the Universe and it is found out by any one who seeks it and brings it to light when the world has need of it in the course of its Eternal Evolution, for its spiritual requirement.

The key note to Buddhism, and its idea of salvation, which is purely philosophical, is that it is neither "you" nor "I" nor any body else that suffers misery or enjoys happiness or attains to Nirvāna. It is the "Pancakhandha" or the 5 component elements of beings that does this.

The secret of misery and happiness is to be found in Selfhood and where there is self there can be no truth for self is an illusion. The moment one forgets one's self, pleasure and pain and all other sensations disappear, and the Truth of Buddhism is seen, and Nirvāna gained.

As thought is the seat of the delusion of self, it is in thought that either happiness or misery is found. Hence the whole of the Buddhist metaphysic or psychological science is summed up in these four words of very deep meanings and capable of great expansion.

"*Cittain, Cetasikkain, Rūpain, Nibbinuin*," or Thought, Perception, Sight and Nirvāna.

From this, deep and earnest contemplation on the four Noble Truths brings the conviction as a sequence, that misery or happiness depends on thought and conception; right thought and conception bring happiness; erroneous thought and conception bring misery; for the one makes you see things in the cosmos as they really are in their abstract truth, and the other as they appear to be in relative truth.

Hence Nirvāna depends upon the three elements of Thought, Conception and Sight.

The whole of their religion, as you have already stated in your *Catechism*, is summed up in the celebrated verse:

"To cease from all wrong doing,
To get virtue,
To cleanse one's own heart—
This is the religion of Buddha;"

and a more beautiful doctrine and a greater truth has never been told in any religion in the world."

To those who embrace the religion of Truth I cite the confession of a staunch Christian and one of the rising scholars of the day, in Europe, Prof. Rhys Davids, who in his little volume on Buddhism says:

"Many of the ideas in the 'Singālo Vada Sutta' are only suitable to a state of society which we, in this anxious time of social struggle, (i. e., civilisation brings struggle between brothers!) have for ever left behind; but we at least realize how happy would have been the village

or the clan on the banks of the Gauges, where the people were full of the kindly spirit of fellow feeling, the noble spirit of justice which breathes through these naïve and simple sayings."

This reminds me again that we are really spiritually retrograding, and need radical reform in our educational methods for bringing up our children and for the regeneration of mankind.

To you, personally, I am happy to bear testimony as to the good work you have done for the Buddhists of Ceylon in providing them with education based on the plan of bringing up the Buddhists in their own religion. This system, before your time, practically did not exist, and the universal praise that has been bestowed on you by the Sinhalese for the blessing which they now enjoy must be a source of pleasure and happiness to you.

May you and your Society, such as I to-day conceive it to be, be protected by the Triple Gem which is Truth, and be successful in all right efforts.

I remain,
My dear Colonel,
Yours fraternally in Truth,
J. C. JINAVARAVANSA.

"THE NEW MENSTRUUM."*

THE welcome visit to Australasia of so distinguished an exponent of Occult Philosophy as Col. Olcott, forms a fitting link between the thinkers of the southern and north-eastern worlds. The east is generative, the west propagative. The north seems masculine, the south feminine. Our atmosphere seems more adapted to the evolution of thought than to its practical application.

Whatever is generated here, seems to fly northward to receive its propagative and propulsive force.

The lectures of Col. Olcott, in the course of which the methods of color cure as applied in India were discussed, have excited wide-spread interest, and have led to this attempt to explain what we have been endeavouring to do here in furtherance of that object.

I write in the plural. The investigations are jointly those of Agar Zariel and myself, and although my part in the matter has been small, all the same, I will give the best account I can of the subject. Of course, it will be utterly impossible to do more than generalize, the discussion of detailed explanations must be deferred in deference to the patience of readers and limits of space.

We believe that we have been instrumental in discovering the principles of color cure. Up to the present, so far as we know, no principles have been definable, hence the practice, such as it is, would appear to be, like the practice of physic, a mere empiricism.

*Of Discoveries of Periodic action in the Treatment of Disease.

A certain sedative influence has been observed to accompany the blue ray, an excitant influence the red, a laxative and mediant influence follows the yellow. Some further experiments seem to have been made relative to the action of some of the secondary colors, but upon what principle these effects are produced would appear to remain a mystery.

From color therapeutics let us glance at medical practice. There are medicaments generally observed as having respectively, sedative, stimulative, and laxative effects, also other intermediate effects, but upon what principle these effects are produced nothing whatever until now, has been known. Yea—it has even been regarded as unknowable. Moreover, to still further darken the mystery, the same medicament will vary in effect, even upon the same individual. Aperients not infrequently cause emetic action, and *vice versa*; but to complete the muddle, at another time the effect will prove neutral.

An experienced physician, the other day, settled the difficulty in an offhand manner (apparently to his own complete satisfaction), by saying, that this remarkable diversity of effect was the outcome of "PERSONAL IDIOSYNCRASY!"—and there was an end of the matter.

Not as with a leading Sydney physician of 50 years' experience—Dr. Sydney Jones. In his capacity of President of the Medical Congress some two years ago, he stated that the whole practice of physic was a pure empiricism, and announced his belief that it would remain so until we understood more of the *psychic nature* of man. Presumably he meant, the ego and its modes of force.

For upwards of twenty years past, we have studied the *periodicities* as affecting organic existence. By *periodicity* we mean, a certain tendency in nature to produce specific phenomena in definable arcs of time.

Now, *time*, as we understand it, is a measure of terrestrial and celestial motions. The *day* equals a revolution of the earth upon its axis. The *year*, the revolution of the earth around the sun. The *month* or *moonth* (from *mōna* the moon) is the measure of the moon's progress around the earth, and so on. All our ideas of time and periodicity are then, evidently, *astronomic*. It is consequently to astronomy that we have had resource for the solution of the problem of periodicity, which in other words is the *problem of life itself*. Darwin says, p. 8, "Descent of Man", "Man is subject like all other mammals, birds, and even insects, to that mysterious law which causes certain normal processes such as gestation, as well as the maturation and duration of various diseases, to follow *lunar periods*."

This from the mind of Darwin, therefore "let no dog bark."

It is most amazing that millions of minds have read and re-read those pregnant words, without one soul ever grasping their stupendous significance. When that noble observer made his great generalization he let drop the thread, doubtless "in sure and certain hope" that other, even if inferior minds, would "weave it well." His own hands were

full, but his pregnant mind grasped the possibilities. No idle phrase defaces the pages of that indefatigable and luminous mind.

After a good deal of wide observation and generalization of lunar-solar periodic action upon vegetable and animal life, we found it expedient to focus our observations and conclusions upon one particular species, with a view to practical issues, and we naturally applied them to the *genus homo*.

We succeeded in discovering a certain *polarity* in the lunar or monthly circle, answering to the functions of—1st, *generation* and 2nd, *reproduction*. Bearing a fixed geometric relation to these poles, we find points which affect and regulate the vital and recuperative forces.

One set of points affects the *expulsive* and *radiatory* forces; another, the *glandular* and *secretive* functions, &c., &c.

These polarities and points then, translated from *geometric arcs* into *equivalent measure of time*, mark certain periodicities.

For example, the point of generative action, the point of propagative action, and the points upon which alone, medication can be successfully applied in a *curative* sense, for the different lines of physiological and recuperative action.

Supposing that we have not exaggerated our claims, it may be said that for the first time in the present historic era, the practice of healing may be considered to have within itself the possibility of perfect exactitude.

Physiology has advanced; a knowledge of the classification of remedial agents has progressed; the practice of vivisection, amputation, and such like horrors, is extending with leaps and bounds; still, the ablest and most experienced physicians unreservedly designate the practice of physic as so much experimental quackery.

The mystery lies not in the anatomy or in the physiology, but in our ignorance with regard to the lines of action of those forces which underlie our wondrous mechanism.

The fast expiring materialism of the age has been playing with reflections and shadows, whilst rejecting the substance, the *real basic substance*. They talk of this and of that element, with their respective properties, all of which is well enough in its way, but we should not overlook the cardinal fact, that there is *One primordial substance—soul (Sol)*. All else are *modes and manifestations only*.

Science then, consists in the study of the *soular modes or forces*. Soul, the creator, shaper, evolver, is itself *subject to law*, the law of its own nature. Solar law is consistent of those lines of force upon which the creative power of *necessity* operates. We have found during the progress of our humble enquiries, that the lines of this action upon the human frame are *geometric and simple*, capable of the most exact definition.

Proceeding to the question of color cure. It occurred to us by a law of reasoning, thus: Sol, the sun, the material reflex of soul (God),

in this particular *Soular system*, transmits His essential vivifying influence, the solar beam—*white light*. Light is analagous to, and a necessity of *life*; whether it be a mode, a vehicle or a principle is no matter; *ergo*,—within the solar beam lies “*the promise and potency of all life*,” i.e., the secret of health (whole life), and as a necessity also, the secret of disease (lack of equilibrium).

We reasoned that the breaking of the white ray was simply the *varying of the ratio of vibration*.

What is specific ratio of vibration? Our definition of *periodicity* covers the answer. Now, since white light bears an analogy to the *vital circle*, hence, necessarily, the ratios of vibration (colors) must hold a definable relation to the polarities and relative points and arcs of the vital circle.

We consequently projected the chromatic color scale, spherically, on the principle of M. Chevreul, the French authority, when, to our unspeakable joy, we discovered a precise identity, also analogous with certain of the laws of crystallography, too voluminous to define here.

During the last few months we have experienced the most conclusive proofs of the truth of the system in the effects of its practical application to the cure of disease. Space forbids detail on this point, but the subject is always open to experimental proof.

In the application of the color vibration, as a complement of the periodic theory, so far as we have gone, the effects are conclusive enough, but we confess to having been much hampered in this line of the enquiry from paucity of appliances. We have however gone so far as to establish in our *own minds* an *absolute conviction* that medicaments are unnecessary to the cure of disease, with the exception of pure water, charged with the requisite combination of rays. To produce the required result however, it is necessary to apply color in connection with the *law of periodicity*, to which it forms of necessity a complement.

The application of the color rays on this principle is totally different to that of any previous practice, so far as we know.

No primary colors are used, neither secondaries, for any purpose analogous to the action of *internal medicine*. Neither do we believe that any permanent beneficial result has been produced by such action.

There are however instances in which such colors are used successfully for purposes analogous to the *external* application of medicaments.

There are other equally important possibilities in the application of this system. The vital subject of the meeting of the sexes, and the propagation of improved types of beings, all fall within the scope of this argument, but I have trespassed, already, sufficiently, upon your valuable space.

To sum up: We have found that there are *tidal laws* relative to each individual, the exact nature and periodicity of which are deducible from a spherical lunar projection, based upon certain data relative to

the individual. By a knowledge of this, the action of the forces of physical functions can be known; and such times, say, as those of conception, procreation, recuperation, assimilation, &c.; and, as a sequence, the *true and only times* when medicaments can be successfully applied are definable.

We say that an exact analogy exists between the periodicities and potencies of this circle and the vibratory or color scale, and upon this ground the healing practice may attain a substratum of exactitude.

My colleague, Mr. Zariel, has promised to contribute upon the subject of the application of sound vibration in its relation to this principle.

It may be added, that whilst the doctrines herein defined, in no way disagree with the principles of the ancient and modern practice of Astrology, they are not deducible from the accepted tenets of that science, but nevertheless tend to throw great light upon much that has hitherto been obscure in that venerable art.

STRATFORD PACKINGTON.

VIBRATORY FORCES.*

THE revived and ever increasing interest displayed during recent years, in the search after the finer and occult forces in Nature, must eventually culminate in many valuable discoveries ere the train of thought is diverted to other channels.

We (the writer, in conjunction with a valued friend and fellow student, Mr. Stratford Packington) have devoted years of study in various branches of Astro-philosophy, especially in its relation to phenomena of organic life, and during the course of our investigations, we have obtained a solution to some of the leading difficulties which have hitherto beset the application of remedial measures in the treatment of disease, whether by psychic or mental power, colour-rays, or by ordinary forms of medication. This discovery we are led to believe may deserve a place amongst others of importance which are now being brought to light.

In arriving at our conclusions, we have naturally traversed a wide field of research, and have stumbled upon many side-issues from which have arisen important links in the chain of facts, of more or less interest both in a theoretical and practical sense.

Amongst other developments in this line of investigation, perhaps one of general interest is the remarkable affinity which presents itself in the association of sound with colour, and of both with the necessities of the healing art, in the application of remedies to the individual.

My colleague, Mr. Packington, has submitted to *The Theosophist*, an outline of views embracing the broad principles involved in our discoveries, and their relation to the so-called "colour cure," which, up to

*The relation of Vibration to polarities in Sound, Colour and the human frame.

the present time has scarcely advanced beyond the empirical stage. The outcome of our researches will place the application of the colour-rays or any other curative agency, in a new light, by which a specific and satisfactory issue can be attained.

I will now make a humble effort to display the relationship of sound to colour with their polarities and psychic reference to the human organism.

In making this attempt, I feel somewhat puzzled as to where and how to begin, since this will be the first time (with the exception of Mr. Packington's contribution) that these principles have been in any way expounded by us for public attention.

And where can we find a more suitable medium than the columns of *The Theosophist*, whose wide-spread influence in the exposition of occult philosophy and new lines of thought, render it pre-eminently the choice vehicle for the first transmission of matured ideas, to perhaps the most thoughtful portion of the world's population.

One of the first results of vibratory force or motion is that of *sound*, which we recognize as speech, music, noise, &c.

The sound of speech or voice is perhaps the first that we become cognisant of, and as *form* is one of the chief results of *sound*, speech or voice is taken as a foundation to form first principles in the scale of evolution.

Take for example, the first chapter of Genesis, where the six stages of form development is beautifully and simply illustrated.

"And the earth was *without form* and *void*." At this elementary stage, the form-producing vibrations associated with *sound* were wanting to produce the charm of beauty in design.

"And God said: Let there be light; and there was light."

Here then we have the first *vibrations of sound* depicted as the *voice of God*, evolving by these vibratory forces the primary principle of life, *viz.*, Light. This may be taken as symbolic of the first of the primary colour-rays—positive, stimulating, expanding—Red.

The association of Light with its polarity or complementary, Darkness, is described as the "first day" of the six creative periods.

"And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

The sound-vibration begets a second primary necessity towards the higher evolutionary processes in nature, *i. e.*, the atmosphere, firmament recognizable space, the heavens, blue sky, &c. This is distinctly symbolic of the second primary colour-ray—the negative, sedative, contractive—Blue.

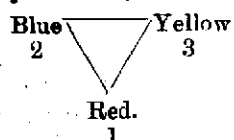
This principle, with its floating vapoury atoms, and its polarity, the condensed waters on the earth, constitutes the "second day."

"And God said: Let the waters under the heaven be gathered together," &c.

"Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit," &c.

This is the outcome of the third series of sound-vibrations, generating the last of the primary form principles; i.e., the fruitful propensity of "mother-earth," from whose prolific bosom all life is derived by the interaction of these three vital primary principles—Light and heat, air and moisture, earth and seed.

The generative and fruitful principle in nature is symbolic of the third and last primary colour-ray—the propulsive, laxative, yielding—yellow.



The three great primaries are now complete, after which, the three secondary forces, arising from an equal blending of the former are called into play.

"And God said: Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years, &c." Here we have the evolution of time-measurement by astronomical arcs, and the astrological potency of the celestial orbs described as for "signs" and for "seasons." The elementary principle of light is now focussed from two bodies called the 'great lights'—one positive, the other negative; one propulsive, the other reflective; masculine and feminine, electric and magnetic. This is the first emanation of the secondary principles and corresponds in symbolical aspect to the great mediant colour-ray—the modifying and variable seasonal influence—the equal blending of the two primaries, blue and yellow, viz., green.

This is described as the "fourth day."

"And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament."

These sound-waves are represented as producing the fishes and birds, corresponding to the equal blending of the red, stimulating, and propulsive ray, with the azure and airy blue—heat and moisture, as symbolized by the secondary colour—Violet.

This ends the "fifth-day" period of evolution.

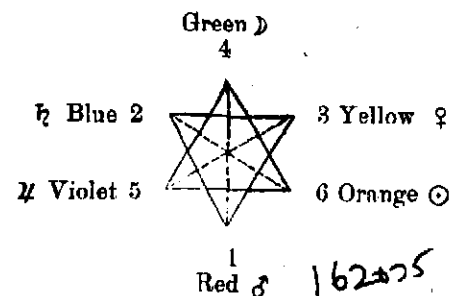
"And God said: Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, &c."

"And God said: Let us make man in our image, after our likeness, and let them have dominion, &c."

Herein we have the last of the six creative vibrations and developments of the potent sound-waves, by which the form of the world is evolved, culminating in animal life, of which the human forms the latest of the three secondary forces, and symbolizes the great tonic or key note—the outcome of all the preceding, an equal blending of the stimulative red with the soft and generative yellow, viz.,—Orange.

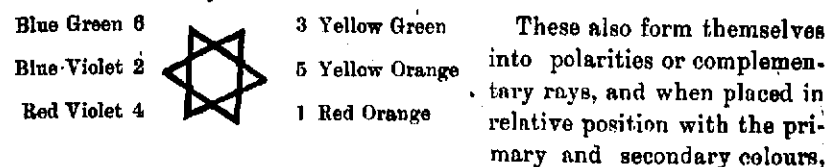
The elementary six days or periods of creation, constituting the three primary and three secondary sound and colour vibrations may be illustrated by the familiar emblem of the inverted triangles.

The red and green are seen by this to form a polarity of positive and negative quality, a primary and secondary opposite or complementary ray. Likewise, the orange and blue, and also the yellow and violet, which is in perfect accord with known principles in the science of colour. The planetary symbols attached to this diagram will be significant, in connection with the preceding matter, to



students in astrology, though we are aware that this arrangement of colour to the planetary symbol is not in complete accordance with some of the generally accepted views on this subject. This arrangement however, is the outcome of much practical experiment and experience in the plane of action to which I refer.

A third series of colour-rays, resulting from an unequal blending of the primaries in the proportion of two to one now follows. These are six in number, illustrated by inverted triangles whose points will fall exactly between those of the primary and secondary rays, thus making twelve definable points:



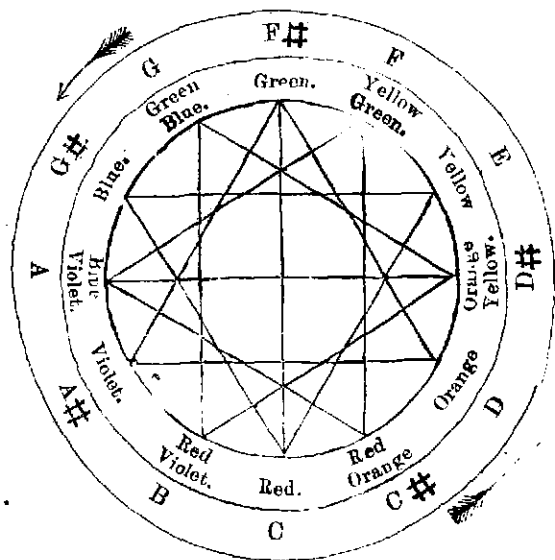
a complete chromatic scale is the result, agreeing perfectly with the chromatic successions of sounds familiar to students in musical art. The following diagram will assist in making this sufficiently clear. The absolute notation given, must not be understood as representing the individual notes employed in the modern development of music, the latter will be touched upon presently.

Here we have presented the potency of sound and colour, with form as the result of both.

It is now well known that every sound, as well as every combination of sounds, possesses the power of developing well defined form.

Those sounds which are of smooth and sonorous character, or concordant combinations, produce circular and curved designs, whilst noises or discordant combinations, produce angular and distorted forms. Every sound or degree of vibration has its corresponding development of form. A most interesting illustration and description of this creative prin-

ciple in sound as a generator of form, will be found in a work entitled *Voice Figures*, by Mrs. Watts Hughes.



Now if we make an adaptation of sound, as in the *artificial arrangement* of the modern Diatonic major scale, to corresponding colour-tones, and obtain the planetary influx answering to these, we get a well defined result, which is here presented as the issue of extended experience and investigation. The full details of the method by which the association has been arrived at, cannot be given here as they would occupy too much space and time.

The following gives the modern diatonic major scale, with the corresponding colour and planetary influence :

Tonic or Key Note.	Super tonic or Pre-dominant.	Mediant.	Sub-dominant.	Dominant.	Sub-Mediant.	Leading or sensitive note.	Tonic.
1	2	3	4	5	6	7	8
Orange.	Yellow.	Green.	Purple.	Red.	Blue.	Red Violet.	Orange.

The curved lines or ties connecting certain of the notes together, indicate the contrasting polarities or complementary sounds. The planetary character and colour relation will be found to completely agree with this tonal affinity.

Thus, C (tonic) and A (sub-mediant) are in contrast or polarity, forming complementaries to each other in C major and A minor, exactly as in the case of orange and blue. Moreover the Sun (orange) and Saturn (blue) are polarities in astral vibration.

The tonic is bright, warm and genial like the solar ray, while the sub-mediant is melancholy, weird and cold, like the Saturnine ray.

D, the supertonic or second of the scale, is complementary to F, like the corresponding colours, yellow and purple. The D minor chord, founded upon the second of the scale, is soft, amorous and romantic in quality, corresponding to the Venus and Yellow ray; while its contrasting tone, F, is exceedingly rich and majestic, corresponding to the Jupiter and purple ray of royal justice.

E, the mediant and third of the scale, is complementary to G, the Dominant, as also their respective colours, green and red.

The mediant or green tone is that which gives the mode or seasonal quality to the whole scale and decides whether it is major or minor, thus answering to the Lunar ray, whilst the dominant G, is decidedly Martial and red in character. The Moon and Mars are well known as contrasting astral forces or polarities.

The leading or sensitive-note, B, the seventh of the scale, stands unrelated in direct polarity to any one of the others, and is fitly associated with the red-violet ray, and the character of the planet Mercury. It is the "Messenger" tone of the scale, hence its title of "leading note," as it exerts a peculiar power on the ear in leading to the tonic or solar tone at the close of a musical phrase.

If we arrange the six creative colours with their respective tones one after the other, we obtain the following result and definite form of sound pattern.

Light and Darkness.	Sky, air and Density.	Fruitfulness and Order.	Time and Seasons.	Birds and Fishes.	Animals and Man.
Sol. 1	La. 2	Re. 3	Mi. 4	Fa. 5	Do. 6
Red.	Blue.	Yellow.	Green.	Purple.	Orange.
r	♂	♀	♂	♀	♂

In this arrangement, the after-developments arising from growth of mind find no place. These find expression through the planet. Mercury and the signs II and VII.

Now, the sounds, colours and planetary impulses not only agree in their relation to musical art, but they all bear a distinct and very decided relation to the action of corresponding remedial influences employed upon the human frame. Thus orange, not only represents the tonic in sound when applied to music, but when used medicinally as a colour-ray, it proves like the solar ray, tonic and invigorating to the exhausted frame. In the ordinary class of organic medicinal

agents it is chiefly represented by the bitters, such as Orange peel, Chamomile, Centaury, &c.

The Yellow or Venus impulse when medically applied gives the aperient or expulsive action through the excretory system, as represented by aperients, diuretics, sudorifics, emmenagogues, &c.

The Red or Martial ray is of a heating and stimulating nature, increasing the vital heat when deficient, corresponding to the hot spices, Cayenne pepper, &c.

The Blue or Saturnine ray is cooling and sedative in nature, tending to excess of sleep and torpor, as represented by narcotic and refrigerant action.

Those colours of a secondary and tertiary quality will combine the modified effects of the primaries from which they are formed.

There are *specific periods of time* in the monthly vital circle, definable for each individual, when the body will respond readily to curative action, and so render the operation of suitable medicine a certainty. Treatment administered at any other times is calculated to prove a waste of energy, and often does more harm than good.

The discovery of the exact periods for potent medication in each individual forms one of the important achievements connected with our researches, to which the natural law of periodicity forms the only key. The practical and useful working of these principles in the treatment of disease has been fully demonstrated in our practice, and is applicable to any system of treatment, providing the remedial agents are of a recuperative nature. The great secret lies not so much in what is given, but in the how, where and when of administration.

The various organs of the body, like the sounds and colours, have their corresponding polarities and are divisible into twelve parts answering to the twelve zodiacal divisions. Thus:

- ♈ Aries, the Head is polar to ♎ Libra, the Loins.
- ♉ Taurus, the Throat is polar to ♏ Scorpio, the genitals.
- ♊ Gemini the Shoulders is polar to ♐ Sagittarius the Hips.
- ♋ Cancer, the Stomach is polar to ♑ Capricorn the joints.
- ♌ Leo, the Heart is polar to ♒ Aquarius the legs.
- ♍ Virgo, the Bowels is polar to ♓ Pisces the feet.

It will be found by observation that there is a distinct tendency to sympathetic affection between the parts representing these polarities. Thus, if the lumbar region is affected by any ailment peculiar to that part, as in disease of the kidneys, lumbago, &c., the head, which is polar to it, is immediately concerned in the suffering. Diseases of the generative system are accompanied by sympathetic affections of the throat, and so on.

So strong is this affinity, in fact, that derangements in one part of the body may often be, and have been, successfully treated, by applying the remedial measures to the part which may be in polarity to the affected region.

AGAR ZABIEL.

FRAGMENTARY THOUGHTS.

No. II.

IT was well said—"My mind to me a kingdom is." A kingdom truly but an unmanageable one. And yet to go the rounds of it affords amusement. When the tug of war commences between us and our mind we find out that it is not only extremely powerful, but much too subtle, to boot. No wonder that many are afraid to lock horns with it. The mind is a sophist of the first order. It so often puts forward an excuse that looks like a potent reason! Always be on your guard against this Counsellor Silver-tongue. One often smiles at observing what has been roughly described by good Gobbo:—"Devil, I say, thou say'st well. Conscience, I say, thou say'st well."

At meals I use a particular sauce freely. The sense of discomfort came when I tried to leave it off. This should not be. Let us try to do without it. Yes, I shall do without it to-day. Now comes the first thrust of Master Mind. 'But this is absurd. Your progress does not depend upon sauce or no-sauce. What an idea!' 'No, no, master mind, you confuse the issue. The sauce holds me and I do not want to be so holden. Shall I who am going to bloom into an adept one of these days be knocked under by a sauce? Forbid it will-power!' The food does seem tasteless, though, without the usual condiment. 'Of course,' chimes in Master Mind, 'you will not be able to eat as usual. You are on the road to spoil your health. Consider. You are not to eat because it gives you pleasure. You are to eat because it keeps you up. You have not been well lately and you will come to a fine pass if your diet is reduced by any foolish scruples. And, besides, never mind for once.' 'All right, Sir Mind, we will abstain for a few days only. No harm can come of a few days. During these days we shall try to do without it. I want to do without it. It must not fasten on me.' A pause. Mind mustering its forces. Back again. 'Mother can not but notice and wonder. You know she will question. Wifey, too, that dear, little spy, all eyes always, will serve on you a notice to show cause why. What will you say? Tell a lie that you don't want to eat? Or will you explain your motive to be above attachment. Ho, ho! do—do explain. It will be so jolly. They will laugh so.' Dangerous argument this: fear of ridicule: false shame. 'Avaunt thou false reasoner! I cannot fence off your questionings, but to-day I will abstain.'

Servant serving out hot water for bath. Rascal spilled it and scalded me. Out leaps the sword of passion from the sheath of Kāma. Mustn't be angry, though. Remember what has been said in the *Gita*—"Three are the doors that open on self-destruction—Desire,

Anger and Avarice : hence, these three should be abandoned." Aye, but the fellow did it on purpose. "What then, so much the more merit in forgiveness." Curse his carelessness, he was ogling with the maid-servant at the window there! 'Come, come, remember, if you please, that he and you are one. Fie on your Vedantism if you forget that.' "Thou shalt forgive thy brother until seventy times seven." I know all that, but the arm burns so. If I say nothing he will get more careless. Suppose it had been one of the children instead of me! What to do? Shall I unbend, unlock, reserve and speak to him kindly, pointing out the results of his carelessness? The fellow won't understand. Shall I, then, take him right and left? Result—compromise. "Look here, now, at your work! Go, get ointment from within. Art deaf, stupid!"

Theosophy is not always all-satisfying. There are moments when its consolations fail. I hope it is no heresy to say so! In the hour of misery when the strain is too much for the heart the cord snaps and we are driven from our anchorage. The sight of pain which we are helpless to relieve stands out against any explanations that can be based on Theosophy as at present expounded. With regard to the question of animal suffering we modern Theosophists are admittedly at sea. We are taught that every suffering we see is due to Karma; that suffering does not come as a punishment but as a trial through which lessons are learnt—lessons of the eternal verities. We have been told, and told repeatedly, that when we see pain we may feel sure that something holy is to be born out of it. Let us see how this applies to the practicalities of life. I have a child for whom I feel love inexpressible, and the dear little one is under the agony of a bodily suffering which *medicos* in a multitude are unable to relieve. The mental agony that I feel may be deserved. I may have sown it and I but reap it now. But is the agony of the little one explained similarly? Who did err, who did go against the Law, sowing the seed of such acute suffering? Who is it that suffers? If it was the Ego that sinned, the Ego that passes from birth to death, it is unjust, it is cruel that this innocent personality of a child should suffer for it. The wee thing in the cradle is to all purposes, a being that can feel, and it is *it* that feels and suffers while the individuality behind, the Higher self of Mr. Sinnett, escapes 'scot free!'^{*} Whoever erred in the past incarnation was a fully responsible being, able to inflict and to bear, while the child that suffers is all innocence and helplessness! And besides, how is a man better or holier for having gone through acute suffering while six months old? Can any impress on character be left? Of course not. Then the suffering has been purposeless. Does the individual gain then? If so, that is unjust, because for all our present purposes the child and the individuality behind are two distinct beings. At any rate it seems so to me.

^{*} It is to be hoped that our readers will accept no statement that has not been carefully weighed.—Ed.

There are moments in a man's life when he rings out in bitterness the words that Byron puts in the mouth of Cain—"I did not ask to be born!" May not the better informed Theosophist ask—"I did not ask to be evolved!" The purpose of the Universe, we are informed, is the building up of individualities, that shall share the life divine of the One from Whom all came out. During the earlier races, animal man was built up and then came the sons of Mind who filled the animal forms with their essence. Thereupon the 'baby Ego, (according to Mrs. Besant) came into being. That baby Ego is hedged round by laws which it cannot but go against as its very nature is *Avidyā*. And because it goes against these laws it suffers! And so down and down the arc until we arrive at the man of to-day who suffers so horribly. He may scale the glorious heights Nirvanic in some far off æon. Even if he does, can the suffering he has gone through be as naught? He has to suffer to gain his Nirvana. He has, so to say, to be knocked down to earn his shilling! Does this reveal the existence of a Law the heart of which is love? The black magician for whom the eighth sphere waits (whatever that may mean),—why did he become so? Because he erred terribly and knowingly! Aye, but he did not ask to be; his will was mute! It seems to me that here we are in a wood and there is no way out of it unless we adopt the wretched device of *Mâyā*—"No manifestation, no suffering—no nothing." The difficulty may be done away with if we suppose that every one of us is a *Mānasaputra*, not a new Ego that 'became' when the Lords of the Flame projected their sparks. If we are all spiritual entities that, for their own purposes, willed themselves to pass through the circle of necessity, then surely some show of reason might be attached to the stock-in-trade explanation of suffering—Karma. Karma, Karma—what a word?

I know not why, but so it is. Whenever I take up H. P. B.'s or Mrs. Besant's writings which relate to the problems of Higher Life I fail to draw balm from them. This may, indeed, be said of almost all the T. S. publications that set out the Path or its first stages, before us. I do not plead for *Rāja Yoga* made easy, but surely some of our publications may with advantage be pared somewhat of their sombre severity. Take up the *Voice of the Silence*, *The Light on the Path*, *First Steps in Occultism*, *The Path of Discipleship*, *In the Outer Court*, &c., and we find that when we come to *Finis* we are certainly left standing on an exalted plane of thought. More often than not, however, sadness is the accompaniment of this elevation. Like the icicle on the tender leaf falls the blighting conviction on the heart—"This is not for me." There is but one book from the perusal of which I get up a wiser and not a sadder man. And that is the Book of books—the *Bhagavad Gītā*, the song of Hope, the song Celestial.

गीतासुगीताकर्तव्या किमन्येःशास्त्रसंग्रहेः ।

यास्मिन्पद्मनाभस्य मुखपद्माद्भिनिर्गता ॥

"The *Gītā* should be well studied, that which fell from the lotus.

like mouth of the One with the lotus feet." What need of studying other śāstras?"

संसारसागरचोरं तर्तुमिच्छतियोनरः ।

गीतानावेसमासाद्य पावयति सुखेन सः ॥

"The man who wishes to cross over the dread ocean of *Samsāra*,—let him betake himself to the boat *Gītā* and in comfort he passes to the other side." Happy he who can read the original. The simple *Sloka*s come as though resounding from the depths of *Akāśa* itself, sonorous with a bounding and yet subdued chant. At times it seems as if the words fall from the lips of a father pressing to his heart a weary and sorrowing son on whom the world had pressed heavily.

अपि चेत्सुदुराचारो भजइ मामनन्यभाक् ।

साधुरेव समतन्यः सम्यक् व्यवसितो हितः ॥

क्षिप्रं भवति धर्मात्मा शखच्छांतिनिगच्छति ।

कौतयेत्प्रतिजानीहि न मे भविष्यति ॥

(Bh. G., 9.30-31.)

"But if an unrighteous person worship Me, worshipping not another, he must ever be accounted righteous, for he hath rightly resolved. Speedily he becometh dutiful and goeth to eternal Peace. O, Kaunteya, know thou certainly that my devotee is never destroyed."

Whoever has caught but a glimpse of the Glory, shall be saved, even though he cannot now leave off wallowing in mire. Here is hope for the like of us. The Peace of Peace is not forbidden ground to us though our knuckles be not strong enough to-day to permit us to knock at the door.

H. S. SEVAKA.

IS INOCULATION NECESSARY?

THE system of inoculation with the serum of animals, as a preventive of plague, is so much praised and exalted by its votaries that most of them without proper investigation have been blinded by their own prejudice. Notwithstanding the fact that it is neither a prevention against, nor a cure of, the plague, hundreds of people are induced, by some means or other, partly against their will, to be inoculated with the serum of animals, which is considered impure for the human body, by all the Aryan religions. Even from the Christian standpoint it can be considered as such. "Know ye not," says the Bible, "that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [I Corinthians, III. 16—17]. It should not be defiled by any animal or foreign matter, as it then becomes unfit to carry out its legitimate function. It will be remembered that a few years ago experiments were made in the medical hospitals, in which the blood of lower animals was transfused into human systems,

and the result was that the men in whose systems, the animal blood was transfused began to show signs of imitating the nature of that animal whose blood was infused into them. For example, if it were the blood of a cat, the man began to purr like the feline animal—at least such phenomena were reported to have occurred. The medical men have seen their mistake and we do not hear now-a-days about such unnatural experiments—unnatural because they break the divine law and defile the human body, the temple of God; and the man, in whom there is the possibility to become divine, is made animal.

The same rule can be easily applied to the animal serum. It may be said that the inoculated persons do not show signs of animal nature immediately or in a marked degree: they may not manifest it, but the animal nature would remain latent in them, there can be no doubt, and would manifest itself when predisposing circumstances happened to arise.

But let us ask about the feasibility of using the serum. Is it certainly a preventive or a specific cure? To meet this enquiry we will have to quote Dr. Choksey's report of the Arthur Road Hospital. He says:—

"Sero-Therapy was tried on an extremely limited scale, and the serums that were used were those of Professor W. M. Haffkine, C.I.E., and of Dr. Yersin; also a serum prepared in Russia according to Yersin's method, and that of Professor Lustig of Florence. Both Professors Haffkine's and Lustig's serums were what may be called, experimental, and by no means perfected, and both the Professors, before giving them a trial, disclaimed anything like finality or perfection either in their mode of preparation or application. Fifteen cases in all were injected by Professor Haffkine; of these nine were cured and six died, giving a mortality rate of 40 per cent.; fourteen of these were acute cases, of whom six died and eight recovered, giving a mortality rate of 42.85 per cent."

This rate of mortality can hardly be called lower than the mortality of patients who were not inoculated. This is not the only record of mortality which goes to prove the worthlessness of Dr. Haffkine's serum: the statistics of the Brahmapuri Hospital, recorded in Major General Gatacre's report, show similar results, viz., out of thirty patients inoculated with Dr. Haffkine's serum, only ten survived—a much poorer result even than that shown by other hospitals where the patients were not inoculated.

"The other case was," says Dr. Choksey, "not making a favourable progress, though fairly convalescent, and the serum was injected with a view to hasten his recovery, and he recovered." But in this case, other means were applied besides the serum, as in almost all other cases, which can be seen from the same report:—

"In order that the patients might have the best chance of recovery possible, Professor Haffkine did not think it advisable to stop the regular

routine treatment which was carried on just as usual, the serum forming a supplemental treatment." (The italics are mine.)

The serum being thus tried as a "supplemental treatment," only, how can we say that the recovery was due to this method exclusively and to none other? Dr. Yersin's serum, which was reported to have effected "miraculous cures," was tried only in three "very early cases" which alone Dr. Yersin considered amenable to his serum. The mildest of them recovered after a very long and protracted convalescence, the two others dying within twenty-four hours of the injection." Can anything more be required to prove the futility of this method? And we are told again by the same authority that "The Russian serum prepared according to Dr. Yersin's method was tried by Professor Lewin of the Royal Military Academy of St. Petersburg, and it failed to show any results, even in a single case, as all the cases so injected died." On the face of this deplorable result, the dogmatic medical men and prejudiced persons are still loud in their praise of this method, and mislead and misguide the unthinking public. Dr. Choksey recommends Dr. Lustig's serum, because, as he says, it was tried on six cases, all of whom recovered. But he himself says that when this serum was tried, it was the "decline of the epidemic," and therefore the disease was "less virulent;" not only this, but "the usual routine treatment was continued in these cases also at Professor Lustig's request." Thus there is nothing to support this system. We can well guess the reason why Professor Haffkine should recommend the re-inoculation; but why the authorities should be so anxious to press the mild and unthinking public to get themselves inoculated against their will we are at a loss to understand. The official reports go to prove, again, that the authorities are as ignorant about the cause of the plague as the public whom they have tried to show as ignorant in their reports; even they are unable to diagnose accurately, as will be seen from Dr. Choksey's report. We hope that they will cease to press the public for a false security.

N. F. BILINOBIA.

Theosophy in all Lands.

LONDON, 30th December, 1897.

It is pleasant to hear of the success of Mrs. Besant's recent visit to France. The arrangements in Paris were made by Mons. Courmes, and are said to have been very excellent. Mrs. Besant's lecture, which she delivered in the French language, was given at the Hôtel des Sociétés Savantes, to an audience of six hundred people. It was received enthusiastically, and was reported at some length by the Paris papers. After a few days spent in holding meetings and conversing with French members, she travelled on to Nice and Toulon where her lectures were attended with the same success as at Paris.

The Blavatsky Lodge Meetings continue to be well attended and all the addresses this month have been of exceeding interest. Several classes for

study are now being conducted at Head-quarters; one by Mrs. Cooper-Oakley, on "The Secret Doctrine;" one by Mrs. Parker, on "The Ancient Wisdom;" and another by Mr. Chatterji, for the study of the Vedānta.

At the Blavatsky Lodge Meeting on the 2nd instant, Mrs. Besant lectured to members of the Theosophical Society only, taking for her subject, "What think ye of Christ?", a question which she said was never more pressing before the minds of men than at the present time. There are, she said, two main threads in the story of the Christ of the Churches—that of the man Jesus and that of the Christ, into which latter thread have been twisted many strands derived from the Mysteries of Egypt and elsewhere, and of which, one phase of the higher criticism finds the solar myth stories a sufficient explanation. Of the man Jesus it may be said that he was born among the Jews, and was a man of exceptional purity and devotion, trained from his earliest years among the Essenian ascetics and Egyptian mystics. He was received at the commencement of his life-work, as an orthodox Jew who repeated the Jewish maxims, especially those of the celebrated Rabbi Hillel; it was only at a later stage that he incurred the wrath of the priests, at whose instigation he seems to have perished by the Jewish penalty of stoning, not the Roman one of crucifixion. At that period of his career which is typified in the gospel story as his Baptism, by an act of supreme devotion and self-sacrifice he became the vehicle for a great outpouring of Divine Power from the Buddhic plane, and it is this great inspiration which has given real life to Christianity. Into the simple narrative much has been incorporated which no unaided effort of the higher criticism will be able to disentangle. The story of the Christ is really the story of the later stages of human evolution, and the various gospel accounts of the immaculate conception, virgin mother, birth in a cave or stable, flight into Egypt, massacre of the Innocents, crucifixion, burial and resurrection, are really full of meaning quite other than the crude historical conception based upon them. In one aspect the immaculate conception may be said to symbolise the birth of the ego—the outpouring from the First Logos, of the quickening life-wave into the virgin womb, prepared by the work of the Second Logos, in the matter outpoured by the Third Logos; but in occult teaching the story is more frequently used with regard to the *second birth*, when, Manas being already developed, the time has come for the earlier manifestations of the Buddhic consciousness; then, the Christ is born within. It is the period of the first initiation—the Baptism of Fire.

Mrs. Besant treated the same subject, though not in so much detail, in a lecture to a good audience assembled in Queen's Hall on December 26th, the title of her address being, "The Christ, Historic and Mystic." This address concluded a short series of four Sunday evening lectures, three of which were delivered by Mrs. Besant, and one by Mr. Herbert Burrows. A lecture on "Physical Development" was given by Mr. Leadbeater to the Blavatsky Lodge on the 9th inst. when some exceedingly useful and practical lessons on the importance of maintaining physical purity and health were enforced by the speaker with great clearness. Among the points dealt with were food and drink, and considerable stress was laid on the need for abstinence from alcohol and flesh food by all who desired to hasten the development of these various vehicles. While these things would not of themselves promote the desired end, they did materially assist by clarifying the medium in which the real self had to function. It is a scientific law

that the finer and more rapid vibrations of the higher planes can awaken no response, unless by refining and purifying the matter of our lower vehicles we can render them sufficiently sensitive to catch up the harmony from above.

On the 16th inst., the Lodge listened for the first time to a lecture by Mr. J. C. Chattopādhyāya, who dealt with the subject of the *Vedānta* in a manner which excited great interest among his hearers. He showed that the real *Vedānta* is in the inner life as revealed in the Upanishads—purely spiritual teaching, not arguments but assertions. The later writings display the intellectual and controversial side of the *Vedānta*, but in India it has ever been impressed on the mind that the life is the main thing—live the life and ye shall know of the doctrine. The importance of right conduct has ever been enforced; and that granted, an all embracing tolerance of opinion has been allowed in matters religious and philosophical.

The last meeting of the old year which will have passed away long ere these words appear in print, was addressed by Mr. Mead, who took for his subject, "The Deathless World," and leaving the interesting study of gnostic tradition in which he is so greatly absorbed, he based his remarks upon the teaching contained in the ever-fascinating *Kathopanishad* which he expounded almost passage by passage, throwing much new light upon the meaning of the ancient scripture.

In the year which is just at its close we have heard of but few events in the scientific world. The introduction of a wireless electric telegraph by Signor Marconi probably has the first place. Though the principles of his invention have been known for some years, he has the distinction of being the first scientist who has been able to apply the principle practically. That it is a success has been proved by trials over distances of some miles in Germany and Italy as well as in this country, but the extent to which his method may be extended is a matter for the future; perhaps the new mode of telegraphy will in time supersede the old altogether.

It has been reported in some of the newspapers that an American metallurgist, Dr. Emmens, has discovered the means of transmuting silver into gold. This discovery has caused great interest in chemical circles, and no wonder, if they expect to find the dreams of the old philosophers realized! In *Whittaker's* scientific summary for the year we read that according to Dr. Emmen's own statements, he verily, by his treatment changes Mexican dollars into gold, each dollar yielding three-fourths of an ounce of gold. The treatment is described as both mechanical and chemical; the gold produced is said to be genuine and is bought by the American Bureau of Assays. Dr. Emmen's idea is, that there is a substance between silver and gold, which he calls "silver-gold" or "Argentaurum," and which may be transmuted into either metal, but of course the details of the process are not given. Dr. Emmens is said to have "already proved himself a skilful chemist, and as the so-called chemical 'elements,' are now only regarded as such because we are unable to break them up by the means at our disposal, it is possible that he has made a discovery which will create something like a revolution in chemistry, and have an important influence on the social and political world."

E. A. I.

NEW ZEALAND SECTION.

The Annual Meeting of the Christchurch Branch has been altered from May to November. This has been done to bring it more into line with the Annual Convention of the Section, which is held as soon after Christmas as possible. At the meeting held on November 16th, Mr. J. B. Wither was again elected President, and Mr. J. McCombs (3, York St., Christchurch,) Secretary. The Secretary reports a fair increase in numbers during the year, and there has been continuous activity in study, the classes being very well attended, and the H. P. B. training class is mentioned as being of special value, and very popular among the members. Public and semi-public meetings have also been held continuously throughout the year, the public meetings on Sunday afternoons always having a good average attendance. Altogether the Branch has done good work, and has succeeded in gaining for Theosophy a fair hearing, and in making a good impression on the thought of the city.

From Dunedin comes the encouraging news that the Theosophical Magazines have at last gained access to the tables of the local Athenaeum, and bear signs of being well read. Our Australasian Magazine, "Theosophy in Australasia," is to be found in a good many of the Public Libraries of the Colony, and taking it altogether it seems as though the teachings of Theosophy would in due course weave themselves into the life and thought of the country, and inevitably influence them for good.

The Auckland Branch is sustaining a loss in the departure of Mr. O. H. Bely (who came from the Blavatsky Lodge, London) for Buenos Ayres. This gentleman's knowledge of Sanskrit (he had a class for its study) and his general good scholarship made him specially an acquisition to the Branch, and his lectures were of much interest and usually attracted good audiences. The Branch of the T. S. in Buenos Ayres will gain in usefulness by his joining them.

The approaching Convention is the chief interest of this Section at present. Auckland members are busy preparing for the reception and entertainment of the Branch Delegates.

Reviews.

THE BETH BOOK.*

Sarah Grand has written a book that will live; a book of deep thought and absorbing interest that for exhaustive detail and subtle insight into the workings of the artistic mind will compare favourably with Zangwill's great work, "The Master."

"The Beth Book" is in no sense a love story, or a work of strong incident, but an account of the feelings and thoughts of a child who is to blossom into a genius. We do not know Beth as a genius, for the story is unfinished; if it were a novel the ordinary reader would deeply resent the incidents in the last chapter. But Sarah Grand is not a novel-writer, spinning pleasant stories because she has a bent that way, but a woman with a mission (that most abused of phrases!) and her books are the medium through which she conveys her message to the world. Out of the fullness of the heart the mouth

* "Being a Study from the life of Elisabeth Caldwell Maclure, A woman of Genius." By Sarah Grand: Published by Wm. Heinman, London. Price 6s.

speareth, and in language of terse strength and dignified simplicity, the author of "The Beth Book" makes articulate the cry of many women's hearts.

Beth was a child of intellect and deep feeling, craving for knowledge; showing in her earliest years that instinctive desire for "light" that ever distinguishes the most advanced of our race. Repressed and kept back, her education sacrificed to provide her brothers with money to squander, taught always in the reprehensible fashion of forty years ago, that women must not think, must not have opinions, must always be subservient to the male members of the household, Beth passed an unhappy and unsatisfactory childhood. She was naughty, of course; that seems an universal characteristic of most great minds, and her childish escapades and pert retorts are told with the charm and humour that delighted the readers of "The Heavenly Twins." But as Beth grows older, the fight to express herself, to give voice to the tumultuous feelings within her, the fierce resentment of the young against injustice, and the equally fierce desire to set this and all the world right, work havoc with this frail girl, both physically and mentally. The great teacher, suffering, comes early to her. She marries at sixteen a man absolutely unsuited to her in every sense of the word, a coarse materialistic person who prides himself upon the fact that all his faults (and they are legion) are "manly" ones, forsooth! It is refreshing to read how Beth, with resolution and suave dignity combats his petty tyranny; how she refuses to allow vivisection to be carried on under the same roof as herself; how she insists on the right to exercise her talents and retain her individuality. She does not find her vocation, the true expression of her genius, until the very last chapter of the book; and from an ordinary point of view she is left in a very unsatisfactory predicament, separated from her husband, and no prospect of that worthy gentleman's speedy decease. But, psychically, she has reached the critical point of this incarnation, and her feet are set steadily and unswervingly on the way that makes for righteousness.

It would be impossible to write of a mind like Beth's without dealing in some measure with its devotional tendency; and, to Theosophists, her religious evolution (though but meagrely dwelt upon) will prove deeply interesting. The following paragraph, as setting forth her mature convictions, will show how far and widespread are the Theosophical ideas in the West and how greatly removed from the orthodox opinions of Christianity are the ideas of the foremost men and women of to-day.

"Beth thought much on religion, in those quiet days, and read much, looking for spiritual sustenance among the garbage of mind with which man has overlaid it, and finding little to satisfy her, until one night, quite suddenly, as she sat holding her mind in the attitude of prayer, there came to her a wonderful flash of illumination. She had not been occupied with the point that became apparent. It entered her mind involuntarily and was made clear to her without conscious effort on her part; but it was that which she sought, the truth that moves, makes evident, props and stays, and is the instigator of religious action, the source of aspiration, the ground of hope—the which was all contained for Beth in the one old formula interpreted in a way that was new to her. The communion of Saints (that inexplicable sympathy between soul and soul), the forgiveness of sins (working out our own salvation in fear and trembling), the resurrection of the body (reincarnation) and the life everlasting (which is the crown or glory, the final goal!").

M. H.

SHADOW LAND

OR

LIGHT FROM THE OTHER SIDE.

By E. d'Espérance. London: Geo. Redway. Price 6s.

The author of the work before us has succeeded in presenting her autobiography, or that portion of it intimately connected with the phenomena which she records, in a very attractive style, and the conclusions given at the close of the book, as the result of her varied and unique experiences, are highly interesting, even if not strictly in accord with current theosophic explanations. It is by far the best work relating to other world phenomena that we have seen for many a year.

There is an air of childlike frankness and sincerity in the author's narrative that appeals to the reader's sympathy and one becomes personally interested in her failures and successes, her sorrows and joys. While she was on a visit to Breslau, Dr. Friese, a professor at the University in that city, became much interested in the phenomena transpiring through her mediumship, and finally became a sincere convert and publicly declared himself a Spiritualist, at the same time resigning his professorship in the University. Soon after this there was a joyful meeting between the Dr. and his dear old friend, Professor Zöllner, whom he had been treating with some degree of coolness since the former's pronounced advocacy of Spiritualism. During the later phases of Madame d'Espérance's mediumship, shadowy forms would often appear, and others which were perfectly life-like. Many of these were photographed. Rare and beautiful plants and flowers were also produced in the presence of the investigators, under circumstances which seemed to preclude the possibility of fraud. There are twenty-eight illustrations in the book, most of which are full-page copies of the photographs just alluded to: these contribute largely to the value of the work, which will be found useful to those who are inclined to materialism, and who may find in it stepping-stone to the truths of Theosophy, a full understanding of which would have prevented the larger portion of the troubles which Madame d'E. had to endure. The book is tastefully brought out, being beautifully bound in blue and gold—the paper and printing being of the best.

E.

PRIMITIVE CHRISTIANITY.*

The whole force of this book depends on the origin of the information. It has been widely reviewed, but of course bears no higher authority than any other book issuing from the hands of spiritualistic mediums. Dr. Buchanan is not very exact in his explanations of the means of obtaining his intercourse with the high spirits with whom he is so familiar. He seems in most cases to get a writing from a medium, and then test this with the aid of a psychometrist. As the thoughts of those around influence a medium directly and powerfully, and as a mere piece of blank paper will give the psychometrist a clue to the thoughts of one who has held it, it does not seem that there is much in his method beyond ordinary psychic or subjective phenomena. None of the ideas are beyond the scope of ordinary intelligence. Dr. Buchanan is perfectly able to have made up the whole in his

* E. S. Buchanan: San Jose, California 1897.

own mind. To try and make it marvellous or of the nature of a revelation is going too far for ordinary credulity, and the egotism of the author is too prominent a factor throughout.

There are several strange statements made; one is, that the memory of departed spirits gradually fails them, to the point of forgetting their mundane experiences; another is that some knew English but very slightly and spoke with difficulty,—an interesting illustration of the law that a communication never rises above the capacity of the medium.

A point we would protest against is the exceedingly weak, characterless and unbalanced head which is labeled as that of Jesus. Let us hope a spiritual guide would have some little force and determination.

The Theology of the Revised Gospel is however very good—all the illogical and absurd statements are much modified and corrected; which speaks well for Dr. Buchanan's views. The book, if backed by spiritual force instead of mediumistic passivity, might easily form the basis of a new and purer sect than is usual in Christendom, but to claim as much as the author does, for it, is claiming too much, and as such it goes to the wall. Will western psychics never learn the force of their own thoughts coupled with their own subjective minds? This constant "new revelation" business is getting a bit stale, is it not?

A. F. KNUDSEN.

We have received a neat pamphlet from Henry M. Remfrey, Solicitor and Pleader, High Court, Calcutta, on the subject of "Inventions," through the agency of which, the author calls attention to the needs of India in the way of mechanical appliances which would conduce to the progress of the whole country. Those who have any invention talent will find herein, many useful hints.

We have also received the first number of *Vivopathy*, which heralds a new method of cure that is highly recommended; and pamphlets on "The Life and teachings of Sri Krishna" (a lecture delivered by S. Gopayya, B.A., at Bezwada); "Revival and Reform" (a lecture delivered at the recent Social Congress by Mr. Justice Ranade); "The Aryan System of Caste," (a lecture delivered by Dewan Bahadur R. Bagoonath Raw, at Salem); and "Inspiration," part second—"A Philosophical Study" by A. Govinda Charlu, of Mysore. These pamphlets contain many valuable ideas.

MAGAZINES.

The Theosophical Review.—After the interesting "Watch-Tower" notes we find an article by Mr. Fullerton, on "New Wine in Old Bottles," which is in his usual lucid and logical style. The concluding portion of "Incidents in the Life of St. Germain" show that he was one of the few who are far in advance of ordinary mortals. "The Symbolism of the Gnostic Marcus," by G. R. S. Mead, relates mainly to numbers and letters. It is to be concluded. "Progress in Growth and in Reality," is a thoughtful and most excellent paper, by Bertram Keightley. "The Soul of a Nation," by a Russian, speaks briefly of the status of the Russians, taken as a whole. "Some Rejected Logos," by G. R. S. M., contain many valuable sayings which are quite similar to those we find recorded in the New Testament. The third portion of

"The Geometry of Nature," is given in this number, by A.M. Glass, and treats upon Geometrical Chemistry, "An Astral Murder," by C. W. Leadbeater, is a thrilling narrative of the strange act of an astral entity. "Man's Quest for God," by Annie Besant, the continued article on "Intelligible Beauty," by W. C. Ward, and the interesting monograph on "The Age of the Vedas," by M. U. Moore complete the main text.

Mercury—December, 1897—opens with the first portion of a lecture by Mrs. Besant, on "Sorrow and Evil, their Cause and Cure"; this is followed by a report of a lecture by Professor John Mackenzie, on "The Religious Mission of Theosophy"; both are instructive and useful, as is the essay on "Theosophic Brotherhood," by W. I. R. Pascol. The Countess Wachtmeister writes of interesting occurrences in her tour, and of her plans for lectures and other work in Boston, where she arrived on November second. We miss the November issue of *Mercury*; it did not reach us.

Theosophy in Australasia, gives a report of a lecture on "Fundamental Conceptions of Religion,"—delivered by Miss Edger, on July last, in Protestant Hall, Sydney. It is a clear and logical summary of the subject, and contains some very apt illustrations. The article on "The Rationale of Death," by Memphis, is concluded.

The Theosophic Gleaner—January—contains a lecture on "The Pilgrim's Progress," which was delivered before the Bombay Branch of the T. S., by Ramchandra P. Kamat; "Who is Julia," is a good article by A. R.; "The Coming Eclipse," by G. E. Sutcliffe; "Practical Theosophy in Ceylon," by S. R., and a continuation of "Evolution and Reincarnation"—the contents of this issue being mostly original.

Intelligence, for December, comes to us as an "Oriental Holiday Number," and has, as its frontispiece, a good portrait of Alexander Wilder. The matter presented is always good.

Universal Brotherhood, *The New Century*, *Food*, *Home and Garden*, *Pacific Theosophist*, *Phrenological Journal*, *Journal of Hygiene*, *Dammer of Light* and *The Temple* also reach us from America.

The Journal of the Maha Bodhi Society, and a numerous list of other valuable Indian exchanges are received as usual; also *Light*, *Harbinger of Light*, *Rays of Light*, *Philosophical Journal*, *Modern Astrology* and our French, Spanish, Italian, German, Dutch, Swedish and Norwegian T. S. exchanges among which, *Le Lotus Bleu* will be noticed hereafter.

We are indebted to the kindness of Mr. A. Marques of Honolulu who will please accept our thanks for a package of back numbers of *The Journal of the Polynesian Society*.

We have further been favoured by Mr. K. Shanmukhasundara Mudaliar, the publisher of Saivāgama works, with a copy of the second part of the Kāmikāgama (pages 861 to 1116) and of Kriyākramajyotis of Aghorasivachārya (from 5th to 7th part.) The Kāmikāgama, is the first among the twenty-eight Saivāgamas and is the best authority on Saiva temple worship. The present work chiefly dwells on the construction of the temple, idol, &c., and the perusal of it will give a complete idea of the ancient Hindu architecture. The text is in Grantha character and there is a Tamil translation of the text added.

R. A. S.

CUTTINGS AND COMMENTS.

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

Meetings and partings. The Annual Convention, at Adyar, so harmonious and elevating in its influences, was the means of bringing together many valued friends, but partings soon followed. Mrs. Higgins and Mr. de Abrew were accompanied, on their return, by Mrs. Beatty and daughter, and her ward also, all of whom will assist Mrs. Higgins at the Musæus School and Orphanage, in place of Miss Gmeiner and Miss Rodda, who will remain for a time at Headquarters, before leaving for Australia. Col. Olcott and Miss Edger left, soon after, by steamer for Calcutta; and next, Mr. Harry Banbery departed for his field of labor in Ceylon. Mr. A. F. Knudsen, who came to Adyar last February, was, a few days after this, suddenly called back to Honolulu, by news of his father's death. He will be much missed by a large circle of warm friends at and near our Headquarters, and especially by the members of the Adyar Lodge, who sincerely hope to meet him again as soon as circumstances permit. Mr. Watson and Mr. Desai are also very kindly remembered. Dr. Richardson of Bombay, whose warm heart and brotherly aid will not be forgotten, was the next to leave, and is to visit several Branches in our Presidency, before returning to Bombay.

Buddhist Theosophical Society. At a meeting held in Colombo, June 8th, 1880, Col. H. S. Olcott made some suggestions concerning the work of the newly organized Buddhist Theosophical Society, which included, among other objects, those of education, preparation of school books, founding of schools, founding of a National Fund, founding of Buddhist Colleges, translation of books, education and preparation of preachers, spreading a knowledge of Buddhism, co-operation of priests concerning the work of Missions, and the formation of a board of priests representing all the sects and their subdivisions, for the publication of different works, &c. Great results have already been effected along the lines here indicated, and the work is yet going on, with still brighter prospects for the future.

E.

Another helper for Ceylon. Mr. Harry Banbery, an active F. T. S. from London, arrived in Madras on the second day of our anniversary convention, en route for Ceylon. During his short stay he endeared himself to our Headquarter's staff, and we doubt not he will meet a hearty welcome among our co-workers in the land of "spicy breezes." He is an experienced teacher, and will, at present, find scope for his activities at the Buddhist High School in Kandy. Our kindest wishes go with him.

Buddhist Psychological College. We learn from *The Buddhist* that it is the intention of the Maha Bodhi Society to found a Psychological College in Colombo, a suitable place having been found

in Welikada, a suburb of the city. It is a beautiful, quiet spot, "forty acres in extent, and is an elysium for the student of nature." Its acquisition is owing to the generosity of Hevavitarana Muthandiram, the father of the Buddhist Missionary, Dharmapala, who, it is supposed, is to be the leading founder of the proposed institution.

"The Maha Bodhi Society invites the co-operation of Western Psychologists and Oriental scholars to make this institution a unique establishment for the investigation and realisation of Truth."

Old Diary Leaves. *The Hindu*, of January 27th, has the following:—It is now many years since Madame Blavatsky shed lustre of her somewhat weird personality upon Madras, but a perusal of Olcott's 'Old Diary Leaves' in the current number of the *Asiatic Research Society* gives lively recollections of that marvellous lady and her doings in *Asiatic Research Society*. The Colonel devotes a chapter to a retrospect of himself and his Russian colleague, in respect of the late Madame Blavatsky's supernatural performances and aerial letter-droppings, by the *Asiatic Research Society*, and asserts once again the utter incomprehensibility of the latter to investigate psychic phenomena, and the unredemptive quality and unfairness characterising the proceedings throughout. A somewhat pathetic interest attaches to his reminiscences of the event, which nearly cost the life of his colleague, who never forgave him the folly of having subjected these psychical phenomena to the sceptical curiosity of the 'gentlemen scientists of the P. R. S.' Madame Blavatsky was almost on her death-bed at Adyar at that time and she soon afterwards went to Europe where she died. Competent critics, who have since made a deep and earnest investigation of the whole matter, have thoroughly exonerated Madame Blavatsky and pronounced the conclusions of the *Psychic Research Society* as tinged with a presumption of certainty with regard to matters beyond their comprehension, and being utterly fallacious."

A new Magazine. "The Psychological Review—A Herald of the New Dawn," is the title of a magazine to appear early in 1898.

It will be a monthly review of the occult press of the world, giving all the latest discoveries in psychical phenomena as well as the progressive advance thought of the age, from whatever source it may come.

It will work in harmony with the Society for Psychical Research, as well as with progressive Spiritualists and Theosophists.

Its editor believes that the coming religion will not bind men's souls to a past that lies buried beneath the ashes of the dark ages. Nature will be its bible, universal freedom of thought and brotherhood its creed.

It will contain about 64 pages each issue, will be neatly printed and bound, and the subscription price will be \$2 a year, or 25 cents for a single copy. Clubs of three, or three single copies, at the price for two. 2095, Margaret Street, San Francisco, Cal.

ERNEST S. GREEN.

An appeal for aid. It seems, to unprejudiced observers, that Theosophists, as a body, do not sufficiently realize the obligations which their acceptance of the first and fundamental object of the Theosophical Society places them under.

We might profitably ask ourselves this question: "What is Theosophy to us, individually?" Is it a mere matter of metaphysical

speculation and study, or is it a vitalizing power that reaches the heart, enlists the will and moulds the life?

In our anxiety for personal progress we often neglect to pay sufficient heed to our less advanced brothers and sisters, who are also destined to climb to the regions of light. Where would poor, weak humanity be, to-day, if the higher intelligences had not labored for its instruction and guidance all through the ages? Do we follow their example?

"Bear ye one another's burdens," said an ancient Master,

In climbing our mountain heights, do we strive daily to bear some of the burdens of others; to lessen the load of ignorance, poverty and sin which they are carrying?

As the human body cannot be in a healthy condition unless each of its parts is in most intimate union with every other part,—the same life-supporting energies freely circulating through the extremities as well as through the centres,—so, in society, unless every class is under the same protecting care, the same loving sympathy radiating from the centres to the most remote portions, uniting in one fraternal whole, there will be suffering, discord, disease. And, as in the human body, suffering in the extremities and lack of normal circulation react upon the centres and undermine the health, so, in the social body, ignorance, lack of governmental and individual protection and aid in behalf of the lower classes eventually reacts upon the higher, marring the harmony and welfare of the whole body-politic.

If we are really sincere in our profession of faith in Universal Brotherhood, we shall act in accordance with it, for, "Faith without works is dead."

We have in India millions of children of the lower classes who are growing up in ignorance, totally neglected and uncared for as far as their intellectual and spiritual unfoldment is concerned. Foreign Missionaries have done much good work in this educational field, but Theosophists, as a body, have done nothing. It is true that our President, Col. Olcott, has set us a noble example by starting one school, but can we reasonably expect him to carry all this load? Is there not just as much need of a thousand—yes, ten thousand—more? The courage of the missionary who can go out to foreign countries to disseminate the principles of a gospel which is saddled with the incubus of a vicarious atonement, an angry God, a personal devil and an endless hell, is certainly marvellous, and worthy of a better faith. But why should the minds of the children of India be impregnated with theories so utterly stultifying to reason, to justice, to truth? Let Theosophists realize their responsibilities in this matter, and unite in the performance of duty—the duty of helping to educate the neglected children of India, those of the *Panchama*, or fifth class. As a means for the furtherance of this object, an educational fund is *urgently needed*, and the nucleus of this fund has just been started.

We earnestly appeal to Theosophists and others in distant lands to help on this humanitarian movement by sending what they feel moved to give for the purpose to the Treasurer of the Theosophical Society, Adyar, Madras, India; and also to Theosophists in India and friends of the movement, to unite in this educational work and start schools for the lower classes, in their several localities. All contributions will be acknowledged in the *Theosophist* Supplement.

W. A. E.

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THE THEOSOPHIST.

VOL. XIX. NO. 6. MARCH 1898.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER XI.

OF the various methods of propaganda, I am not sure but that I should give first place to the conversazione at private houses. True that from the lecture platform one addresses his hundreds or thousands, yet I doubt if conviction is so driven home to individual minds, if so many real enquirers are made, and so many members won for the Society, as when one is brought into close relation with the smaller company of a drawing-room. This idea first occurred to me on seeing Mohini leaning against the mantel-shelf at Mr. Sinnett's house in London, and after a brief exposition of some given theme answering, *seriatim*, the questions put by the interested company. Since then I have held many such *soirees* in various countries, and been present at many at which the incomparable Mrs. Besant was the expositor of our teachings, and my conviction has been strengthened by experience. I can now recommend the practice to all our Branches and groups with perfect confidence. At the house of Mrs. Campbell-Praed, in Talbot Square, there was such a gathering on the evening of May 24th, 1884, and by the request of our gifted hostess I explained the principles and scheme of our society to as brilliant a party of literary notables as even London could bring together. Questions followed each other rapidly and were answered, and thus in the simplest of ways everybody present came to know something of our great work. Conversaciones like this have been constantly held all over the United Kingdom ever since and, in fact, throughout the whole world, wherever there is an English Colony; for the literature of Theosophy has penetrated everywhere, and in most countries its name is familiar as household words.

On the evening of the 28th May, at the private house where Mohini and I were guests, I tried the now famous experiment with our colleague, Mr. E. D. Ewen, of Scotland, which suggested the means of proving the nature of thought and the process of its evolution, that has been several times described by me, but which has its place also in this detailed

historical sketch. As it interested both Mr. (now Sir William) Crookes and Prof. Balfour Stewart, besides other men of science, at the time, it is not right that I should omit it from my present narrative.

The reader of Stewart and Tait's "Unseen universe" will remember its being said in that suggestive work that, as the evolution of a thought is accompanied by a sort of galvanic discharge from the grey matter of the brain, and as this vibration passes beyond the periphery of the brain into the Ether, and no one can say how far it may extend, it is conceivable that the evolution of thought in a human brain may affect a distant planet. (I am quoting from memory while writing on the ocean, and from a book read many years ago, yet the above is substantially the idea as expressed by the learned authors of the work in question.) Now, this was but a scientific hypothesis, and at the time, I believe, had not been experimentally supported. It was my object to see if any facts could be obtained that might throw light upon this great problem. Circumstances came to my aid at this juncture. Mr. Ewen inherits from his Scotch forbears the gift of second sight; not one that he can exercise at pleasure, but which comes sporadically: he finds he has it on awaking, some morning; the next, it is gone and he cannot recall it at will, but must wait until it chooses to reappear. It is usually active throughout the day.

At that time I was, at the urgent request of the lady's husband, giving psychopathic treatment to a well-known literary lady and, with her permission, one day brought Ewen with me. The lady was confined to her bed and I treated her as she lay. Mr. Ewen was present. I made the "long passes" over her, downward from her chest towards her feet: not always, however, with "mesmeric intention", i.e., with concentration of the will, but mechanically, yet without making the passes differently in the one case than in the other. To my surprise, Mr. Ewen suddenly said that he could see that my mind was not always equally bent upon the work in hand; that sometimes I made the vital fluid to flow from me, sometimes not: the difference was most palpable to his clairvoyant sight. Thereupon, I put his powers to the test, but found that he could unerringly distinguish my real from my simulated curative passes. He described it to me in this way: The patient's body was enveloped in a pale bluish aura, seemingly elastic and compressible, like a loosely inflated toy balloon. Over the pelvic region—the seat of her disease—the aura was of a yellowish color. When I made by will a curative pass with my hands, there flowed from my finger-tips strong, clear streams of vital force, in color a bright and clear sapphire. This strong current, impinging upon the patient's pale blue aura, was met with a feeble resistance from the latter but, overcoming this by its own strong rush, it mingled with the weaker aura, tinged it with its own hue, and set it into quick vibration: the result being a re-invigoration of the invalid's system and the breaking of a tendency towards convalescence. I am convinced of the accuracy of this description and, in fact, in the case under mention, the

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lady, instead of lying in bed for months, as her doctor had predicted she must, was up and about within the next ten days. The improvement was so striking, after even the first treatment, that her medical attendant was astounded at his next visit, and said she must have something uncanny about her constitution, some extra spring in her machinery that was out of the common run. This she conveyed to me in a gleeful note the next day, and said that she and her nurse were laughing together over the doctor's illusion as to the success of his remedies, and his ignorance of the fact of my having treated her and thus put in the suspected "spring" that had worked such a wonder.

The evening after our visit to Mrs. M. C., I was called upon by Mr. Herbert Stack to arrange for a meeting by me with the S. P. R. Committee, and, as he was a man of high culture and of scientific tastes, I told him of Ewen's powers and suggested, that this would be a good chance for us to see whether Stewart and Tait's theory of thought-evolution was a sound one. As our Scottish friend was still possessed of the vision and willing to assist in the experiment, it was thus arranged: We were to sit in the unlighted back drawing-room, he with his back to the solid partition to the right of the sliding doors, we two facing him, over against the opposite wall; one of us was to concentrate his thought upon any subject he might choose; if Ewen should be able to fix the moment of concentration, he was simply to say the word "Now!", and we all should then be able to see whether his power extended so far or not. The object in giving him but the one word to utter, was to preclude the necessity for his making any sustained mental effort at the time when his consciousness would be functioning on the other and higher plane. Two experiments made by Mr. Stack were successful; the moment of mental concentration being detected by the clairvoyant watcher. Mr. Stack then asked me to try, as, he said, I was much more in the habit of doing these mental feats than himself. Just as I was about to do so and Ewen was all ready, it occurred to me that if I should hold Mr. Stack's hand and press it at the moment of concentrating my thoughts, he and I both could know whether or not Ewen's power was real, and the evidence would be doubly strong. So we agreed; I took Mr. Stack's hand and after a moment's calming of the mind, concentrated. Instantly, before I could transmit the order to my finger muscles, Ewen cried out "Now!", and our plan was frustrated. I was vexed at this, for some instinct made me anxious that the committeeman of the S. P. R. should get such a bit of valuable proof at first hand. His ingenuity, however, was equal to the occasion, for he proposed that he should hold my hand and give me the signal for concentration. This proved all sufficient; he pressed my hand, I fixed my thought, and Ewen, as before, detected the moment of the act. So far so good; we had now four tests between us two, but I suggested as an extension of the experiment, that we should see if Ewen could trace the direction of thought if it were fixed upon a certain point within the two rooms. Of the two tests made, both were

successes; the first time he said: "I think your thought is directed to the ceiling over my head;" the second time, he said: "I see the thought current passing by me, to the left, as if directed to some point in the front drawing-room." In both cases he was right: the thinker, at the second attempt, directed his attention to a lady, Mme. De Steiger, who sat at the farther end of the lighted, front drawing-room.

Mr. Ewen's description of the luminous appearance of a thought-current was very interesting. When one concentrates his mind upon some subject, not of an exciting nature, a shimmer of light goes forth from his brain, like the pulses of light in an electrically charged cloud, on a warm summer night. When, on the other hand, the mind sends its outflowing aura to a fixed spot or object, a ray darts from the brain towards its target, like the flash of lightning in a thunder-storm. These revelations, it will be remembered, were made in May 1884; they received no corroboration for twelve years, but then the accuracy of Mr. Ewen's observations was, I think, fully proven by those of other and more highly trained students of occult science, as will presently appear.

An acute scientific mind like Mr. Crookes' could not fail to be interested with facts like these, which pointed the way towards a splendid field of psychological research. I took Mr. Ewen to him the next morning and described what Mr. Stack and I had seen. He frankly said that this was an important matter, and he would like to follow it up if Mr. Ewen would be so obliging as to lend his services to the inquiry: he further wished to test the physical nature of the thought-current, and see whether it would pass without deflection through sheets of glass and other materials; whether the luminous wave could be focussed by lenses, reflected by mirrors, etc.; in short, whether it had any properties which would make it function on the physical plane, in any degree to be tested by laboratory appliances.* Unfortunately, Mr. Ewen's clairvoyance had not shown itself that day, and he had to leave for Scotland in the afternoon, so that he could not aid in the suggested experiments—much to his own regret, for he is deeply interested in this branch of scientific investigation and needed no urging. At a large public meeting of the S. P. R., on the evening of May 28th, Mr. Stack and I made our reports on the preliminary experiments, and thus made it a matter of historical record.

The bearing which this discovery has upon certain familiar phenomena will be evident to the intelligent reader; for instance, the *jettatura* and *mal occhio*, or killing glance and "evil eye," with which certain persons are congenitally cursed—the late Pope Pius IXth among them. Ignorant persons like to call this a superstitious folly, but it must be confessed that no popular belief has been more strongly supported by evidence. And it is one that is not confined to one

* Writing from memory, without notes, and so many thousand miles away from London, I beg the indulgence of Sir William Crookes for any minor inaccuracies that may have crept into my narrative of the incidents of fourteen years ago.

nation or country, but is spread all over the world and recorded in all history. The glance of a human eye may either soothe or slay, according to the mental impulse behind it, provided that the person thought of is sensitive to its vibration. Find the key-note of a glass vessel or globe and, by playing it with the right intensity on a violin, the glass will be shattered, while no other note will affect it. So man, the most sensitive of organisations, has each his key-note which, if found and played by a thought-current, will carry him out of his equilibrium, perhaps upset his moral nature, or even destroy his life. The world-history of magic and sorcery proves this, amply. Thus, it is a truism of ancient date that the hateful will-current of a black magician, if hurled at a pure and saintly person, fails to harm him and is thrown back against the sender, to his possible destruction. No woman was ever seduced, no young man ever made a criminal, unless in their moral systems there was some sympathetic tendency which had been set to quivering and vibrating by the impact of the influences of their environment. It was Horace who said: *Hic murus senes esto, nil conscire sibi, nulla pollescere culpa*. And the experience of mankind teaches that this innocence of evil, this absence of consciousness of sin is, indeed, a wall of everlasting bronze about us. Mr. Ewen's second-sight makes it possible for us to realize the truth of this old mystery. So, also, does it make clear the rationale of the charming power of animals and men. It has been denied by some scientists that the bird-charming of serpents is a fact, yet here we have the key to it. We once had at Adyar a yellow cat, which I have seen sitting under the branches of a tall tree and gazing up at a squirrel. The pretty little rodent would move uneasily, squeal, and then drop to the ground before the cat, which would quietly catch it and carry it off to her young. In *Isis Unveiled* (i, 380) is told the story of Jacques Polissier, a French peasant of Le Var, "who made a living by killing birds by simple will power." His case is reported by a savant, Dr. D'Alger who saw him at work, and declares that the man by merely fixing his gaze on a sparrow, robin, goldfinch or meadow-lark, from a distance of twenty, twenty-five or even thirty paces, would cause it to drop paralyzed on the ground, when he would walk up to and do what he liked with it. If asked, he would not completely paralyze his victims, but only partially, and then restore them to animation. Or, if asked, he would kill them absolutely, before laying his hand upon them. Mme. Blavatsky says that this destructive current is a "bolt of the astral fluid," or ether and warns against the misuse or cultivation of a power which enables one to commit murder at a distance, without detection, leaving no visible mark upon the victim's person. In such cases, she says, "the Coroner's inquest will never disclose anything but sudden death, apparently resulting from heart disease, an apoplectic fit, or some other natural but still not veritable cause."

The great mesmerizer, Regazzioni, is reported to have stricken down and instantly paralyzed a blindfolded girl-subject, by his unspoken

will, when the scientific observers present requested him to give them this proof of his power.

The facts above cited deal mainly with the effect of a thought-current which operates upon objects visible to the eye. Many others offer themselves for use in the argument, but I shall take only one or two. In India, if a cultivator has a good crop of paddy or other grain that is likely to excite the envy or cupidity of passers-by, he drives a stake in the ground, near the middle of the field, and hangs on it an inverted clay pot (*ghurra*) with a grotesque face smeared on it with lime, so that the evil glance may see it first and be 'drawn' before it can injure the crop; for it is the first glance that does the mischief. So, too, the Hindu mother of a handsome child will smear its face with some charcoal or mud to protect its young life from the envious glance of some childless woman. This bolt of hate or envy, if hurled, cannot quickly be followed by a second, and hence these devices to draw it away from its target.

If the reader will now turn to the number of *Lucifer* for September 1896, and read Mrs. Besant's striking article on "Thought-forms," he will see how completely her observations and those of her advanced fellow-students support the descriptions of Mr. Ewen, given me twelve years earlier, and also the folk-lore teachings about the evil eye, and the observed facts of healing of the sick by gaze alone. Here she describes, from actual vision, the luminous flashes of colour that come when the thought is of a general character, and the sharp, dagger-like, darting flash when an evil thought is shot against an individual. The coloured illustrations given with the text make the law of thought-evolution very clear to us. Her *figure 4* shows a zig-zag flash of dull red aura, breaking out of a mental storm-cloud, for all world like the lightning-bolt that rives an oak in a thunder-storm. This is the thought of brutal violence, sent by a man who has just stricken down a woman in an East London slum. The thought-form in *Figure 5* is that of a murderer, and exactly like the blade of a poniard. Such must have been the "air-drawn dagger" that the guilty Macbeth saw yet could not clutch: a "one-pointed" thought, indeed; a wicked, life-taking thought. Human speech is full of expressions which indicate that their first users had an instinctive, if not a clairvoyant, sense of their fitness. For example, the common one, "He looks daggers at me," exactly represents the shape and motion of a thought of hatred when directed towards some one: a "bright mind," a "sunny mood," a "clouded intellect," the often reiterated confession of the murderer that "all looked red about me," "green-eyed jealousy," "his glance seemed to pierce me through and through," etc., similarly support these observations of our clairvoyants.

The same rule holds as to the loving, helping, unselfish thought that would help instead of harming, do good instead of evil. No ocean is too wide, no continent too vast to obstruct the running of such

a good thought to its goal. The ancient *shastras* teach that it will even bridge the chasm of death, and follow its object into the trans-sepulchral states of existence. The moral to be drawn from these observations, none the less powerful from its being so evident, is that we have it in our power to ban or bless our fellow-men by the one-pointed thought-currents we send forth from our minds. But this has been indicated by so many speakers and writers of our literature in that of the ages which preceded our own, that I need not dwell upon it but for the one moment needed to give it in upon the mind of every one who aims at spiritual advancement and the doing of good to the race.

H. S. OLCOTT.

THE IMMORTALITY OF THE SOUL IN THE LIGHT OF THEOSOPHY.

(Continued from page 276)

IT will be seen from the foregoing that it is the mission of the Theosophical Society to restore to man the faith in his immortality, that faith which existed before the so-called night of heathenism and paganism was first dispelled by the so-called divine light of Christianity.

One of the greatest advantages of joining the Theosophical Society is the receiving of esoteric instructions. To the esoteric section are admitted, after a certain period of probation, only the proved-to-be true students of the Truth, and to them, as neophytes, are taught and conveyed the secret truths of occultism, which are not to be found in any books. Theosophists follow the proven natural law of the tradition of the sacred science. A certain amount of the knowledge conveyed to its students has been permitted to be divulged, with the result that at the present day is to be found in theosophic literature a vast amount of information regarding the soul of man and its state after death. Just as in the era of the crusades in the middle ages, the western world received a new impulse of life and energy from its contact with the east, so, through these revelations of Theosophy, of the treasures of esoteric wisdom, a renaissance is now taking place in the religious of the western world. These revelations conveyed by theosophic teaching are no inventions of any intellects of the nineteenth century. Nor does Theosophy claim that its teachings are new. The teachings of Theosophy are a part of the esoteric wisdom which has come down to us from the immemorial past, and which in all ages of the world has never been without some representatives. But it is to us in the nineteenth century that has been given a flood of light greater than has been given to any previous age within the limits of recorded history. That great work of Madam Blavatsky's, the "Secret Doctrine," will stand forever as the greatest monument to the truth that the ages have yet witnessed. It can be ignored or ridiculed only by those who do not know of or cannot appreciate its contents; to the student of the Truth they will ever be a sacred revelation; to Science herself it is a revelation of the most profound import, and no scientific man of any pretensions can afford to

overlook its study. In fact, it is unassailable to scientific assault, and has set many of the pet theories of the scientists on their beam ends. Of course, a great many 'know-nothings' look upon Blavatsky's works with supercilious contempt. As to this, I will only say with Paley, "There is a principle, proof against all argument, a bar against all progress; and which, if persisted in, cannot but keep the mind in everlasting ignorance,—and that is contempt prior to examination."

Now, Theosophy possesses a science of the soul which may be comprehended by the mind that is not initiated into the esoteric wisdom. You will find this science of the soul laid down in the second volume of the "Secret Doctrine." This revelation in the "Secret Doctrine" is taken from eastern esoteric sources; it is taken from the ancient fountain of truth, from which have sprung all the religious systems known to history. Since this revelation in the "Secret Doctrine" was published, there has arisen the western science of experimental psychology, and so far as it has gone, we find this new psychology of the west moving along theosophic lines, and corroborating by its inductive method the great truths of eastern wisdom which are now becoming known to the western world. Up to the present time, of course, the light of science is not adequate to fully illuminate the great problem before it; compared to Theosophy, it is like the light of a candle beside an arc light; but, in its own feeble way, it is corroborating, so far as it has gone, the esoteric wisdom, now revealed by Theosophy. Eastern psychology does not use the same terminology as western psychology. Theosophy divides man into seven principles, though the word "principle" does not convey the proper eastern conception. Four of these principles belong to what is called man's lower self. The four lower principles consist of, first, the material body which we see with our ordinary vision, second, the ethereal or astral body, which is visible to the clairvoyant. This is the double, or ethereal counterpart of the material body, and the mould upon which it is built, atom by atom; then comes the third principle, the life principle, which is called Prana; then comes the fourth principle, or the body of animal desires and passions, which is called Kama Rupa. This last is also the seat of the lower intellect, which we share in common with the brute creation. This is the center of animal man, where lies the line of demarcation which separates the mortal man from the immortal entity. To the ordinary eye the material body only is visible, but to the trained vision of the psychic the other three principles also become manifest; and observations have been made on these different bodies by several of the more advanced students of the Theosophical Society, who have been taught to use their psychic vision. These different bodies of man are seen as a colored aura surrounding the material body. These are the bodies of man which perish at death. Now, beyond and above these four lower bodies of man, there exist three other principles, which distinguish man from the animal creation below him. Still higher than the fourth principle of desire and passion, there is the mind body, or

the Manas. This is the rational intelligence, or the thinking principle in man. In so far as man possesses this principle, he is human. This is the fifth principle, whose light or radiation links the spiritual monad, or the immortal essence, for the life-time, to the mortal man. This Manas principle is dual in its nature, and the future state, or karmic destiny of man depends on whether Manas gravitates more downward to Kama Rupa, the seat of the animal passions, or upwards to the sixth and seventh spiritual principles, called Buddhi and Atma. It can ascend to the higher self, or descend to the lower self as it wills. If the mind possesses spiritual aspirations it goes upwards and assimilates the Buddhi, and at the death of the body is absorbed by it, and forms the ego which passes into Devachanic bliss. Buddhi is the sixth principle; it is the spiritual soul, the vehicle of the pure universal spirit. This pure universal spirit is called the Atma which is the seventh principle. The Atma is one with the Absolute. It is no individual property of any man, but is the divine essence. It only overshadows the mortal. It is the universal ocean of spiritual light or essence, and the spiritual essence of man consists of rays from this Infinite source. In their progress downwards these rays take on the Buddhi and the Manas, and form the immortal souls of men. All men therefore have their spiritual origin in this infinite ocean of light. This is the spiritual Father of every man. Jesus said: "I and my Father are one", meaning thereby that in him was a perfect union between the Manas, the fifth principle, and the Atma-Buddhi, the source or father of the spirit in man. This is the true meaning of the fatherhood of God and the brotherhood of man; it is a spiritual fatherhood and a spiritual brotherhood. It is this spiritual ego in man which is the reincarnating ego of Theosophy. It is not the ego of your sense-consciousness that comes in contact with the world of matter which reincarnates. You are far greater than your sense-consciousness. Your real self is behind your apparent self. Your lower self of sense only came into existence at the birth of your body; your real spiritual self came into existence aeons upon aeons ago; long before the earth, or the solar system, or the stars began to be, your soul sprang as a ray from the infinite and eternal ocean of spiritual light; and back to that ocean, to the bosom of the father, our souls are now journeying through the cycles of time, as pilgrims, accumulating knowledge, experience and wisdom from one incarnation to another in the world of matter. This higher soul of ours is the Christos principle, the immortal Christ within us, that had its existence with the Father from all eternity; and it is the complete union of the Manas, or thinking principle in man, with this higher spiritual essence, that constitutes the soul's salvation.

Now, as I before explained, western psychology has proved that the soul of man is dual in its nature; that he possesses two selves, a sense consciousness of the waking state, and a transcendental consciousness of the trance state. This transcendental self is part of the Higher Self of Theosophy, as experiments prove. This transcendental self possesses extraordinary knowledge, and when the soul ascends to this higher

self, it partakes of the knowledge of the higher self, and can therefore read past, present and future. The lower self possesses only knowledge which is earthly, and when the soul descends to this lower self and partakes only of the knowledge of the lower self, it becomes finite and limited in its powers. The wonderful knowledge and phenomena displayed by adepts and the Indian Yogi are due to the union of the fifth principle, the mind, the Manas, with the higher self, the A'tma-Buddhi-Manas, which possesses universal knowledge, and is independent of space and time. This union can only be effected by the most intense mental concentration in those whose lives are absolutely pure and unselfish, and when the physical senses are brought under proper subjection. The secret as to how this is done is well known to the Indian Yogis and other eastern adepts, who possess the most extraordinary powers in this direction. They well know that the first thing necessary, if we would come into contact with the higher self which can alone lead us into the spiritual world of eternal realities and into the ecstatic state, is to destroy the attractions of the physical senses. On this point I will quote from Madame Blavatsky, from the preface to Vol. I., of *Isis Unveiled*, as follows:

After seeking for the proof of man's immortality, in her eastern travels, she says:

"It was while most anxious to solve these perplexing problems that we came into contact with certain men endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like a problem in Euclid. For the first time, we received the assurance that the oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the universal soul-God! The latter they said can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come When one sees mortal man displaying tremendous capabilities, controlling the forces of nature, and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual Ego can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. In our studies, mysteries were shown to be no mysteries. Names and places that to the western mind have only a significance derived from eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of 'the one that is and was and shall be' at Sais, to look through the rent curtain of the *Sanctum Sanctorum* at Jerusalem, and even to interrogate within the crypts which once existed beneath the sacred edifice, the

mysterious Bath-Kol. The *filia vocis*—the-daughter of the divine voice—responded from the mercy seat within the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge, lost for ever their authoritative character in our sight. The one living God had spoken through his oracle, Man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence."

From what I have said, it will be seen that the soul has an immortal past behind it as well as an immortal future before it; that the soul did not come into existence at the birth of the body is a truth which was well known to all ancient religious systems. The great doctrine of the pre-existence of the soul was taught in all the ancient mysteries. The priestly rites of the Egyptian Isis, the Eleusinian mysteries of Greece, the Bacchic processions of Rome, the Druid ceremonies of Britain, and the Kabbalic ritual of the Hebrews, all expressed this great truth with peculiar force for their initiates. As Walker, in discussing this question, says: "The ancient civilization of Egypt, whose grandeur cannot be overestimated, was built upon this as a fundamental truth, and taught as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid, who scattered it through Greece and Italy. It is the keynote of Plato's philosophy. In the view of Plato all knowledge is but reminiscence. To search and learn is simply to revive the images of what the soul saw in its pre-existent state in the world of realities". It is only in America and Europe that the doctrine is unfamiliar; throughout the whole of the east the doctrine is unreservedly accepted at the present day, about 800,000,000 people believing in it. It is no mere superstition of the ignorant masses, but it is the chief principle of Hindu metaphysics,—the basis of all their inspired books. In the early centuries of Christianity it played an important part in the thought of many of the church fathers, notably Origen, and in the middle ages many scholastics and heretical sects advocated it. As Walker says: "The elder English divines do not hesitate to inculcate pre-existence in their sermons. In the seventeenth century, Dr. Henry More, and other Cambridge Platonists gave it a wide acceptance. The Roman Catholic purgatory seems to be a make-shift improvised to take its place". Many of the greatest philosophical thinkers of the eighteenth and nineteenth centuries believed in the pre-existence and reincarnation of the soul, and it is making rapid advances to-day among the more intelligent classes. It is only in western dogmatic theology that the doctrine seems to have disappeared, though this seems to be the truth that is embodied in the resurrection. Theosophy rejects the idea that a new soul is created for every baby born. The idea that that something called the soul is created out of nothing at birth is contrary to the great scientific principle of conservation, which assures us that throughout the whole universe there can be no such thing as the creation of something out of nothing. *Ex nihilo nihil fit*, is the fundamental law of the universe. Theosophy

therefore teaches the pre-existence of the soul, and states that this great truth may become an absolute certainty to any member of the theosophical society if they will but tread the necessary path; that each one may for himself, by union with the Higher Self, look back and see his previous existences with perfect clearness; and that to-day there are not a few members of the Theosophical Society, and others, who are able to do this, so that, to all such, the pre-existence of the soul is not a theory but a demonstrated fact, resting upon evidence as valid as the evidence of any other scientific truth.

JOHN MACKENZIE.

(To be concluded).

HEREDITY.

No. II

MORAL INHERITANCE.

If we postulate the possibility that an individual soul incarnates with a blank past record, we thereby postulate the possibility of the grossest injustice on the part of Nature and God. That one is born to a healthy happy life as an Arab of the desert, and the other to disease, poverty, filth and want, as an Arab of the street in a Christian slum, is unjust. It means either that God is so unjust, so cruel, so pitiless and despotic that a human being can exceed him in compassion, or else that we have not the right knowledge of His ways and means. And this last alternative drives us to look further; and we find that the idea that a soul returns to earth, being reborn in another body to fulfil its destiny, answers every difficulty. Here we find our ideas of Divinity justified. Here we find law, reason, and that consummate essence of all compassion and love which we sum up as justice. Can acts set up in a material world come to fruition in a spiritual state? Is it not more logical that the soul returns to reap the results of the actions set in motion in a former life?

Now we are clear of injustice, and can endeavour only to trace the causes which show themselves as effects in the fact of the great variety of heritages which souls fall heir to. What destines one soul to be born in a sickly, deranged body and another to be born in a pure healthy one? They deserve it of course, but is it not that by care, study and watchfulness one had learned how to use a healthy body and it was due that soul to have a chance to see if it had moral stamina enough to use such a body wisely, naturally, morally, for the glory of God. And is it not probable that the other soul had had a fine strong healthy body and had debauched its strength and used its excellent vitality but for the greater indulgence of vice, lust, drunkenness and all excesses of an unnatural kind? Having proved its unfitness to have the use and control of a healthy body it is given a wreck, a mere apology for a body, that in its endeavours to have even the semblance of health, in its care to be free from pain and weariness it may

learn, after some dozen such lives, to prize health, and look at a healthy body as priceless instrument to work in, in harmony with nature, and preserve it in due reverence as the temple of the indwelling spirit of God. For the body is but the instrument, the seven-stringed lyre of Apollo, by which the soul can manifest its harmony, its perfection. As in the well-strung violin the virtuoso can manifest the sense of harmony within his heart, so the body shows the harmony of the soul within. If the character is a beautifully harmonious one it will get a most beautiful and perfect body to manifest itself in. Character is the soul's manifestation of harmony.

There is much that influences the soul in its choice of a habitation, and it is free to choose for itself, but naturally incarnates where it can get the best chance to work out its accumulated debt. This accumulated debt of past thoughts and actions, daily fruiting and daily forming anew, forming a sequence of causes and effects, has no English equivalent, so we will use the now widely adopted Sanskrit term, Karma. Karma then is what a man sows and reaps, both in the past and the future. He makes his own Karma, he renews and alters it, and he reaps his own Karma. A soul, the individual ego seeking reincarnation, is bound by four separate aspects of the great Karmic Law, the law of cause and effect. First in importance is his own Karma, relating to the expansion of his own character. Then come the links and bonds which connect him with others, and foremost among these the mother's Karma. This of course is knit with the National Karma. The fourth connection is that with the father, and may often be of very little moment. We must just find what are the least fixed and which the uncompromising forces that attract the ego, and try and find where they balance. This may be found impossible in the case of a varied and very unbalanced character, and some experiences and debts will be left over to another life. The body may be found in any country—for health only, a Chinese or Hottentot body would suffice. A brain-inheritance affected by alcohol, giving the ego a chance to fight against a tendency to drink, might be found in any Christian country, so there is usually a large variety of births to choose from. Poverty or wealth also could be found in any country, so these may be classed as not particular. And most experiences of a material nature, those tending to teach pity and fraternity may be put in the same category.

Those that connect the ego with some other particular individual must of course bind it to that other life. If the obligation is met at once it is free to continue independently and cancel other obligations that were shoved into the background. No time is lost by the guiding powers in supplying new experiences for the further development of the ego. Every experience counts and any person you meet may be a debtor or creditor of yours in the book of the recording angel. To others we are bound for life, it may be by the force of an intense love, that must work out its energy, or it may be an intense hatred, and here, bound perhaps as husband and wife, the aversion is worked up and

expiated in quarrels and tears till indifference is reached. Then only can further progress towards a universal love be made. All hatred must be expiated first. So here or there, as the case may be, our attachments come forward and claim their exhaustion, and you may perhaps be compelled to travel, especially when you are attempting to force the matter of development, in order to meet and cancel your promises fixed and sealed in a former life. And thus it is you will meet a person occasionally who becomes in a day or an hour, intimate as your oldest friends, more intimate even than a brother, because the tie reaches back through the ages past, and transcends the ties of blood and race; and these are the lasting friendships, the happiest marriages: such was the bond of David and Jonathan.

Hence the incantation to bless them that curse you, and to cultivate indifference, for thus only are those ties broken. And then only those we have loved will surround us and help us live our days in peace. Thus are parents attracted one to the other, and to them are attracted the Egos of their children. Rarely does an Ego enter a family unless he has been associated with these souls before. Wealth and health, opportunities for education, ill-health, poverty and all such, can be had in any one of ten million incarnations; wasted opportunities for study, for enlightenment or to practise virtue or charity, may find its fruition among savages, the poor and ignorant any where, but a tie to another soul limits the choice to the locality and circumstances which suit both or are a compromise between the two. One may be a far advanced and the other a very inexperienced soul, and the former having a greater capability for improvement and a finer discrimination, will have the preference, and one soul may incarnate, and obtain but few experiences besides the one great one, of paying the debt it owed to another. This is no loss, it is a great gain, necessary because of the justice due the higher, the older soul. Older because of its experience. The affinity with the mother's soul is without doubt the greatest factor in determining family and nation. The national Karma attracts the mother first, for in the mothers lies the promise of the nation's future. Weak and vacillating characters will seek nations of a weak and degenerate type, but the determined, the tried and staunch souls will be drawn together, and the state of the body in a country of simple habits and strict morality will be better fitted for the manipulation of the well-balanced characters. Thus mountaineer races, by their health as well as their cultivation of the sterner virtues, are on the whole, superior to the people in easier circumstances. It is not only that they have better brains, but they attract superior 'Thinkers' to play on the fibres of those clean, healthy brains. The mother gathers about her, sons and daughters of a similar standard, and round them again gather others, and a national type develops. The vivacious French women determine the French characteristic of restless vivacity, the Scotch woman determines the stern, thoughtful, independent character for which the Scotch are noted. Then again, an individual necessity for suppression, for a recognition of law

and order, or for a recognition of the rights of others, a recognition of the necessity of personal freedom would attract one to such a country as Germany with her militarism, or to Russia with her despotism and grinding police-system; while one who had awakened to the true idea of liberty, the liberty of not injuring another, of regard for moral rights without compulsion, would find in an Anglo-Saxon or an American birth, the chance to test his principles, and learn how to put them in practice. All this goes with the tie to the mother. And it would seem that groups gather together and follow in a body, like a class of students in college, each helping the other to advance, all bound in one way or the other with the rest, changing and exchanging experiences; the national trait being a sort of summary of the individual development as well as of the group; savage races being made up of young egos lacking in the first basic lessons of individuality and self-hood.

A mother may have neglected her children, for mental or spiritual development. She may have sacrificed their interests to her own desire for individual and personal growth. Having reaped such reward in a strong, fit body and brain, neglected, backward egos of her former children, or others in a similar state, may be born in her children, and give her much care and trouble, and her whole intellectuality may be spent on them, the duty being stronger than the desire to shine in the world of letters. And yet, her children may be beneath her in development, in spite of all her efforts. As a rule however, the superior physique she transmits is worthy of a superior ego, and most famous men and women have had mothers of a very superior type. Perhaps as orphans or adopted children they return, and she will feel the burden of educating them but not the pleasure of seeing them advance under her superior care. It may be that this phase of Karmic debt is shown rather in the fact that the sons of intellectual men are rarely above the commonplace, in spite of the superior advantage of parentage; but of this later. But the mother may not be one attached by love, but hatred, injustice, or cruelty. And now she has, in the effort to fulfil the material duties, the chance to repay, cancel or augment those debts. Some child she has neglected, some one she has helped or retarded in its growth, will come back to help her restore the debit balance in her account. And these cancellations and payments are done unconsciously, any kindness cancelling some Karmic record unknown to the actor in his waking state. By fulfilling conscientiously every duty to those around, as mother, father or neighbour, and going beyond duty into the field of love and charity, an ego fits itself for a rebirth into like peace and harmony, but few can attain to it without conscious effort.

The long prenatal union and the close association during the infancy of the body, between mother and child, necessarily entail the existence of affinity between the souls and would tend to strengthen and confirm it. But the physical union with the father is of exceedingly short duration. So, unless the father takes exceedingly great interest in both mother and child, he may have absolutely no spiritual

bond with them, and be a mere physical fact, of no influence and moment in the child's mental life. Such a child would be, in all that makes the individual, purely the mother's child. If however the father has close affinity with the mother, takes a deep interest in the coming child, and is interested in its moral and spiritual endowments, then the child may more closely knit with him and be exceedingly like the father in all its nature, and in some families some children may be associated with the mother and some with the father, thus giving a very great variety, all in the one household. The greater the affinity between father and mother the greater the harmony in the children, all then will have the same ruling quality, the same general attitude of mind. This would also be possible if the mother had a very positive and firm character, and the father a mere nonentity in comparison, who had not continuity of ideas enough to influence any one of the children. The children would then be all 'mother's children', and none take after the father, above the looks and idiosyncracies of the merely physical transmission. This variety of characters may be due sometimes to a vacillating and fitful character in the mother, she being at one time intensely and enthusiastically given to one pursuit and one train of thought thus attracting an ego with that general bias, then at another time flying off at a tangent to something else, throwing her whole soul into an entirely different line of thought, she created by her intensity another kind of affinity; or, a change in affairs may make of the sober housewife a gay butterfly of passion: that has sometimes accounted for extreme difference when the father's mental and moral attitude remained fixed. Pre-natal influence is more marked, and has a greater effect in this way than in affecting the physical body. It would take the body seven years to entirely remake itself, and a habit would take about that time to be fully established, so as to materially alter, for instance the brain convolution, and be transmitted as a ruling tendency. But a whim or sensation may occupy the mind entirely for a few days during which conception may take place, linking the two egos for life. Of course a balanced character would never be attracted by such a fitful affinity. Stability is as much an abiding influence as any. A man or woman inclined to think and study out the serious questions of life, even though but beginning the rudiments, would attract a soul inclined to those subjects and needing the training and the cultivation of them.

Wherever you are born, whatever the surroundings, know that it was law that put you there and that there you can best fulfil the aim of your existence, which is the cultivation of stability and balance of character, and that is the school of life. Education never stops. And though we teach a child its alphabet, we should remember that it may be more advanced in wisdom than its mother. Some woman may have another Jesus in her arms. Treat the babe, even when but expected, as if it were such. Our heredity is therefore a union of two very widely separated factors, each being due to absolutely different causes,

the union of spirit and matter. The spirit, imperfect, and not worthy of any longer stay in the presence of pure spirits, having exhausted the good deeds for which it enjoyed a season of heavenly beatitude, returning to have another experience in the flesh; bringing with it a load of experiences, of unsatisfied desires, of good and bad habits of thought, and also of considerable wisdom to discriminate between what it found had counted for naught and what had been of priceless value in its real but short life of freedom; the body, on the other hand, prepared by the efforts and actions of other souls, perhaps in a race in which the ego never yet lived, but having the tendencies tuned to the pitch in which the returning ego will find the suitable expression of its latent virtues, and tendencies of all sorts. So the two come together; what shall you do with your opportunities? Ill health is to teach one thing, health is to give you an opportunity to acquire a fund of varied experience.

By taking care that the ego incarnating in our progeny finds a healthier brain, with less vicious chords and habituated to be more in tune with refined and noble thoughts, we are helping ourselves, we are aiding the evolution of the race towards perfection, and we are preparing a body for our own use in the hereafter. "Be ye therefore perfect" said the Master.

A. F. KNUDSEN.

OCCULTISM AND THEOSOPHY.*

THEOSOPHY, understood in its ideal sense of Divine Wisdom, is identical with true Occultism, but true Occultism is, in fact, different from what are called the "Occult Arts."

If, then, Theosophy is considered, not in relation to true occultism but simply in the sense given to it generally, by the larger number of students, then a much more restricted signification would be applied to it.

From this point of view, every one is a Theosophist who is provided with ordinary intellectual capacity, who has a tendency to metaphysics, and who is inclined to lead a pure altruistic life; the Theosophist, therefore, finds more pleasure in giving help to others than in being helped himself, voluntarily sacrifices his own enjoyments or advantages to those of his brethren, aspiring to all that is true, all that is good and wise, for the love of Truth, of Goodness, and of Wisdom, without calculating upon any benefits which he could derive for himself from them.

But this sort of Theosophist is in no way an occultist; the occultist does not belong to the party of *Theorists*. The occultist is a practical man; he learns to distinguish consciously between what is good and what is evil, and he acts not only upon intuition or blind faith, because the inheritance which forms self-consciousness in him is the result of

*Written for the *Almanacco Italiano*, by Signor Calvari.

something more than the perceptions of his five senses but also from the deductions drawn by the aid of reason.

The occultist, then, besides being *good* must be also *wise*, because although it is true that a man can be a Theosophist without being an occultist, yet at the same time it is not possible to be an occultist without being a Theosophist.

And the reason why moral principles form such a large part of all religious systems is in fact this, that man, before becoming wise must be full of kindness and compassion to all.

The bad man can acquire some *Knowledge*, but will never attain to True *Wisdom*, which is hidden at the root of the enormous work of evolution which is being carried on in the Universe, and which is not only the reason of the so-called "creation," but also the supreme end and aim of Humanity,—perfection.

This is that which is affirmed by the Gnostic Schools of the first centuries of the common era, is said in Genesis, in the Gospel of St. John, and in the Vedas.

The occultist, then, is one who treads the path of altruism, of justice, and of true wisdom. A man cannot be really just, if he be ignorant, indeed what may appear just for a limited number of persons, may often be unjust when the well-being of a community of individuals is considered, and what appears just for a community of individuals may, on the contrary, be unjust with regard to other communities which together form a nation. So it follows that apparent justice for one nation may very well be injustice for Humanity, and justice for Humanity may be injustice for the Universe.

From this it is easy to deduce the conclusion that the supposed "cruelties" of Nature, are only the product of the ignorance of men whose minds see only an infinitesimal fraction of the problem of the Cosmos. Hence Nature commits no cruelty of any kind, but works for the good of all creatures, of all, i.e., that lives, including matter in whatever form, and in whatever condition, which, according to Theosophy is never *dead matter*.

Then the occultist, knowing that the Spirit and the Body of man are identical with the spirit and the matter of the Universe, will desire also that his mind shall be united with the Universal Mind, or Soul of the World, and this because he knows that it is really mind and mind alone which separates him from all that surrounds him. Having arrived at such an aim, a great transformation takes place in him; full of sympathy for all beings he seeks silently to enlarge his spiritual nature, to overpass the limits of the love of the individual, of the family, of the Race, of Humanity, until he expands into an ocean of compassion and of wisdom that embraces the whole creation.

For the occultist it is the Mind which divides one from the other, even the dearest friends, the most passionate lovers; recognising it as the origin of the creeds and the convictions of men, he calls it the

Great Separator, and therefore makes every effort to liberate himself from dogmas and creeds. Working thus, with his own mind in harmony with the Universal mind the occultist unveils many secrets which are in Nature and recognises as realities many facts or even suppositions, or even things, denied by the greater part of mankind.

Occultism can be divided into theory and practice, but, is carefully distinguished from the so-called "Occult Arts" and from "Magic."

Amongst Magic and the Occult Art may be included some names such as hypnotism, mesmerism, spiritism, ceremonial magic, astrology, physical alchemy, necromancy, cartomancy, chiromancy, geomancy, chairvoyance, clairaudience, (physical and astral), psychometry, &c., none of which require the presence of moral qualities in the person who practises them, but simply a certain physical or mental qualification—above all, that of sensitivity.

An individual, for example, who is sufficiently *sensitive* to respond to the innumerable influences which are nearest to him on the physical plane, and who applies himself to the study of such arts, can very well become an astrologer, an hypnotist, a psychometrist, &c., and very many to-day persist obstinately in denying the existence of the "*Black Art*," but all experience in the field of hypnotism, at length admitted by science and by Spiritualism with which even science is occupying itself "*con amore*," should cause such obstinate sceptics to think, recalling at the same time the attention and consideration of good and serious persons to its evils which may come upon society when the secrets of the power of suggestion (to mention one only) shall be in the hands of immoral men.

The Faculty of Medicine who deny *in toto* the Occult Arts, have been amusing themselves with experiments capable of leading their subjects to the most terrible consequences, although hypnotism, for many reasons, is not the one most to be feared amongst the Occult Arts.

Theoretical occultism, then, demands from whosoever practises it, the presence of eminent moral qualities, and especially, we may mention first, a mind which vibrates in unison with the harmony of an intelligent Universe, and a heart full of sympathy for all things.

The theoretical side of occultism may be learned from an occultist or revealed in books. Happy those who have the opportunity of receiving the instructions of a Master; for Masters are few, and not easy to find. In this kind of study enormous difficulties are always met with, and it is not possible to gain much real profit from them until the time when spiritual intuitions are developed in the disciple by means of the purification of his desires, and by the habit of mental concentration.

The disciple must have a resolute and strong character, ready to give up all that the world holds as precious, and to destroy even the faintest earthly illusions, and above all, to attain to the conquest of his personality. His will must be absolute master of his

body, of his senses, his emotions, his passions, his thoughts and desires, but, be it well understood, he must dominate his physical desires and not torture the organs and their functions, which occultism requires, on the contrary, to be sound and perfect, since it knows that the higher principles of man at the present state of evolution, depend upon the lower principles for their development.

When such teachings are applied with perseverance, occultism, holds that the pupil not only begins to acquire a lively self-consciousness, feeling a new life born in him, but also regards his brethren as so many dreamers, or under a hypnotic influence of the senses. However, according to what is affirmed, no real practical progress in occultism is possible, without having found a Master. Let us observe at once that by "Master" is meant the Occult Master who manifests himself to the most resolute and advanced pupils.

The Master found, one of the chief conditions for all further progress is fulfilled. The place chosen for receiving instruction should be free from bad influences of whatever kind they may be, physical mental or moral, and before instruction can be imparted to the pupil "face to face" it is necessary to acquire preliminary knowledge in a group of companions with whom he feels himself in perfect peace and complete union.—"If the disciples are not united amongst themselves 'like the fingers of a hand,' and when the joy or the sorrow of one of them does not find an echo in the heart of the others, then the required conditions are wanting and all work is useless and impossible. In fact, the disciples are like the strings of the same instrument, which if differently stretched, become attuned because the hand of the Master first draws forth the desired Harmony."

Finally, the neophyte, although feeling himself in sympathy with all that lives and breathes, must keep himself physically isolated from every outside contact, not eating animal food or drinking alcoholic liquors.

And when all these conditions are fulfilled what are the results which occultism says will be obtained?

Occultism claims to hold the key for separating the interior consciousness from the material body, so as to render the disciple actively able to transcend physical matter absolutely, raising the consciousness to a plane of existence higher than the physical; it recognises in man a seven-fold constitution, of which the visible organism is at the same time the inferior and the least permanent part, and in which every lower principle serves as a vehicle for the one immediately above it, forming, so to say, the mechanism through which the higher principle can act and re-act in the region of nature belonging to the lower principle. Keep in mind, moreover, that the Universe exists for the experience of the Soul, whose evolution progresses through the material world by means of repeated incarnations ruled by what is called the Karmic Law or the Law of retribution (a sort of *Nemesis* also in a good sense),

which at the same time guides and reasons, determining the successive births on earth.

Occultism, finally, promises the attainment of the development not only of the physical, intellectual and moral qualities of the disciple, up to the very highest point of perfection, but also the development of faculties of which physical science has no notion, and which, once acquired, put the student in contact with Nature in a far higher region than that known to the physical senses, giving him at the same time the practical solution of those problems which ordinary science does not even attempt to solve. It must not be forgotten that Occultism is based upon *experience*, because it knows too well that Man cannot really *know* unless he has first *experienced*. From this point of view it is also a natural science in the strictest sense of the word, which by educating the supersensible faculties allows of the acquisition, by whosoever pursues his studies with courage and diligence, not only of a practical direct knowledge (and not simply intellectual) of the so-called supernatural powers which are supposed to belong to the field of religion, but puts the disciple in a position to embrace in a vast and extended way, that Truth which is the supreme aim of every scientific and philosophical system.

From the preceding it is easy to understand that occultism requires, especially, self-renunciation, and the conquest of the personal "Ego" to a heroic extent, and that in this sense it is identical with Theosophy and with pure altruism.

The International Society which during the last 20 years has more than any other recalled these studies to life is the Theosophical Society, founded at New York in 1875, by H. P. Blavatsky and Colonel Olcott its Life-President.

DECIO CALVARI.

The remainder of the article, though excellent for the publication for which it was prepared, need not be given here, being historical and bibliographical. Ed.

THE UNKNOWN PHYSICS.*

BY CARL DU PREL, MUNICH.

THE history of science is the brilliant side of the history of civilisation. When we consider the progress of the different branches of science and stop to admire the wonderful thought-operations by means of which eminent minds have reached their marvellous discoveries, or when we view the sum total of human knowledge condensed and arranged in some compendium, then we are apt to form a high estimate of humanity.

But the history of science has also a very sad aspect. It shows us that the really eminent men in all ages have been very few; that these few have always had to struggle with the greatest difficulties, in order to

* Translated from the German, by Madame Haemmerli.

get the discovered truth adopted and acknowledged; that many of them—and usually the noblest—have led a life full of privation, and stepped into the grave without acknowledgment; that it has been the very scientific representatives of the predominant ideas who have considered every digression from these ideas as being a deviation from science, and who have been unable to do justice to those beings. Each representative of a new truth is more or less a martyr to truth. Often an inventor dies in need, while dozens of manufacturers grow rich through his intellectual work. Often a discoverer dies unknown and unglorified, because he committed the great wrong of being right; but the plagiarist who afterwards takes advantage of the propitious hour, is covered with honor. That side of the history of science has not yet been written, but it would “tend to make” mankind more modest.

Humanity as a whole, has no right to be proud of the progress of science. Advancement always proceeds only from some few individuals who are treated badly enough, and spreads notwithstanding the opposition of the remainder who always act as a hindrance to progress. And it certainly is no merit not to be able to hinder the final victory of truth and goodness.

If we consider the result of civilization we are apt to be optimists, but if we take into account the above-mentioned facts our opinion about humanity can only be pessimistic. We cannot be proud of belonging to a race that crucified a Christ, that offered the poisoned cup to a Socrates, that left a Camoëns to starve, and burned a Giordano Bruno; that, in fact, always prepared a martyrdom for its noblest sons.

When a new truth is discovered, it always comes as a revelation; as a flash of light into the brain of a single individual; but standing in opposition to him are the millions of his contemporaries with all their prejudices. The attempt to convert all these opponents or to remove the old prejudices, often leads the discoverer to a sad fate. It is true, the power of truth is great, but the further it is removed from the predominant ideas, the less is humanity prepared to receive it, and the more difficult it is for it to make its way. Just because it will effect a revolution when once it is finally acknowledged, it has the hardest struggle in the beginning. And the discoverer shares its struggle. So goes the world; the one who plants the tree is not to enjoy the fruits that afterwards are offered to the coming generations without any effort on their part. Will this sad side of the history of science always be inevitably its attendant, or will humanity perhaps some day show more aptitude for understanding truth and prepare a better lot for the representatives of truth. This will take place only when we have learned from the history of science, that new truths, when of a revolutionary character, cannot be plausible at once but must seem paradoxical; and also that the universality of an opinion is by no means a proof of its correctness; that progress means change of opinions; and that this change is prepared by the few and spread out by the minority. Hence we may expect a better epoch when we have learnt from the history of civilisation, to

respect the minority. We must never forget that the majority has emerged out of the minority, hence that no opinion must be denied because it is expressed by the minority, but that on the contrary it must be examined without prejudice, because paradoxes are the signs of every new truth. On the other hand the conservative tendency must never be lost sight of in the development of science. The light of science must shine steadily and calmly, and must not flow restlessly hither and thither with the fluctuation of opinions. Moreover it is not important for the progress of humanity that some selected few should stand out pre-eminently; it is on the contrary more important that humanity should develop slowly and as a homogeneous whole, therefore every sound progress must be a slow one. Finally every new truth must be considered first as a hypothesis, and the deeper it is, the more it must be taken into consideration and the longer will be the examination which it has to undergo. The discoverer must acknowledge that he is only a pioneer and that the settler will follow later on. For it is quite natural that those who are a century in advance of their contemporaries, must also wait a hundred years before they get acknowledgment. Whoever belongs to the minority must be aware beforehand that he is swimming against the current and only advancing slowly. And those who are ambitious may keep to the majority; for he who leads their train will be covered with honours and fame; only one who can do without that may join the minority. Of course it is no easy task for him, for in the majority he is lifted up, whereas in the minority he has to drag and push on for himself. In the first case one may use the work of one's predecessors; in the second, one has to do the work alone. But we should recognize the minority as the representative of the future, because we never see in our race, epidemical fits of reason, but we often witness long-lasting universal foolishness, nay, even madness. It is certainly not always that the minority is in possession of truth, but there is no doubt that truth is to be found first in the minority. That is the course of development. Most people feel themselves quite at ease in endorsing the general opinion as a matter of course and unassailable. But it is not given to every body, nor is it necessary, to take one's opinion from the common stock, merely for the sake of having some opinion. Just as not every one is inclined to wear pointed boots because it is fashionable, so not every body will allow his scientific opinion and his convictions to be dictated by the current “thought fashion.” This very dissatisfaction with the current opinion is the condition of progress; only out of that soil will grow a new revelation of human intelligence.

After this panegyric on the minority I feel more encouraged to treat about a subject that even to day is still rejected; I mean occultism, or as it was called in the mediæval age, magic. I am not going to make my task easy by trying to show that there may perhaps be a grain of truth in magic worth the while to consider; but I shall try to prove that on the contrary it shows a lack of scientific circumspection not to believe in

magic. Magic is therefore to be shown to be a necessary, logical conclusion from the actual standpoint of science.

This standpoint is briefly as follows: Modern science establishes at the end of all its researches the universality of the law of causation. This universality is the very foundation of science and is included in its very conception. For to study science is to discover causes and to observe effects; and the very connexion between cause and effect is what is meant by the law of causation. Science would have to give itself up, if it acknowledged that causality was in fault anywhere. It cannot even allow that the gaps of our knowledge are to be stopped with supernatural principles, which would still be effective near and between the natural causality; it must on the contrary reject such as being incomplete. In the domain of science nothing is supernatural.

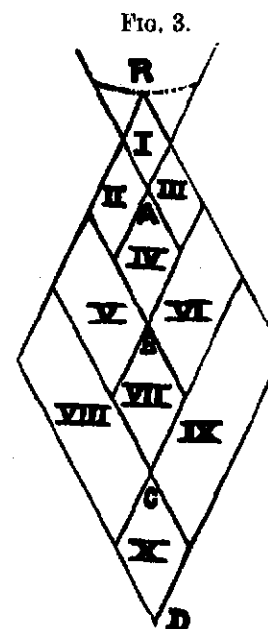
I agree with science in all these points. But there are other points where science, according to its conceptions, must agree with me: If there is nothing supernatural, still there may be something "super-sensuous" or transcendental. The saying of Protagoras that: "Man is the measure of every thing," has the very true conclusion: "the being as it is, the non-being as it is not." This transcendental domain is even, as is shown by the theory of sensuous perception, of unlimited extension. The transcendental as such is not at all in opposition to the law of causation. Furthermore, if science does not pretend to omniscience—and this would be denying any further progress—it must acknowledge that man—a being who has only just evolved from the animal kingdom—does not yet know all the forces and laws of nature. It is true that these unknown forces are excluded from our objective world, but they are not excluded from nature. Objectively, they are on the contrary *active* forces. Therefore until we shall possess an omniscient science there must necessarily always and everywhere turn up phenomena that are in contradiction to our current laws, and cannot be brought into harmony with our conception of causality; but still they correspond to the *unknown* laws, are therefore assigned to natural law and only tend to prove, not that causality has got a breach, but that the breach lies in our knowledge. Phenomena will disappear only when our knowledge has reached the highest summits.

THE COURSE OF EVOLUTION.

(Concluded from p. 241.)*

EVOLUTION is considered as taking place on four planes corresponding to the four states of consciousness, or on seven planes corresponding to the seven stages of development, or on ten planes. These various modes of describing the course of evolution often give rise to confusion unless a clear conception is formed of their real significance.

In the accompanying diagram (Fig. 3), the plane marked I. is the plane beyond latency of activity, i.e., beyond even the Unmanifested Logos (A). At this stage there was the One with its double aspect—the Divine Ray, with the Precosmic Ideation and Precosmic Substance—the positive-negative aspect. The action of the Divine Ray through Precosmic Ideation, on Precosmic Substance, described before as fecundation, produces the Manifested Logos A. Thus the One with its double aspect make three, and the union of the three gives rise to the fourth, the three manifesting as one. This represents manifestation on four planes of consciousness.



The IV. represents the plane of the Unmanifested Logos, as I. did that of the Divine Ray. The four-fold nature of A differentiates on this plane of latency of activity. II. and III. represent the differentiation of the double aspect above on plane I., beyond the latency of activity. V. and VI. represent the differentiation on the plane of latency of activity, marked IV. These in union with the Universal Soul, corresponding to the Divine Ray on the plane (I) above give rise to the Manifested Logos, the Universal Mind (H), representing the beginning of activity. As plane I. is the upādhi of the Divine Ray at its top, and plane IV. the upādhi of A., plane VII. is the upādhi of B. VII. is the plane of differentiated activity, with the Universal Mind or Manifested Logos B, underlying it and at its highest point of concentration. The Divine Ray underlying I. manifested in the plane as A, is the A'tma of IV. The plane IV. is the outcome of the positive and negative aspects, entering into the constitution of A. undergoing differentiation. The aspects

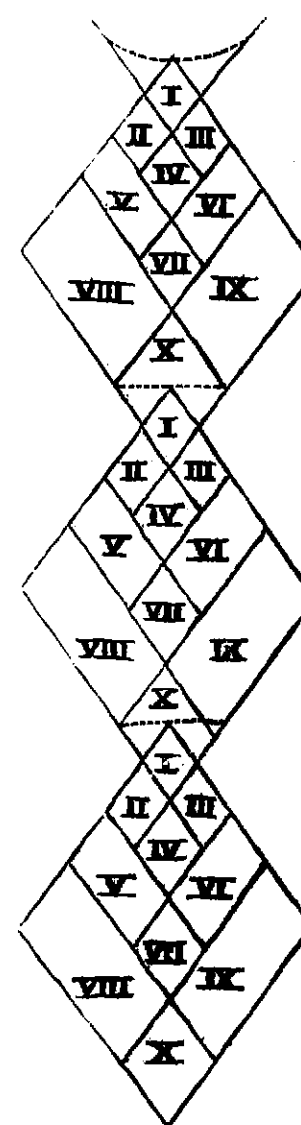
* The author desires to call attention to the imperfect lettering in figure I., preceding article.

as such being inseparable from A. as underlying them both, the IV. represents the plane on which, so to speak, A. differentiates. Thus there is on plane IV. the A. as the underlying reality and what it underlies; the entity or existence on the plane. A. as shown above, is threefold—a trinity formed of the double aspect on plane I. and the Divine Ray underlying plane I. Thus A., as enveloped in latency of activity, as also every existence on IV., the plane of latency of activity, is a quaternary because it has for its soul the trinity of plane I. and the highest point of plane IV., thus making four in all, viz., highest point of I., the double aspect, the inseparable II. and III. on plane I., and A, the lowest point of manifestation of plane I. or the highest point of plane IV. Similarly, VII. has for its Atma, IV. manifested as B, and is in its turn a quaternary made up of B., IV., V., VI. But IV. itself is a quaternary shown above; therefore VII. is a septenary. The plane VII. forms the upādhi of the Manifested Logos B, as IV. did that of the Unmanifested Logos. Its positive and negative aspects differentiating as VIII. and IX. and acted upon by B, underlying the plane VII. give rise to Manas proper, C, the commencement of impression, the plane X. forming its upādhi. The square, RC, forms the soul (A'tma) of the Manas plane, X. or DD, which is the plane of manifestation and impression, brought into existence by the soul RC, acting on the two aspects VIII. and IX. Thus CD, made up of RC, VIII. and IX., giving rise to C, which differentiates, as the plane CD. is a quaternary. But RC, itself is a quaternary made up of RB, V., VI., VII. (B differentiated). Therefore X., i.e., CD, or more properly RD, besides being a quaternary is a septenary. RC, besides being quaternary is also a septenary as already shown above and as will be clear from the diagram, therefore RD, as a whole, or CD, as it appears on the plane of manifestation and impression, is the outcome of differentiation on the ten-fold scale. The lowest point of CD is the commencement of objective existence.

Thus between the commencement of the plane beyond latency of activity, and the commencement of latency of activity, i.e., between R and A, or its plane IV., there is a four-fold differentiation between the former and the plane of actual activity; i.e., between R and B or its plane VII., there is seven-fold differentiation, and ten-fold between R and C or its plane X., the plane of manifestation and impression. Thus the differentiation will be spoken of as four-fold, seven-fold or ten-fold, according to the view taken of the plane under consideration. If A (Unmanifested Logos) with its plane IV. (latency of activity) be viewed as the plane of manifestation and objective existence, relatively to the highest point of plane I., the former will admit of the four-fold, seven-fold, and ten-fold differentiation; RB would represent RD with ten-fold differentiation, and RA representing RC, the soul of RD, will represent the quaternary and the septenary, in their subtlest form corresponding to the planes of latency of activity, and actual activity respectively. The highest point R, the Divine Ray, would be at the top of the plane beyond latency of activity in its subtlest form. The same explanation applies to all the other planes.

The manifestation of the individual self as such, in its subtlest form of objective existence, begins from B, the highest point of the plane of actual activity. From the above explanation its septenary nature will be quite clear. It, so to speak, rises from the plane of self, IV., the plane of latency of activity, wherein it had passed after its physical death. This rise is the result of its attachment in previous incarnations, [with activities and impressions, which drag it down, as it were, along their reactionary course. It is subjected to the differentiation which the activity in association with it undergoes, and comes to the plane of impressions—the Manas plane, at the very commencement of which, what

FIG. 4.



was the individual self becomes the individuality, the reincarnating ego, on the highest point of the plane of manifestation undergoing ten-fold development and differentiation on the plane of objective existence. It is often described as the *Atma-Buddhi-Manas*, the upper or the immortal triad. It has in its constitution A'tma from the plane of latency of activity, the manifestation A, from the plane beyond, Buddhi from the plane of activity, the manifestation B, from the plane of latency, and Manas as the highest point of the plane of impression, the manifestation C, from the plane of activity above. While RB would represent the individual self, RC would represent the individuality, reincarnating again and again on the plane of objective existence and grossness. The personality to which the reincarnating ego will give rise, can be viewed as having resulted from four-fold, seven-fold or ten-fold differentiation, because it is simply the grosser counterpart on the plane of objective existence, of the individuality or the reincarnating ego, which is itself the result of four-fold, seven-fold, or ten-fold differentiation according as it is [viewed relatively to the planes above it.

The reincarnating ego, C (Fig. 3), with its upādhi X, by the force of the reactionary impulse, undergoes further differentiation. The upādhi which envelops it so far is called the *Kāraṇa Sarīra*. In its course it becomes enveloped in what is called *Sūkshma Sarīra*, shown in the diagram (Fig. 4) as the second or mid-

dle square II. The X, in square I, represents the individuality, the re-incarnating ego, with its seven-fold development, made up of the upper triad and lower quaternary. The plane marked I. on square II, corresponds to the plane beyond latency of activity on that square, and ends in the commencement of latency of activity. X., on square I., represents the Manas plane. The lower half of it constitutes the lower quaternary. It is the lower Manas ending in the highest point of the plane of Kâma, IV., the plane of latency of activity on square II. The next development is the plane of activity on square II., and corresponds to the Prâna, VII., square II. The activity manifesting as impression, completes the formation of the Sûkshma Sarîra. The individuality, the reincarnating ego, has now become the personality which is to play its part in the physical body, during its earth life and on the Kâma plane after its death. The development of the gross physical body after the formation of Sûkshma Sarîra, is represented by square III. Just like the upper two squares, here too the development takes place by four-fold, seven-fold and ten-fold differentiation. With the full development of the Sthûla Sarîra, square III., the reincarnating ego is born into this world. The impulse at I. square III., determines its physical life, at I. square II., its Kâma Rûpa life, and the impulse at I., square I., its Heavenly life, often described as life in Devachan.

The three squares in diagram (Fig. 3.) illustrate the same entity in its various states of grossness. The following table will make clear the relation of the various planes on each square, with those on the others:—

Square I.	Square II.	Square III.
I. The plane beyond latency of activity.	I. Manas plane.	I. Egoism, mind with emotions, passions, intellectuality, &c.
IV. The plane of latency of activity.	IV. The Kâma plane.	IV. Desires.
VII. The plane of activity.	VII. Prâna.	VII. Senses.
X. The plane of impressions. Kârana Sarîra.	X. Sûkshma Sarîra.	X. Sthûla Sarîra, objective existence.

The squares I., II. and III., are respectively the Kârana, Sûkshma and Sthûla Sarîras of the reincarnating ego, and each of these upâdhis or envelopes admits of four-fold, seven-fold and ten-fold development. The reincarnation of the ego is the result of its feeling attachment for and identifying itself with activity in any of its forms from the subtlest to the grossest. I., on square I., represents the identification of the underlying reality with the subtlest form of activity—the one beyond even the latency of activity—the Mâyâ, the double aspect of the One Reality. But this identification will give rise to the square I. The square I. must necessarily be followed by the other two squares, and the ego

will have a physical body more or less gross. If the identification continues only for this subtlest form of activity, the person on the physical plane even will be a highly developed entity, with perfect control of the senses, absence of all desires and free from mental emotions and passions, but this identification will show itself in the sense of individuality, though it will be of the highest order and the person will devote himself entirely to the well-being of others. He will be a Mahâtma, incarnating on the physical plane suitable to him, and exerting a beneficial influence on the grosser planes below.

It will be seen from the above that even the slightest attachment for, and identification with the subtlest form of activity entails incarnation on the underlying reality. This incarnation is for the well-being of the individuality, because its chief purpose is to free it (the individuality) from the activity for which attachment is felt and which serves as a sort of bondage to the underlying reality, by making it look upon itself as the individual self. Incarnations are fields for gathering experience and knowledge, and thus are so many opportunities to the individuality for being convinced of the unreality and impermanency of all activity which is the cause of all differentiation, distinction and limitation and the source of all misery.

Referring to the diagram (Fig. 4) and to the table given above, it will be seen that if a person feels attachment for the objects of the senses, or is carried away by the senses, or feels desire of one sort or another, or is subject to mental feelings and emotions of a high and virtuous order, or lastly, even though freed from any attachment for all these, has still lurking within him a sense of individuality or "I-ness" in its subtlest form, in other words if he feels attachment for and identifies himself with the lowest point of plane X., the highest point of the plane X. or VII. or IV. or I., in any of these cases he will have to reincarnate on the plane of objective existence, because of his identifying himself with and feeling attachment for activity in one form or the other. The less the attachment and the subtler the activity with which he identifies himself, the higher the plane of objective existence on which he will incarnate, till when totally freed from all attachment for activity even in its subtlest form, and thus going beyond all differentiation and even beyond the possibility thereof, even beyond the double aspect of precosmic Ideation and precosmic Substance and the Divine Ray as the underlying reality, he will then have attained to the eternal Peace, the Supreme, beyond all consciousness* and beyond Knowledge.

Relatively to the plane of objective existence, the plane of latency of activity and potentiality, appears a state of liberation, and more so the state beyond latency, but the state of Absolute Peace lies even beyond that.

To avoid confusion it must be borne in mind that in the four-fold, seven-fold and ten-fold divisions, the highest point corresponds to the

*We infer that the author must mean conditioned consciousness and knowledge.
—Ed.

point of concentration of all differentiation, with the state of rest beyond, the lowest point to the plane of manifestation, and the intervening state to the plane of differentiation giving rise to various grades of grossness. According as they are viewed there are four, seven or ten stages, between the two points, the highest and the lowest on each plane. Taking two squares, say I. and II. (Fig. 4) though the highest point of square II. is marked below the highest point of the lowest plane of square I. and is in fact grosser than it, it is the manifestation of the highest point of square I. A person feeling attachment for the form of activity manifesting on the highest plane of square II. to the exclusion of all the lower planes on the same square, will have attachment only for the highest plane of square I. and not for the planes below it, because these latter are simply the subtler prototypes of the lower planes of square II., for which the person feels no attachment. It will thus be seen that the person feeling no attachment for all the four, seven or ten planes on any of the squares, will be beyond all activity in any of its forms, even that beyond the latency of activity, and thus will have attained to Eternal Bliss and Peace, or Moksha, as it is called.

Speaking broadly, there are four grades of grossness, through which activity in any of its forms passes in its course of differentiation. These are:—(1) Beyond latency of activity, (2) latency of activity, (3) actual activity, and (4) impression or manifestation. This impression is in its subtlest form and undergoes the same grades of grossness before coming to objective existence which in its turn presents the same four grades of grossness. Thus there are three grand divisions—activity, impression and objective existence,—which correspond to what are called the *Kāraṇa*, *Sukshma* and *Sthūla* *Sarīras*. Every grade in each of these divisions has the same four-fold sub-division, each succeeding grade being thus the manifestation or impression stage of the one immediately preceding it.

The real Moksha will be when the individual self passes beyond the subtlest state of activity, as represented by the plane beyond the latency of activity. Attaining to that state the individual self ceases to be the individual self it was, and is one with the One Reality. The state of latency of activity, beyond actual activity is, relatively to the latter, a state of Moksha, because in this state every differentiation is in a state of potentiality. It is the plane of Unmanifested Logos, as it is called. But even this is objective relatively, to the state beyond latency of activity, and so far is a state of separateness from the One Reality, the Absolute, and ultimate Moksha is oneness with It.

These few hints, if properly understood, will prevent much of the confusion that is likely to arise when the course of evolution and involution is described from different standpoints. For instance, activity is subtler than impression; the latter is, so to speak, the former in manifestation. But when speaking from the standpoint of the plane beyond actual activity, the plane of actual activity will be the manifestation or impression stage of the plane of latency of activity, and what

was impression from the standpoint of the highest point of actual activity will be objective existence relatively to the plane of latency of activity. The same remarks apply to the various planes along the course of differentiation, from the One Reality with its double aspect, to the grossest manifestation on the plane of objective existence.

CHAGANLAL G. KAJI.

THE STUDY OF BUDDHA'S DHARMA.

THE publication of the Pāli Pitakas at the expense of His Majesty the King of Siam in commemoration of the twenty-fifth anniversary of his reign is an event of great importance in the history of Oriental literature. His Majesty, with a desire to extend the study of his religion of which he is a devoted follower, has presented copies of the complete collection of the three Pitakas with the exception of the Jātakas, to the learned societies, libraries and universities in Asia, Europe and America. These volumes, in all thirty-nine, are printed in beautiful Siamese characters the study of which has been made easy by a well arranged plan showing the Siamese character and its corresponding Roman character. The critical ability of the editors is manifest by the care taken in the analysis of the contents of the Pitakas. The elimination of the Jātakas from the authorised collection of the three Pitakas is the only objection which can be brought against the editors by the strictly orthodox devotees of Buddha. The Jātaka collection, although it seems apocryphal, still has a historic and ethnological interest especially to the student of Aryan life, in that the stories related by Buddha are of extreme importance, showing the state of society in pre-Buddhist and Buddhist times. The absence of these stories from the collection is a loss and it is hoped that at a later date they will be published in a volume so as to complete the text of the three Pitakas. Pāli as a language, stands midway between the highly refined Sanskrit and the vulgar Prakrit of India. Its study, to the student of Sanskrit literature, is of immense importance, as a new world appears before him which is free from the metaphysical subtleties of Brahman pantheistic dogmatics. The translation of the Pāli records, begun in 1837 by Turnour who translated the Pāli Mahāvamsa, helped on the elucidation of Indian chronological records and the decipherment of Asoka Edicts. The indefatigable labours of Childers, whose premature death was an irreparable loss to the cause of Oriental literature, gave a new impulse to the study of Pāli, and now we have a band of devoted scholars under the enlightened leadership of Professor Rhys Davids who are doing useful work in the publication of Pāli texts in Roman letters. Professor Rhys Davids, Oldenberg and Neumann have translated portions of the Vinaya and of the Nikāyas of the Sūtra Pitakas. The scholarly Mr. Warren of Cambridge, U. S. A., has in his "Buddhism in translations" given the results of his enlightened researches in a new field of Buddhist psychology. He says in his introductory discourse that, he "found more satisfaction" when he took up the study of Pāli.

The munificent gift of the Pāli Pitakas to the Adyar Library by His Majesty the King of Siam, will, it is hoped, be made use of by Brahman scholars who take an interest in the search after Truth. It does seem strange that the very home of Pāli and Buddhism is no more than a forgotten name. Magādhā has become Behar, and the present degenerated sons of that once great Empire of Asoka, have no more idea of Pāli and Buddhism than have the Patagonians of South America. The very language has been forgotten by them since their subjection to the Mahomedan yoke. What a blessing it would be if a few patriotic Beharees would undertake the task of reviving their old literature now buried in the Pāli texts. As for the language itself it is so sweet and mellifluous that other Oriental languages seem in comparison, harsh and barbaric. The study of it will be not only an intellectual treat, but it will land the student on an entirely new plane of psychological thought which would give him a pleasure which he would not like to miss.

But what is there in the Pitakas? A complete collection of the teachings of the Blessed Lord who for forty-five years taught the people and princes of India twenty-four centuries ago. They consist of the Vinaya Sūtra and the Abhidharma Pitakas containing the disciplinary rules of noble conduct which an Aryan should observe when walking in the path of a noble Religious Life; the philosophic discourses of the great Being intended for the peasant as well as for the philosopher; and the profound psychological problems whose solution revolutionises the existing dogmas of metaphysical religions.

It should be made clear that the psychology of Buddha does not deal with the destruction of metaphysical dogmas but with the construction of a new line of thought absolutely independent of all pre-Buddhist speculations. Superficial students of Buddhism seem to think that Buddhist philosophy has largely borrowed from the ontological speculations of the Sāṅkhya system. It has no more to do with Kapila than the pure teachings of Jesus have to do with the Mosaic Judaism of the Jews. Once for all, a protest has to be entered against the writers who pretend to know of Buddhism and pilfer Buddhist terminology and mislead the world by giving their own ideas which are repudiated by orthodox Pāli scholars. However learned one may be in Sāṅkhya and Yoga systems and erudite in Vedic lore, the absolutely independent psychology of Buddha will be a dead letter to him. Herein lies the mystery of Buddha's doctrines. The student who wishes to study Buddhism has to be "born again." He must give up the old ideas of soul and creator and other speculations and begin a new life of analysis. Monotheistic, agnostic, materialistic, pantheistic and polytheistic ideas have no place in the practical and analytical psychology of Buddha. Just as the Yoga Philosophy of Patanjali is an interesting study to the mystical student who wishes to find out mysteries latent in man and the Universe, so is the Dhyāna and the Vidarsana of Buddha's Yoga. The late Prof. Moreswar Kunte, who had an insight into Buddhist Yoga, in his "Vicissitudes of Aryan Civilization" wrote: "Compared with

Buddhist metaphysics and with the complex system of the different modes of contemplation, the systems of Patanjali, Kapila and Bādarāyana appear to be simple and meagre. The minutiae of Buddhist ontology are unparalleled in the metaphysics of India, either ancient or modern." (p. 463.)

The Brahman metaphysicians of old and the masters of Yoga in ancient India had ultimately to come to the Buddha to study the monistic psychology, as it was so eminently practical, bringing truth face to face, thus realising the absolute condition of the ultimately transfigured mind.

We have to overcome prejudices if we want truth, and the essential condition requisite in Buddha's discipline is the overthrowing of pre-conceived religious ideas in order to grasp and realise truth. This is what modern science insists on having as an important factor in the investigation of truth. Dualistic conceptions of Soul and Creator are the heirlooms of savages and uncultured races. Before the canons of monistic psychology, antiquated metaphysical fortifications have to go. However sublime the ethical principles may sound in an emotional pantheism, the practical and analytical mind is not satisfied with a system that at last lands him in the abyss of hypnosis. Metaphysical systems posit a permanent ego with a persistent individuality, but the psychologist rejects such a doctrine. Ascetic philosophers may find solace under the hypnotic influence of morbid pessimism in the pantheistic speculation of the permanency of a separate personal ego, but no sober scientific psychologist would accept it. It is here that the world religions all disagree with Buddhism. They are all metaphysical while Buddhism is psychological. There is no permanent individuality, since all perceptions, volitions, predispositions, etc., are ever changing.* There is a continuity and a succession of the spiritualising ideas until the absolute condition is realized—Nirvana.

The world is full, more or less, of insane people who are hypnotised by the ideas of priests, metaphysicians, ascetics and theologians. H. P. B. uses a Buddhist term in the third Volume of her "Secret Doctrine" in naming a certain class of people "congenital idiots." The "Ahetuka puggala" is the congenital idiot devoid of all moral and spiritual potentialities.

To those who want to know the Buddha's doctrine, the study of Pāli is necessary, as well as for a psychological training. Thoughtlessly, people declare that Southern Buddhism is materialistic, but sober scholars smile when irresponsible speakers not knowing the a, b, c, of Buddhist psychology condemn a system whose foundation itself is absolutely spiritualistic. But we live in a materialistic age full of selfishness, and people are very slow in recognising Truth.

H. DHARMAPALA.

* [Our readers should bear in mind the distinction between individuality and personality; the latter is ever changing, the former remains the eternal witness of these changes. Cf. Col. Olcott's "Buddhist Catechism," thirty-third edition, pp. 64, 65, 66, foot-note.—E.]

MYSTIC FIRE.

PERHAPS of all the elements of the material universe which are presented to the mind there is not one which so readily suggests the mysterious, or, is so easily recognised as being a mystical symbol of the spiritual aspect of nature as that of the element *fire*. We know that it is everywhere latent though unrecognizable by our senses; that it cannot be seen except as it feeds on the material elements; that it exists in every grain of sand and drop of dew, yet has no atomic quantity for the physicist; he cannot imprison it in his crucible. As we watch the forked flames, the cloven tongues of fire ever ascending upwards, we become conscious that it is Divine in nature and source; possessing the capacity to absorb into itself that on which it feeds, and then pass entirely from the plane of its action into the invisible.

It is the great ensonling principle in all nature, our earth itself being a fire-born world. And who can tell us what forms of development its vast interior may not have reached through the potent operation of this mysterious element. We can conceive of a counteracting economy in nature that may be utilising the outside pressure which the physicist considers inevitable, for shaping and forming amplitudes of harmonious beauty, scenes of living splendour far surpassing that of the outer shell.

As regards its material manifestation, it seems apparent that the harder and denser a body is, the greater the amount of fire it contains, as rocks, metals, &c. And as in its essence it is everywhere present it must be spiritual, becoming materialised in the denser atoms of the material universe.

Therefore as it presents itself to us it has two aspects—the material and the spiritual—and each of these again can be viewed as twofold, in their *latent* and *active* characteristics. As a latent energy it makes physical life possible, it enters into and builds up all the infinite varieties and forms of life, and thus becomes to us the source of life, light, gladness and joy in the mundane world of ephemeral life. As an active force it re-absorbs all that it has produced and vivified; having given life, form and beauty, it now again gathers all into itself. Fire in its spiritual aspect also is a duality, a mystic symbol of defilement and purity; of defilement the most awful and terrible when carried into heavenly places and there used for selfish purposes; and of purity the most spiritually perfect, as in consequence of its nature as fire: where it is supreme it consumes all but itself. 'Strange fire' on the altar of the gods, and heaven-descending 'fire of God,' holy and pure, are ideas as old as the world.

In the Witches' cauldron as used by Shakespeare in *Macbeth*, &c., we have a vivid and realistic symbol of the concentrated power and energy of evil; of intellect and knowledge applied to the basest purposes; and in the vase or urn of fiery transmutation in which all things of the world are changed and purified, we have the same idea applied to a worthier purpose; thus giving us an illustration how our earthly lives their worries, trials, pains, &c., may have a purposeful issue; so that we need not think it strange concerning any fiery trial through which we may have to pass, as though some strange thing had happened unto us, but rather, discerning its necessity in regard to our purification, accept gratefully the fiery ordeal, which is intended to work for us the peaceable fruit of righteousness, in purity of character, humility of mind, and compassionate sympathy and charity toward any stumbling fellow-traveller in the difficult pathway of life.

It is therefore in no way surprising that 'Fire Worship' has assumed such an universal character in the past ages, that it has left such a deep impress upon all the religions of the world; that we find it permeating all forms of Christian belief as truly as in Zoroastrianism, Buddhism, Mahomedanism; and indeed also in what is called 'heathenism' of all kinds, whether Eastern or Western, Northern or Southern; from the lowest Fetishism of an African savage to the most refined metaphysical conceptions of a Parsee, Buddhist or Hindu philosopher. The mystery of Fire stands ever foremost of religious symbols, constantly recurring and conspicuous, as universal as man himself and the thoughts of man.

As a consequence, outward evidences of the same are conspicuous in great variety in all climes and countries, generally associated with its symbol the sun. Fire monuments are everywhere found; the pyramidal form, the monolithic as in grave-yards, obelisks and all spires and towers all the world over, symbolise the majesty of the Supreme and the generative power in Nature. It will assist us in our investigation regarding this mystic principle if we give a little detailed attention to some of the more prominent of these material embodiments of spiritual ideas which have been left us by former generations of worshippers of the Divine in Nature, through the aid of the mystic symbols of sun and fire.

In Buddhist countries, particularly in China, &c., we have the emblematic Pagodas as a conspicuous figure in the landscape. It would be a useful and instructive undertaking if some spiritually instructed Buddhist gave us the detailed symbolic significance of these remarkable buildings. It seems evident that the fundamental, the basic teaching of the transmigration of the soul, the Divine Spark, through various stages of material form of being, back to the divine unparticled Flame is indicated. Their peculiar form evidently embodies an Ideal; and have we not in it this upward trend of the pilgrim soul architecturally emblemized in the diminishing stories carried upwards, and fining away into the series of discs struck through a vertical rod until it culminates.

and its last achievement is blazoned in the gilded ball, indicating the final glorifying absorption into the All, the Nirvanic rest and bliss unutterable.

In the Mahomedan Minaret whose beautiful and elegant forms are so conspicuous in many Eastern cities, the idea of Mystic fire-worship is evident, as its name, from the Arabic *Mandrat*, a light house, indicates. From its top as the orb of Light and day emerges above the horizon, the Menzsin calls the faithful to the worship of Allah, the God of Life and Light. Have we not also in the Pyramid, from *Pyr*, *Pyre*, another world-wide variety of the same ideas? There are indications that these vast emblematic structures, among other mystic uses, were in a pre-eminent way indicative of, and associated with, fire-worship. May we not legitimately conclude that they were vast fire-altars on whose tops should burn the sacred flame, the everlasting symbol of a fire-born world. Are not these giant structures of enduring material, attestations in these spiritually weaker times, of the transcendental ideas and mighty faiths of those hoary ages of antiquity; times when the opened heavens revealed to peoples of a higher spiritual development, the mysteries of life and being in all its aspects, material, psychical and spiritual?

There are in the South-western counties of England some immense pyramidal mounds, sometimes of very considerable height, whose origin and history are unknown, and I think also their existence, except to a few antiquarians. In some instances excavations have revealed evidences of the entombment at some unknown period, of artistic productions and human remains. There are some remarkable specimens within a few miles of Stonehenge and Avebury Wilts; the situation of one of these about four miles west of Avebury, has, on his passing it on several occasions, arrested the writer's attention and aroused his interest. It could not have been raised as a beacon, as it is almost surrounded by hills the natural formation of which enclose it on several sides as in an amphitheatre, and these hills are so near that many thousands of worshippers could be accommodated on their sides within sight and hearing of what might transpire on the earth-built pyramid, which is of round formation covering a considerable area and having a very sharp ascent. Travelling backward in imagination to those far off Atlantean ages when Great Britain formed part of an immensely larger island, we ask, may it not have been the scene of many a religious festival, with accompanying ceremonial of mystic fire-worship, on the site of the buried remains of some great saints or heroes; having interred with them the material emblems of their earthly riches and greatness, which they had parted with, having passed into the enjoyment of the more enduring, the unseen and Eternal. So far as I am aware it has never been suggested that these earth-built pyramids had a practical use as religious emblems, but that such was the case the remains they have been found to contain, and their form, unite in giving us suggestive indications; and I believe that they must be classed with the

Pyramids of Egypt and Central America; and that from their tops also, as I have indicated, I doubt not that the Sacred Flame soared toward heaven as in reverence assembled multitudes prostrated themselves in worship before the Unknown, so sublimely symbolized in the mysterious altar flame. Mountain tops have ever been held sacred to the God of fire. In Christianity, through Judaism, we have the Holy Mountains of the Sinaitic peninsula, and those upon which rest the city of Jerusalem continually used as symbols, with great effect and in remarkable boldness of imagery, by the seers and prophets of Israel, and some of the mystical writers of the New Testament, as illustrations of the mystic fire of Deity, its sublimity and power, both as a destructive, and a renewing and vivifying element. These Holy mountains are generally treated and viewed in juxtaposition, the former setting forth the majesty of Law, chiefly as a destructive element and power in Nature, 'God as a consuming fire,' and the latter as having a redeeming and purifying character. It is in the Holy City on the mountains of Zion, the home of a purified people, whose wanderings in the Wilderness of Sinai are over and passed, where the Holy Fire ever burns on the altar of its Temple, and where its perfected inhabitants walk in the light of the spiritual Sun which no more goes down, the Deity enshrined within it being its everlasting Light and Glory.

The Biblical literature connected with Mount Sinai is too large even to glance at; the notable feature for us now is that it is always connected with fire, and the graphic accounts of the descent of the God thereon contain many passages of great grandeur and sublimity in their conception, as well as being of pre-eminent mystical import. It is the position into which they have been dragged by a materialistic and dogmatic Theology, which has robbed Christian peoples of a fruitful source of instruction; as well as, to their minds, very largely destroying the beauty of the highly imaginative imagery employed by their authors, in order to express their conceptions of God in Nature. Let us turn to a few samples of these mystical scriptures. (See Exod. xx. 16, 18, 20). The Hosts of Israel are supposed to be encamped in their many ten thousands, in the ravines under the awful Mount; having been awakened in mystic Egypt to a sense of the 'bondage' and 'death' attendant on a life devoted to fleshly gratification and enjoyment, the feeding of the lower passions of our nature, they have now commenced a pilgrimage to the mystic Canaan, and it is needful that they become acquainted with the stern demands of the Law of our Nature; that the material must be sacrificed to the spiritual, the earthly to the heavenly, in order that pure spirit, or God-Nature, the goal of their pilgrimage, be apprehended. The scene opens thus:

"And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. . . . And Mount Sinai was altogether on smoke, because the Lord descended upon it in

fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And...Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, to the top of the Mount : and the Lord called Moses to the top of the Mount, and Moses went up."

The writer of Ps. lxxviii, 7, 8, alludes to the same mythical, or rather mystic scene, "O God when thou wentest forth before thy people, when thou didst march through the wilderness, the earth trembled, the heavens also dropped at the presence of God—even you, Sinai, trembled at the presence of God, the God of Israel." *Paran* appears to be another appellation for the Sinaitic mountains, it occurs in two remarkable passages. Let us endeavour to enter into their spirit and mystical significance. When Israel's Great Law-giver was about to pass away on the mystic Mount Nebo, he is represented as assembling the ten thousands of Israel and after a voluminous speech recalling to them their wilderness wanderings and the lessons they contained, he concludes in a beautiful poetical rhapsody, pronouncing therein his blessing upon his people. The song of Moses opens thus :

"(Dent. xxxiii, 2—5) And the Lord came from Sinai, And He rose from Seir unto them ; He shined forth from Mount Paran ; And He came from the ten thousands of Holy Ones ; At His right hand was fire, a Law unto them. Yea He loveth the peoples, all their Holy Ones are in Thy hand, and they sat down at Thy feet, every one received of Thy words, Moses commanded us a Law, an inheritance for the assembly of Jacob, and he was King in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together."

In Habakkuk we have the same ideas in a charmingly poetical allegory on the mystical power expressed in the phenomenon of Nature. He opens thus : (Chap. iii, 3—7) "God came from Leman, and the Holy One from Mount Paran ; His glory covered the heavens, and the earth was full of His praise and His brightness was as the light ; He had rays coming forth from His hand ; and there was the hiding of His power. Before Him went the pestilence, and fiery bolts went forth at His feet. He stood and measured (or shook) the earth ; He beheld and drove asunder the nations ; and the eternal mountains were scattered ; the everlasting hills did bow. His goings were as of old (or everlasting). I saw the tents of Cushan in affliction, the curtains of the land of Midian did tremble."

Again the writer of Ps. xviii gives us some sublime ideas regarding the majesty, the power and dignity of the God of fire, as revealed in Nature. (Ps. xviii, 6-15). He says : "In my distress I called upon the Lord, and cried unto my God ; He heard my voice out of his temple, and my cry before Him came into His ears. Then the earth shook and trembled, the foundations also of the mountains moved and were shaken, because He was wroth, There went up a smoke out of His nostrils, and fire out of His mouth devoured ; coals were kindled by

it. He bowed the heavens also and came down ; and thick darkness was under His feet. And He rode upon a cherub, and did fly ; yea, He flew swiftly upon the wings of the wind' He made darkness His hiding place, His pavilion round about Him ; darkness of waters, thick clouds of the skies, at the brightness before Him thick clouds passed, hailstones and coals of fire. The Lord also thundered in the heavens, and the Most High uttered His voice ; hailstones and coals of fire, and He sent out His arrows and scattered them ; yea lightnings manifold, and discomfited them. Then the channels of waters appeared, and the foundations of the world were laid bare, at Thy rebuke O Lord, at the blast of the breath of Thy nostrils."

We now have to turn our attention to the Mountains of Zion and its City, Jerusalem. As already observed, in its mystical character it is always placed in a series of contrasts with Sinai. The latter is closely related to 'Law' and 'Bondage' ; 'Jerusalem which is above, is free : ' Sinai is located in a desert, 'in a waste howling wilderness,' on Mount Zion rests the 'City of the living God'—*Salem* the abode of peace. The former is typical of *involution*, the descent into material physical existence, into the 'bondage' of matter in its animal and passionai aspects ; of duality, the law of opposites ; of Karmic justice and retribution. The latter typifies the ascent from bondage to freedom, from the reign of retributive law to the reign of Grace ; from eating of the tree of knowledge of good and evil, to the attainment of immortality by access to the 'Tree of Life' which is mystically represented as growing therein, and bearing its twelve manner of fruits, and whose leaves are for the healing of the nations. Again, we shall see further on, the celestial fire associated with worship in the City, and which constitutes its life, light and glory, are altogether of a character in marked contrast with the fires, the thunderings and lightnings of Sinai ; those are severe, searching, retributive ; these are healing, enlightening, life-giving and glorifying. In a word these mark the process and the progress of the upward arc of man's long evolutionary career, until the goal is reached, the transmutation accomplished, the transformation completed, perfection attained in that condition of *peace* which passeth our present understanding,—ruling in the soul, heart and mind.

Let us now accept the invitation of the Jewish prophet and "Walk round about Zion, mark her bulwarks, tell her towers and consider her palaces." And yet it may be that the proposed course will take us too far from the immediate object of our study ; would open a wider field of observation than the limits of a magazine article admit, and need a volume for its elucidation. Let us therefore make our way into the centre of the City, and confine ourselves to examining one episode in its eventful story.

In II. Chron. Chap. ii. to vii : we have an account of the gathering of the material, the building, the completion and dedication of the Temple of Solomon. Of course as all careful and critical readers and students are aware, this highly finished realistic picture is not literal

history; we do not accept the glowing account given us by Ezra the Priest, or whoever wrote it, as historically true. For us, for our purpose, it is an allegory setting forth a reality, a permanent reality in man's evolutionary career. We here have allegorically set forth under the building of the Temple as an habitation for the Highest, the entire evolutionary course of man, from its inception until the crowning act of the ages transpires, by the descent of the Holy Fire upon the consecrated altar; the visible symbol of the presence of Deity who fills the House with His Glory. This fine figure was clearly seen by the Apostle Paul when he exclaimed, "What, know ye not that your bodies are Temples of the Holy Spirit which dwelleth in you." These bodies of ours, so apparently ephemeral, have an amazing history both backwards and forwards; in the eternities of the past, and of the future; their present coarse coverings having to pass through many purifications ere they become perfect vehicles of the spirit-power. Let us trace the process until there is awakened in us echoes of their future exaltation and glory.

Solomon, the wise-master-builder, having assumed the reins of power, has at his command a profusion of materials drawn from various sources. Gold, silver, precious stones, &c., have been collected in abundance by his father, the warrior king, from the nations he has subdued on every side. And it may also be noted that David is in his own person and career a type of animal man starting on the upward evolutionary journeys, as is so vividly portrayed in his humble origin, his active life; in his weaknesses and nobility, his passions and sufferings; in his successes and final exaltation. At the present juncture the human animal has been subdued, and the spoils and gathered riches of his evolutionary career are in the hands of the wise king, Solomon. But the animal kingdom alone is not sufficient for the supply of fitting material for rearing the wondrous house which is to be the habitation of Deity. The vegetable and mineral kingdoms must also be laid under contribution, so 85,000 hewers in the mountains are engaged in preparing the stone and the cedars of Lebanon; while other armies of workers convey them from quarry and mountain, after they have been fully prepared for use according to a Divine plan of the future house. And now at last the building is completed according to its designs in all its details of beauty and magnificence. King Solomon has assembled the princes and elders of Israel; the ark of the covenant containing the two tables of stone, inscribed by the Divine finger with the ten Sinaitic commands, is brought into its resting place in the Holy of Holies. Each item glows with spiritual imagery as we pass them in review. "The singers arrayed in fine linen, with cymbals and psalteries and harps stand at the east end of the altar; and with them 120 priests sounding trumpets; and it came even to pass, when the trumpeters and singers were as one, to make one sound—(complete harmony being now attained), to be heard in praising and thanking the Lord; and when they lifted up their voice with the trum-

pets and cymbals and instruments for song, and praised the Lord, saying, 'For he is good; for his mercy endureth for ever'; that then the house was filled with a cloud; for the glory of the Lord filled the house of the Lord." The King now steps forward and in the presence of the assembled multitude offers the dedicatory prayer. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house, and the priests could not enter into the house of the Lord, because the glory of the Lord filled the Lord's house: and they bowed themselves with their faces to the ground upon the pavement and worshipped and gave thanks unto the Lord, saying, 'For he is good, for his mercy endureth for ever.'" Chap. iii. 1-3. In all this glowing imagery, we have indicated that Divine Harmony is reached, a vehicle of spirit-power is completed, the human has become Divine; a junction of the ages has arrived, and the goal which has been gradually leaping into view is reached; the conflict between good and evil is ended, and the mystic fire has purified and sanctified the temple of the living God, Whose temple we are if we hold fast in the confidence of faith unto the end.

The process which we have been considering is chiefly applicable to the course of *individual* evolution and perfection. But our emblematic city seated on its mountain fastnesses carries the idea further, and eventually the city itself becomes illumined with the Divine Glory, is reconstructed after a divine pattern; its walls, gates, palaces and their inhabitants attain perfection, becoming a cube, the length, the breadth and the height being equal; the river of the water of life—the water of immortality—flows through the midst of it, welling up from under its sanctuary; and 'the tree of life' bearing its twelve manner of fruit upon it, in accord with its twelve foundations, its twelve gates each of one several pearl, and its measurements of twelve thousand cubits in length breadth and height.

But the following of its further career unto this glorious consummation, as depicted by Ezekiel, the second Isaiah, and the author of the Revelations, would take us too far from the purpose of our present study.

W. A. MATTHEW.

MEDITATIVE THOUGHTS ON PURITY.*

THE term Purity is frequently used in theosophical literature and parlance, but I am afraid not many can tell exactly what is meant practically by it, or if they tried a definition, would probably find that they all differed from each other through only grasping part of the question, although every one would be right to a certain (individual) extent, and, may be, appear more or less wrong in the eyes of others equally sincere.

That I do not claim to stand outside of this circle goes without saying; nevertheless, I shall try to find some standard by means of which to elucidate the general meaning according to my personal comprehension.

There is a short law frequently enunciated in theosophical literature, by which, it seems to me, all or any views or definitions should be tried before being accepted as *approximately* true. None can attain absolute truth on anything whatever, save He who is in possession of *all* knowledge, the "Father," the "Absolute," Parabrahm. The law referred to is, "As above, so below." If we accept it as implying that the same laws governing the highest planes also govern all the others, we also must accept the reverse, "as below so above", for we who live and act in the lower planes, can only learn to understand the upward course by learning to comprehend the laws ruling "below," until we become as perfectly confident that the same causes will produce the same effects wherever acting, as we are in respect to our clocks.

The abstract noun "purity" is derived from the adjective *pure*. This, like other adjectives, denotes a quality, that is, a state belonging to some object, and may be present in any degree, but always implying its opposite, nay, it demands it, and likewise, adjectives require always an object of which that quality is an attribute. In regard to purity, the object in the present instance is primarily matter, and concrete. The mental concrete picture or idea thus formed is afterwards figuratively applied to abstract objects, such as morals, love, life, etc., and becomes a symbol, depending for its subjective meaning upon the clearness of the mental picture (idea) formed by diverse persons, of the things possessing the quality of say purity, in higher or lower degree, hence difference of opinions. For example, an ordinary person with indifferent eye-sight would consider water as pure which another with sharper eyes would deem impure; a third armed with a low power microscope would similarly denounce the "pure" water of the preceding; and a fourth, provided with a high class instrument, would discover impurities

* A Paper read by J. G. O. Tepper, F. T. S., at Adelaide Branch, 24-1-97.

in the "pure" of the third, and his again be condemned by the analysing chemist. The acknowledged degree of the quality not only depends therefore, upon its real intensity, but upon subjective opinion founded upon personal experience or bias.

Purity, as a quality, means *unmixed*, but does not necessarily mean that the objectionable admixtures are bad in themselves. Each of several things, ideas, etc., may be very good in themselves; when placed in regular order and proportion they may form a most desirable aggregate; but if one or other ingredient be undesirable for certain effects or purposes, it impairs the actions of the others,—sometimes apparently quite out of proportion to its quality—and becomes thereby an impurity, evil and vile, and not because it is evil or vile *per se*. Take, for example, Phosphorus and Iron. Both are indispensable for developmental work on this physical plane, but if mixed when either alone is wanted, render each other impure and unreliable even in small quantities; each in turn becoming an impurity, an evil to the other.

As above, so below! As with things, so with habits! As with the Kosmos, so with man, and their inversions. Any matter, any force, any word or thought out of place, becomes an evil, an impurity, checking the good, and exacting exertion in the latter to overcome the hindrance or even turning the good into evil; and force is wasted, so to say, to neutralize these out-of-place matters or forces or guide them into situations or channels where they can act in harmony with others.

In the *Bhagavad Gita* and elsewhere we are told that during each Manvantara every manifested entity is required to give experience; that none can attain to complete union with the All till it has acquired *all* experience,—mind this, *all*—the universal term permitting no exception! The long, seemingly endless wandering of the monad is therefore necessary, so as to gather this experience during unnumbered incarnations, that is, to associate the Self with every kind of matter and sensation, and come under the influence of all forces by degrees in the downward course (learning to distinguish right from wrong through *pain*), and to dissociate itself as gradually from all matter by gaining power over every kind of force (desire) in the ascending curve of its cycle, for knowledge—right knowledge—is power, and real knowledge can only be gained by experience.

Now in the "Path of Discipleship" (p. 44) it is said, that by mere destruction of desire man may obtain liberation, that is, freedom from re-birth, which is associated with adeptship of certain degrees: "That, as I say, may fairly easily be gained", says the authoress, but "in a future cycle such souls have to come back to take another step toward what is the really diviner destiny of man, the evolution of the human consciousness into the All-consciousness, which is to be used for training for helping, for guiding the worlds of the future."

Now how can a person become conscious of anything he has not experienced? How can he become aware of the deterring impurities or defects of mind unless he have studied matter and spirit in all directions,

and have thus acquired the power mentally to identify himself at will with any object of contemplation and to view the world not only in connection with that object, but as the world appears to that object, be it a grain of sand, a plant, a bird, an animal, or a brother man of any given grade of development? Unless we can do that, real sympathy, real compassion, real understanding appear to me unattainable, and with it that of the goal of evolution.

This shows the necessity for the Self, of a longer or shorter series of repetitions of earth-studies; of sinking into matter again and again, to learn by degrees the qualities of every combination of matter (Prakriti),—becoming impure and purifying itself in turn—until the Ego can judge from experience and not from mere hearsay-knowledge, what is good and what is evil under every given condition. According to the views expressed in the "Secret Doctrine" (and even the Bible, for we are told "that in God and through God are ALL things",—the former being the real key to the doctrines of the latter), the grossest matter and the most sublime spirit are equally of divine origin, and a manifestation of That; hence nothing can be evil or impure in itself, and everything dissolves into the absolutely pure (i. e. homogeneous) world-substance (Mula-prakriti).

To attain to some sort of understanding how impurity (and therefore evil) arises, it seems requisite to form a distinct idea how the homogeneous (the all-alike) became heterogeneous or unlike at the end of Pralaya.

We cannot escape from the assumption as a starting point, that the capacity of separation and aggregation must be latent in that which to all intents and purposes is homogeneous at the beginning of activity; that, in fact, the ultimate primordial atoms were present at perfectly equal distances, were of perfectly equal form and consequently equal in quality, each ready to assume the function of a centre or the centre of divine thought, will and manifestation.

Now, according to the law of "as above (below) so below (above),"

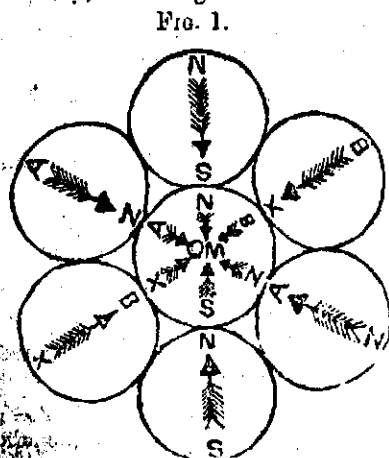


Fig. 1. Polarity of Forces of Attraction.

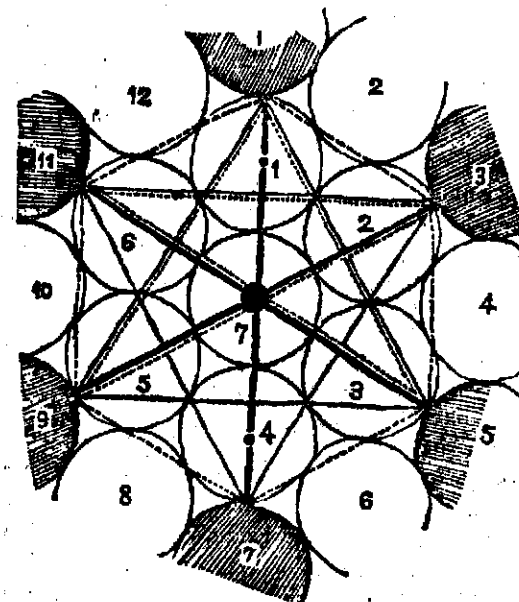
latent polarities of all kinds must also be assumed as present in each. Of these there are at least three (perhaps more) kinds acting at right angles to each other. Perfect neutralization (or quiescence, equilibrium) is secured when, besides equal size, distance and form, the negative poles are directed to the positives of the neighbouring atoms in the respective (i. e., all) directions. The simplest and most perfect form of atoms is the sphere, as every particle

any circumference is equally remote from the centre. There is a curious relationship connected with the circle and sphere in point of numbers, that I have not seen mentioned in the theosophical literature studied by me (and represented in the accompanying diagrams), viz., that if we take a sphere of any dimension and arrange circles or spheres of the same diameter around and touching the central one, that in the circle just six find room around the seventh; thus we have the mystic number 7. (Diagram 1.)

In the case of the sphere we find that 14 (2×7) cover the central one, making 15 (3×5), and that these are arranged in three circles of six each around the central one (3×7), of which one third (6) appertain to other cycles, the central one counting with all. If we connect the centres of every three in the same direction, 5×3 in all, by straight lines continued to the circumference, we obtain the three axes of any plane (3×3) or circle and five of the sphere, of which two of the former and four of the latter are at right angles, and forming half a right angle with the 3rd or 5th respectively (main axis).

If we connect the circumferential poles by straight lines, the hexagon 1:3 is produced

Fig. 2.



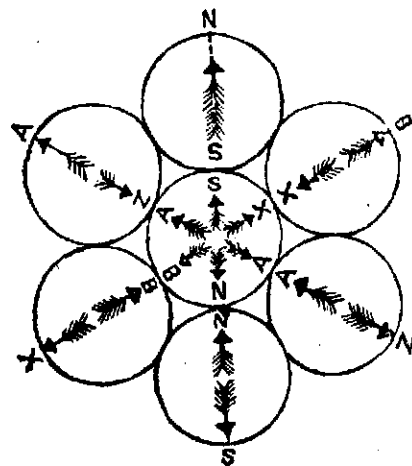
from the circle (densest matter); the dodecahedron (12 squares or 24 triangles) from the sphere. If we connect every alternate pole by such straight lines in a system of seven circles, the interlaced (double) triangles (Solomon's) appear, but if the lowest be left out and adjoining ones be connected, the pentacle is obtained (Diagram 2).

To the student of the occult all these numbers and forms are highly suggestive and sacred, and illustrate some of the properties of the simplest and most perfect states of Prakriti. Straight-line forms of crystals are the fundamental forms of the mineral kingdom alone, the above examples forming the basis of the first and sixth systems of crystal

forms, while in plants and animals the spherical cell and its derivatives rule supreme.

Let us now return to the world substance about to manifest from

FIG. 3.



Forces of Polar Repulsion.

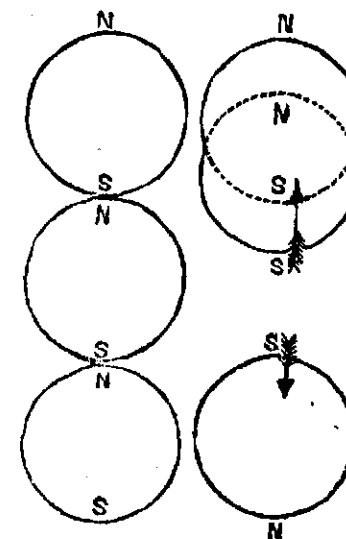
its perfectly balanced homogeneous state as unstable heterogeneous matter. All that is needed for the divine will of All-consciousness or That, to bring about the most far-reaching and most varied changes is to cause the coalescence of two atoms into one! There are, as far as one can understand, two ways only of securing perfect universal neutrality among the atoms, viz., by attraction or repulsion acting alone and equally upon each. The former causing or seeking contact, the latter equal separation, the law for both being that similar poles repel, dissimilar attract each other (+ - ; male, female), with a force directly as the mass, and inversely as the square of the distance; i.e., a body weighing two pounds attracts or repels another with twice the force of a one pound body, but at a distance of two feet (miles, etc.,) four times less (2×2) than at one foot (mile, etc.). These curious relations of mystic number and form could be much extended if space permitted, and I recommend the examination of the triangle with the ten jods as the simplest superficies, and the resultant simplest solid, the tetrahedron, to the study of the curious.

Homogeneity being premised, the attractive is probably the more consonant in maintaining equilibrium during pralaya. If a single atom be inverted as regards its poles, by divine will-power, its 5 poles (or more) would become opposed to similar ones of 14 others, resulting in repulsion from the central one, thereby increasing their force of attraction in regard to those beyond them, causing them, or some of them, to coalesce or join into molecules of two and therefore of double strength, thus setting up heterogeneity (Oxygen—Ozone for example). Impulses and varying vibrations being once set up, endless changes are initiated, which, when guided by the indwelling or ruling intelligences, can be readily conceived as resulting in the building of worlds and all their support. Double atoms may separate, or may continue with another simple one or other double ones; later trebles, doubles and simples may unite with complex systems with or without a guiding central one, in ever increasing variety, while a large portion retains its pristine purity and simplicity, filling the intermolecular spaces and extraneous space. In relation to this we must bear in mind that the coalescence of two equal

spheres does not form one of double their diameter, but one of much smaller size, in some cases even less—density does not necessarily increase correspondingly to the volume.

Now it seems to me that abstract purity of the various combina-

FIG. 4.

Attraction,
equilibrium,
homogeneous
State.Repulsion,
coalescence,
heterogeneous
State.

tions depends upon the presence or absence of homologous macro-atoms, or micro and macro-molecules, producing harmonious effects in the desired direction, for the primordial atoms composing them are still the same, no matter how combined; are wholly neutral themselves and neither good or evil *per se*; that impurity results from atoms or molecules of adverse character becoming entangled or imprisoned in the sets or groups forming an entity of definite personality.

As above, so below! The laws alluded to, being applied to human affairs would show, I venture to think, that things, ideas, etc., pure and good for one set of people, conditions or environment, would become impure and evil for others; nay, what might be most appropriate in a highly advanced state, might be more or less injurious and deterrent for lower ones, and ill adapted for proper evolution; hence proper discrimination in all acts, I presume, is so much insisted upon as one of the qualifications for a disciple of the Path.

J. G. O. TEPPER.

BENGALI FOLK-LORE.

THE BED AND ITS POSITION.

(Continued from p. 219)

THE direction, in which a Bengali Hindu's bed is disposed, is with his head towards the South and feet towards the North, or with head towards the East and feet towards the West. He is credulous. He believes that one lying with his head towards the North entails on him the loss of virtue, thus indirectly corroborating the fact that a virtuous life has a longer lease than is the case with a vicious one. I referred this matter to a lady. She said that it was not proper and had a mortal effect on the system to lie with one's head towards the North, the direction in which the heads of dead persons were disposed. In corroboration of her statements she adduced the story of Sāvitrī and Sat-yavān. She laid his head to that direction, from which he did not live to rise. Be the story what it may, I give it simply for what it is worth. It has come under my ken that the English educated classes abide by this rule, though there is a dangerous minority among us, who are no respectors of men and manners, not to say things spiritual. As a dead body may be placed with its head towards the West, so no Bengali Hindu is ever seen assuming that direction in lying. *Kanak champaka*, a kind of flower having a strong scent while fresh, which is believed to be a preservative against bugs, a piece of iron and, with many, a small broomstick, are kept under the bedding. The bed is always kept clean, as certain mottos of prayer are performed on it, especially at the time of going to it, and leaving it in early morning. Nothing is more acceptable to a Brahmin, or any of the attributes anthropomorphised, such as *Hari*, *Durgā* or *Kālī*, and *ergo*, more conducive to spiritual well-being and pleasing to a Hindu, than a prayer at the auspicious moment just before the luminous orb of the sun begins to loom out in the distant horizon. It is therefore called *Brahma muhurta*. Unless ill, one should not return to bed after one has left it in the morning. Should the bed get unclean any way at night, it is washed in the following morning. Beds are not unoften sprinkled over with the sacred water of the Ganges: one, chiefly of the gentler sex, after having once washed herself (two washings are necessary for her), would not touch them. The articles of a cooked meal are looked on as unclean, however vegetarian they may be. A Hindu consequently thoroughly cleanses the mouth after he or she has done eating. He or she would therefore go the length of carefully keeping the hem of the garment quite apart from the dish of food served before him or her. Should it happen to fall on it,

the clothes* thereby get unclean and unfit for further wear, unless they undergo a water-washing or Ganges-water-sprinkling. The latter is supposed to possess a purifying property both spiritually and bodily. If one were so indifferent as to go to bed not having observed the above precept, his slumber would probably be disturbed at night by evil dreams, for which an antidote has been found in taking the name of *Govinda*—one of the names of *Nārāyan*. So the head should be placed either towards South or towards East according as the case may be.

Some put under the pillow a piece of paper, of banana leaf, or of *Ohurja* bark, as the case may be, with the name of *Durga*, or *Hari* or other tutelary god written thereon, generally in red ink, as a safeguard against evil dreams or other nightly ills that flesh and blood are heir to.

When a family is in mourning the mourners-in-chief lie on the earth with no bedding whatever, excepting a sheaf of straw rolled up for a pillow, and with a pot full of water and a piece of iron, generally an iron-handled knife, dipped in it, placed at their heads. But, ordinarily, any water-pot empty or full is kept aloof. No shift is sent to a washerman nor are the services of a barber called in requisition.

A new-born babe is liable to suffer from a certain eruption called *masipisi* (literally aunts—a sister of mother or a sister of father). During the attack the old outworn cloths of the two near relations are asked for. And the poor little thing is found tucked up with them as an antidote, among other swaddling cloths. The pillow and collyrium of a baby are made with studied fostering care. In the evening even a sick person should rise or rather be made to rise from bed and sit for the time being sufficiently bolstered up. At that sacred time one should cease eating and sipping, and these precious hours should be devoted to prayers and religious meditations alone, having suspended all worldly affairs—for instance, lending and borrowing and spending.

NAKUR CHANDRA BISVAS.

(To be continued).

* But a silken or woollen piece of cloth does nowise get uncleanable.

HOW TO IMPART A MANTRA.

MY further study in the Mantra Sâstras has given me the opportunity of presenting some rare thoughts about them; many works thereon keep us too much in the dark. In India many are reciting some sort of special mantras which they receive from their elders or gurus. All the twice-born classes get whispered in their ears in early ages, say between five to twelve in case of Brahmins, and until twenty-fourth year, in the case of others, the Gâyatri Mantra, which leads them to the belief of having attained second birth. Among the Sudras most of them receive Śiva or Vishnu Mantras, according to their customs, from their teachers. Even among the Brahmins, the Vaishnavas get instructed in the Vishnu eight-syllabled Mantra. So, except the lower classes of the community, among the four great classes people are initiated into the Mantras.

Before going into further detail about these things, I shall enter upon the subject.

Each Mantra has a Rishi, i. e., the founder of that Mantra through the meditation of which he has achieved his object, a certain metre, consisting of some letters, and a deity; these three constitute a Mantra. The mode of the practice of a Mantra is, as every one observes now, first the touch of the practitioner's head by his palm, repeating the name of the Rishi of that Mantra; next touching the mouth, mentioning the name of the metre, and last, touching his heart, pronouncing the name of the deity of the Mantra. About touching the limbs as well as the five fingers, I will explain in my subsequent article, as I am now searching for authority. Moreover, the first ones, that is, the Rishi, metre and deity, play a very important part in the practice of the Mantra Sâstra; while the other one is not so important, as it is merely auxiliary.

Why should one touch his head and so on? Bhâskara, the commentator on the Lalitâsahasranâma, quotes a verse from one of our ancient scriptures:—"The Rishi, being a guru, should be meditated upon in the head, the metre being composed of letters in the mouth, and the Deity should be meditated upon in the heart; this, the practitioners of the Mantras should follow." Next, the most important thing is, after instruction on the above external principles, the preceptor should impart, gradually, the following teachings:—The five states, the six voids, the seven absorptions and nine chakras; then ends the ceremony, that is, the practitioner becomes a liberated soul. By mere repetition, the Mantra would not produce, in the sage's opinion, any result. What are the above-mentioned states, &c.? First, the aspirant should recognise his five states, viz., waking, dreaming, sound sleep, the

fourth (ecstatic) and beyond the fourth. Whether the fourth is the last goal of a man, or the one which transcends the fourth, there is a difference of opinion among the ancient leaders of philosophy. (Vide Bhâskara's commentary on the Lalitâsahasranâma—name 256.)

Next, the six voids (Śūnyas). Before proceeding to the subject, I shall give here the twelve divisions of the *Pranava* (Om), viz., A. U. M., Bindu, Ardhaçandra, Nirodhinî, Nâda, Nâdânta, Sakti, Vyâpinî, Samanâ and

Unmanâ*. The first three are utterable; the next nine are unutterable and are very subtle sounds to be conceived of (they are similar to the closing sounds of a conch when rung). Here too the succeeding one is more subtle than the preceding one. The practitioner giving up the first three, as they are very gross, should begin from the fourth and divide the remaining nine into three groups, and then mentally analyse the sound, and pass beyond the first three (i. e., four to six). Again go through the remaining states and pass to the second group. And in the last one, as the remaining three are most difficult to accomplish, each should be gone through separately, hence the six voids, that is, he transcends the sound.

Then the seven absorptions. These are too technical and should be known from teachers alone, so the scriptures say, yet they are given here for the information of specialists (Siddhantasârâvali Kriyâpâda, verses 84 and 85).

1. *Prâna* (absorption); when the union occurs through the *Prâna* between the self of the student and of his mind.

2. *Mantra* (absorption); when the concentration occurs on the union of the self within the Nâda (sound) by the pronunciation of the Mantra from the pericarp (of Mûlôdhâra.)

3. *Nâdi*; when the Nâda proceeds through the middle Nâdi (Sushumnâ) after breaking the knots (nervous centres).

4. *Prasânta* (tranquillity); when the absorption (of the self of the student) occurs in the seventh Sakti by crossing the six Kalâs (i. e., heart, throat, cheeks, middle of the eye-brows, Brahmarandhra and Dvâdasânta, with their respective deities, viz., Brahmâ, Vishnu, Rudra, Isvara, Sadâsiva and Anâhataśiva.)

5. *Sakti*; when that Nâda in the Sakti proceeds upwards only.

6. *Kâla* (time); from Sakti leading the Nâda up to Samanâ and producing it within 16, 17 and 18 minutes (*Trutis*) and dividing it into three, in that motion knowing the distinction of the time called Aparâ (inferior) Parâpara and Para absorptions, in the Unmani which pervades through these three times. (The meaning is, Prâna takes 16 minutes to reach Sakti, 17 minutes to the Vyâpinî, and 18 minutes to Samanâ,—these are respectively called Aparâ, Parâpara and Para.

* Bindu (the 4th) is a dot. The fifth is one-half of the sound, the sixth, one-fourth and so on, thus the last is $\frac{1}{256}$ part of the sound.

7. Tatva. Above that (Samanā) is the abode of Paramasiva (at the end of Unmani) which is eternal and which illumines the Ātman. In this the self of the student should be absorbed.

The last is the nine chakras. This is to identify his body, senses, mind, &c., with that of the universal soul.*

Such is the responsibility of the teacher to his student on the instruction of a Mantra.

R. ANANTHAKRISHNA SASTRY.

Theosophy in all Lands.

EUROPE.

LONDON, 27th January, 1898.

There was a good attendance of members of the Blavatsky Lodge, on the 6th instant, to hear Mr. J. C. Chatterji, who lectured on Sanskrit language and Hindu philosophy, under the title of "The Word". Mr. Chatterji explained how much wider and fuller was the meaning of the word "Vach" than any English equivalent for it. It included, he said, higher meanings coming from higher planes, and not merely vibrations or physical sounds; it embraces the meaning of the word *idea* as well as word or speech, so that when Hindus speak of "speech" we must remember that the word includes "idea", and that everything in the universe is built up of this 'word' or 'speech'. When we remember that science explains all life as vibration, we begin to realise how truly scientific and philosophic were the ideas of the old Hindu Sages, and further to understand that Sanskrit is the most scientific of all languages in which the words are derived from action, and actually suggest the meaning by the sound. Mr. Chatterji gave numerous illustrations in proof of his arguments, and contended that so far from being the infantile babblings of primitive people, the language of the early Aryans was given by Great Sages who knew the effect of every sound-vibration which the spoken word set up.

Additional interest is attached to the subject of Mr. Chatterji's lecture at the present moment, as the various daily and weekly journals have been commenting on the assertions of Mr. Howard Swan, who has started a theory of the possible culture and improvement of the moral nature, by means of words and sounds producing effects on the brain through retinal impressions, rather than by way of the auditory nerve. "Give me," says Mr. Swan, "a vicious character to submit to systematic treatment, and I will reform him by uttering to him compositions containing words that will cause the light rings to pass in the right direction, and will check the tendency for them to pass in the wrong direction and for the figures to break up into wrong shapes, and thus accumulate wrong moral impressions in the brain". Mr. Swan may be over-estimating his powers, but his theories based on personal experiment and observation all suggest that *mantrams* are not mere "hocus-bobus," that a scientific language might have been designed to help the evolution of a young race, and that the Western World may yet realize

*Compare Varivasyārahasya of Bhāskara, for five states, I. 39 to 43; for six states, I. 44; and for seven absorptions, I. 46 to 53.

something of the possibilities of a scientific religion about which Theosophists have long been talking.

On the 13th instant, Mrs. Cooper-Oakley gave an address at the Blavatsky Lodge Meeting, on the subject of her work in connection with the unravelling of the history of the various secret societies, and mystic communities of the past. She showed how, century after century, various bodies had sprung into existence more or less linked together as parent and offspring, and showing by a community of signs and symbology, as well as by a similarity of teaching, that they were all more or less dominated by a common ideal. In one sense they all stood for mysticism and free-thought, as against dogmatism and materialistic conceptions. All were more or less persecuted either late or early in their history, by the dominant party in church and state. That the main elements in their common beliefs were derived from Eastern sources, perhaps chiefly through the Zoroastrian and Chaldean channel, was fairly evident. Purity of life was inculcated in the various orders which arose; often a vow of poverty, and frequently the doctrine of re-incarnation could be clearly traced in their writings. Among the societies described at some length by Mrs. Oakley were the Albigenses, the Manicheans, and more particularly the important body of the Knights Templars, who played a large part in the drama of European history in the middle ages, reaching the apex of their glory in 1166. Some details regarding the foundation of the famous Rosicrucian Society concluded the lecture, the whole drift of which clearly showed that the Western world has never been without its witnesses to the truths which the Theosophical Society is endeavouring once more to put before the world—this time we may hope in a way which shall win the ear of mankind for its own advantage, and alienate none by the method of its propaganda.

We have a little more information as to the discoveries made by the Swedish traveller, Dr. Sven Hedin, in Central Asia. The *Windsor Magazine* for January, contains an article entitled, "The Latest Great Explorer," by Robert Sherard. It is the account of an interview with Sven Hedin in his own home at Stockholm. He is described as a young man only thirty-two years of age, yet this last journey was the third he had undertaken in Asia. It lasted nearly four years. In February 1895 he started to cross the Takla-Makan desert which had never been explored, and about which there were many legends amongst the inhabitants on its confines—stories of ancient towns buried in the sand. He did cross this desert after experiencing great tortures from want of water, having discovered the ruins of two very old towns. He was only able to remain a very short time at these places owing to the want of water, but by digging in the sand he found fragments of plaster walls covered with beautiful paintings. He said, "then I myself made a great discovery. It was a fragment of an old MS., on something which looks like paper, but is not paper; some of the characters resemble Sanskrit but they are not Sanskrit. Afterwards I sent agents back to search for other MSS., and they found some more. We found nothing else for we could not stay long, and we could not dig deep, for the sand keeps falling in." Dr. Sven Hedin said that he should return there, for he considered this discovery one of the most interesting ever made, and certainly the most curious thing that had occurred to him during his journey of nearly four years. He said that to judge from the mural paintings, that civilisation must have been far advanced and that the traces are evidently Buddhistic;

"One of the fragments in my possession" he says, "is a painting of Buddha, sitting on a lotus". No Buddhists are now found in this part of Asia.

In Mr. Lafcadio Hearn's new book, "Gleanings in Buddha Fields," there is described a curious instance of talent found in a young child. Mr. Hearn was in Kyoto and there visited an exhibition of pictures or *Kakemono*. Amongst these was a beautiful specimen of handwriting—a Japanese Poem. It was a wonder of calligraphy, and instead of the usual mark of a Japanese writer, it bore the imprint of a tiny living hand which had been smeared with crimson ink, and pressed on to the paper. What made the thing curious was that the writing had been done by the brush of a child five years of age, and was writing so beautiful that few adult calligraphers could surpass it. Mr. Hearn's remarks are interesting; he says:—Of course such a child can be born but once in a thousand years,—to realise, or almost realise, the ancient Chinese legends of divinely inspired writers. Still, it was not the beauty of the thing in itself which impressed me, but the weird, extraordinary, indubitable proof it afforded of an inherited memory so vivid as to be almost equal to the recollection of former births. Generations of dead calligraphers revived in the fingers of that tiny hand. The thing was never the work of an individual child five years old, but beyond all question the work of ghosts,—the countless ghosts that make the compound ancestral soul. It was proof visible and tangible of psychological and physiological wonders justifying both the Shinto doctrine of ancestor-worship, and the Buddhist doctrine of preëxistence."

E. A. I.

NEW ZEALAND SECTION.

The Second Annual Convention of the New Zealand Section was held in Auckland, on January 3rd and 4th, and was a most successful and harmonious gathering.

The General Secretary called the meeting to order at 2 P. M., on Monday, January 3rd, and Mr. S. Stuart, President of the Auckland Branch, was elected chairman. Delegates were present from Auckland, Christchurch, Waitemata and Woodville Branches; Wellington, Dunedin, and Pahiatua being represented by proxy. Wanganui was not represented officially, but an unattached member who was present reported on the condition of the Branch, and a member from Dunedin was also present.

The chairman in his opening address spoke of the great good to be derived from such meetings by the promotion of good feeling and understanding among the members, and by the enlargement of interest through the discussion of matters pertaining to the Section as a whole; such extension going from the Branches to the Section, and then on from the Section to the whole Society.

The General Secretary reported that during the year, one member had died, three had resigned, and four had left the Colony; but against the loss, forty-four new members had joined and two had rejoined the Society, making an increase altogether of thirty-eight, a very fair addition to the membership, a noticeable feature being the increase of unattached members. The most notable events touched upon in the Report were, the visit of the first General Secretary, Miss Lilian Edger, to Australia, her final departure to India, and the highly successful visit of the President-Founder to New

Zealand. The successful issue of various methods of increasing the usefulness of the Society, such as the establishment of a Lecture Bureau, was dwelt on, and the unselfish continuous work of the Branches was commended. The reading and discussion of the Report and correspondence, and the election of officers occupied most of the first session of the Convention, and the second day was devoted to the consideration of various suggestions made by the Branches, concerning which the following resolutions were passed:

"That this Convention recommends that a system of correspondence be initiated between the Branches of the Section, the correspondence to be conducted by a corresponding officer to be elected by each Branch."

"That the Convention recommends that each Branch open a subscription list for donations for sectional expenses."

A resolution was also passed recommending the trial of a system of propaganda through the press, brought before the notice of the General Secretary by the Countess Wachtmeister, and found to be successful in America.

A proposed alteration in the Rules, relating to the voting power of Branches and the admission of new members, resulted in a discussion, but finally, with a slight amendment, the proposals were carried. The first gives Branches the same voting power, when their vote is taken by writing, as at a Convention; while the second, giving Presidents of Branches power to issue certificates of membership, brings the New Zealand Section into line with the other Sections of the T. S. and also more fully with the General Constitution of the Society, the latter being an integral part of the Constitution of the New Zealand Section. All the proposals and resolutions adopted by the Convention were carried unanimously.

There was some informal discussion of the state of the Society generally, and the Chairman closed the proceedings by an eloquent address, giving expression to the very friendly and brotherly spirit which had animated the Convention all through, and recommending that in future, special efforts be made to secure the attendance of a delegate from each Branch in order that members might get to know each other as fully as possible, thus helping to spread more extensively throughout the Section, that good feeling and harmony which are so essential to progress, and which would so strengthen the work of the Society, which he characterised as "the greatest of all great causes."

Two public meetings were held in connection with the Convention. At the first, addresses were given by Mr. J. McCombs, Mrs. Driffin, and the General Secretary, Mr. C. W. Sanders; and at the second by Mr. J. Bigg Wither and Mr. J. McCombs, both meetings drawing very fair audiences.

In addition, social meetings were held at the houses of various members, and several picnics were given, all of which added to the enjoyment of the occasion. The general feeling is that the Convention was a great success, and will do much towards strengthening the feelings of unity and brotherhood throughout the Section.

AUSTRALASIAN SECTION.

During the month of December the General secretary of the Section, Mr. J. Scott, M.A., has utilized his vacation in visiting Hobart and delivering a series of four public lectures there, besides attending meetings for members and social receptions. Much good work was done by him, particularly in clearing up misconceptions which had arisen between members as to the attitude which should be taken towards those of their number interested in Metaphysical Healing. Our Fourth Annual Convention is to take place on Good Friday, April 8th.

Invitations have been sent out for papers to be sent in for consideration as to their suitability for reading at the Convention—the best and most original ones will stand the best chance.

The ordinary activities of almost all the Branches have been carried on as usual, although owing to the great heat the audiences have been smaller than is generally the case.

H. A. W.

Reviews.

THE ISAVASYOPANISHAD

AND SRI SANKARA'S COMMENTARY.*

It gives us much pleasure to notice the above, which is the first instalment of a series embracing seven of the most important Upanishads, viz., the Isa, Kena, Katha, Prasna, Mundaka, Taittiriya, and Aitareya, which are to be issued by the energetic publisher, separately, and also in one volume complete. As stated by the publisher, in his preface:

The special feature of this publication is the translation of the Commentary of Sri Sankarāchārya, the greatest exponent of the Advaita system of philosophy. The work has been undertaken chiefly with a view to bring within easy reach of the English-reading public the priceless teachings of the Upanishads, in the light of the interpretation of Sri Sankarāchārya. The spirit of the text and of the interpretation has throughout been faithfully adhered to, and perhaps in some instances even to the detriment of elegance in diction."

The work, by kind permission, is dedicated to Mrs. Annie Besant. The eminent scholarship of the translator is a sufficient guarantee for the correct rendering of the Sanskrit-Devanāgarī text which in all cases precedes the English version; and English-knowing readers may properly consider themselves under obligations to the worthy publisher for undertaking such a commendable work in response to the growing demand among cultured people in all lands, for a better knowledge of Eastern Religious Philosophy. Advance subscribers will receive the completed edition by remitting Rs. 6-8, for the work in paper covers Rs. 4-8.

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* Translated by S. Sitarama Sastri, B. A., published by V. O. Seshachari, B. A.,
11, Vakil, High Court, Madras.

A CASE OF PARTIAL DEMATERIALIZATION OF THE
BODY OF A MEDIUM.*

BY MONS. A. AKSAKOF.

(Formerly Prime Minister of Russia).

This book contains a very full statement of all the circumstances attending the "Seance given by Madam d'Esperance at Helsingfors, Finland, Dec. 11th, 1893, at which the partial dematerialization of the body of the medium was demonstrated to sight and touch."

These particulars have been collected with great care and patience by Mons. Aksakof from the different members who comprised the seance, and are arranged with all the order and accuracy of detail which characterize this devoted scientist, and accompanied by appropriate drawings and measurements. Those who have read "Shadow Land" will be particularly interested in this translation, as it affords a complete vindication of the honesty of Madam d'Esperance and her friends. It is a substantially bound and neatly printed work of about 200 pages.

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MAGAZINES.

The Theosophical Review, January 1898. The two important serials, "The Symbolism of the Gnostic Marcus," by G. R. S. Mead, and "New Wine in Old Bottles," by Alexander Fullerton, are each concluded. The article on "The Persistence of the Individual," by J. C. Chatterji, proves that the Buddha taught, according to the Pali scriptures, that man's consciousness persists through successive lives. "Some results of Evolution" by Annie Besant, will interest all Theosophists. The Historical sketch of "The Comte de St. Germain" by Mrs. Cooper Oakley, is accompanied by a portrait of the noted mystic and is to be continued. The monograph on "The Major Scale," by a Doctor of Music, gives some scientific and fundamental points on the scale as related to sound-vibration. Mr. Leadbeater's excellent article on "The Christian Creed," and Mr. W. O. Ward's, on "Intelligible Beauty," are each continued. Alfred Hitobens takes a spiritual view of the nature of planetary influence and relates it to the cumulative power of will. Dr. A. A. Wells writes on Michael Scot, the magician and mathematician, gleaned his historical facts from a late work by Rev. J. Wood Brown, M. A., entitled, "An Enquiry into the Life and Legend of Michael Scot." "Theosophy and Education," by Mrs. Firth, is a brief article abounding in common sense. Activities reveal a growing life in the different Sections of the theosophic vineyard.

Mercury.—Mrs. Besant's admirable article on "Sorrow and Evil, their Cause and Cure," and Professor John Mackenzie's well written paper on "The Religious Mission of Theosophy," are each concluded. "The power of the Soul over the Physical Body" is a thoughtful article by Nellie R. Dashiell. There is also a letter written by H. P. Blavatsky to the American T. S. convention of 1888, which has lost nothing by the lapse of time, and an interesting letter from Countess Wachtmeister, descriptive of her recent labors in Boston and vicinity.

* Translated from the French, by Tracy Gould, L. L. B., Banner of Light Publishing Co., Boston.

Theosophy in Australasia gives some valuable hints in the "Outlook," on the necessity of organised action for the accomplishment of theosophic work. Next follows a report of Miss Edger's lecture on Reincarnation which was delivered at Sydney last July. It is a clear and logical presentation of the subject. "Questions and Answers" seem to be serving a useful purpose in the magazine.

The Theosophic Gleaner for February contains a comprehensive review of the paper which appeared in Jan. *Theosophist*, under the title—"Where Brahman and Buddhist Meet," and various extracts from our current T. S. teachings.

Intelligence, for January presents its readers an attractive table of contents, as usual, among which we notice "The Origin of Symbolism," "Peace," "The Soul's Eden," "The Mysterious Key," "Pythagoras and Being," "The Empire of the Invisibles," "The Ethics of Diet," &c., and among our other American exchanges may be mentioned *The Pacific Theosophist*, *Notes and Queries*, *The Phrenological Journal*, *Universal Brotherhood*, *Food, Home and Garden*, *The New Century*, *Journal of Hygiene*, *The Temple*, and *Banner of Light*.

Among our most important Indian Exchanges are the *Journal of the Maha Bodhi Society*, *The Brahmavadin*, *The Prabuddha Bharata*, *The Arya Bala Bodhini*, *The Dawn*, *The Light of the East*, and the *Journal of Education*.

The Journal of the Buddhist Text Society, Vol. V., part III., gives a record of the proceedings of the Society at a "crowded" meeting held at Darjeeling in November last, during which a Tibetan Mystery Play was enacted for the first time this side the Himalayas, which excited great interest. Sarat Chandra Das, the Honorary Secretary, writes on "The Translation of the Soul from one Body to Another," and presents a memorandum on the proposed "Anthropological Survey of India." Papers are also given on Buddhism and Ayurveda, and the "Story of Pratiharyya," and the "Life of Chaitanya" is concluded.

The Vahan and all our continental T. S. Exchanges are acknowledged with thanks; also *Light*, *Modern Astrology*, *Rays of Light* and *Harbinger of Light*. From the latter we take a valuable extract.

CUTTINGS AND COMMENTS.

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

An Anglo-Indian novelist indulges in the following sapient reference to us in his "Confessions of a Celebrated Dacoit" (Calcutta, 1891):

"Indeed, without some knowledge of legerdemain a man may preach piety all his life and not gain a single convert. But only let him acquire the reputation of doing something out of the common, and thousands will flock to his standard. How silly and stupid the English missionaries must be to neglect the cultivation of magic or the black art. See what Col. Olcott and Madame Blavatsky are doing in India and other places because they pretend to be able to work miracles. They are simply carrying all before them. I really believe that if the English army were not in the way, Russia might conquer India through Madame Blavatsky alone. The natives of all classes would certainly follow her as blindly as the French did the maid of Orleans, to death or glory."

The picture of the flesh-encumbered H. P. B., clad in ample steel and marching "to death or glory" at the head of a countless army

of "natives of all classes," is stirring to a degree. She would, of course, be waving the Theosophical banner in one hand while employing the other to "do miracles," under the open sky and without a dark cabinet! The less gaudy, yet indispensable, part assigned to her practical colleague would, perhaps, be to provision and transport the shouting columns to the realm of Yama or the Svarga Loka, as the turn of the cards might apportion them to death or glory. This childish view of my dear colleague was shared by the Indian Government at the outset, and we were tracked by the Police, on our journeys, and our relations with the Hindus closely watched; but in time the comical mistake became apparent to Sir Alfred Lyall, then at the head of the Foreign Department, and in official notes of a friendly character that passed between him and myself the harmlessness of our work was officially conceded. But it is undoubtedly true that, if, in India, any person pretends to some divine commission, and backs it up with phenomena or public healings of the sick, like those of H. P. B. and myself, for instance—to take a case near at hand—he or she might find one of the greatest, richest and most powerful religious sects in Bharatavarsha: instead of constant poverty and ceaseless insults he might roll in wealth, have marble temples built for him, and be worshipped with even more fervour than Rai Saligram, of Agra, or the Vaishnava "Maharajahs" of Bombay, whose broken victuals are eaten by their disciples as *amrita*, and bath-water drunk as nectar of the gods, though neither of them can work wonders. Our own honesty is proven by our voluntary pauperism; our political harmlessness by our immunity from Police interference, from the beginning down to the present day.

Concerning the advisability of holding another "Parliament of the world's Religions," as has been proposed for 1890, a liberal Western divine, Rev. Theodore T. Munger, says, as noted in *Light*:

At present I am not inclined to the opinion that it is well to have another parliament of religions. I do not consider that our American and British Christianity is sufficiently developed to be put on exhibition. Here at home we know that it holds eternal and vital truths, but what a picture does it outwardly present—divided into more than one hundred and forty sects, unable to agree as to the meaning of its sacraments, and holding antagonistic opinions in respect to them; not agreed as to whether it has a priesthood or not; not agreed as to the meaning of the doctrine or fact on which it depends, namely, the death of Christ; Churches holding mutually excluding interpretations of it; not agreed as to the person and nature of Jesus Christ, and not agreed as to the interpretation to be put on our sacred books. Our Churches have in some cases no fellowship, and in others only a partial one.

They will not commemorate the death of their own Lord and Master by sitting down together at His table; and yet we propose to go into a general parliament of religions to exhibit our religion by the side of the Asiatic religions, which are at least free from these horrible inconsistencies. Is it not better to stay at home a while and strive to mend these rents which at present are too many and great to make it presentable abroad?

I think a general convocation of all Christian bodies for the sake of confession and humiliation and reconciliation would be more appropriate. In short I see nothing to be gained by another parliament at present. We are now smarting, justly, under the criticism of keen-minded Japanese and Hindus, and it is not best to give them another chance.

Our friend P. J. G. sends us the following which may be of interest in the plague districts.

A Plague prescription.

In 1525 when a bubonic plague (*charbon provençal*) desolated Aix in France, its progress is believed to have been arrested by a remedy discovered by the celebrated astrologer Michael de Notre Dame (Nostradamus). His prescription was as follows:—

Take of:—			
Green Cypress wood, powdered	...	...	1oz.
Florentine Orris root	...	...	6 "
Cloves	...	...	3 "
Sweet Rush (<i>calamus odoratus</i>)	...	...	3drms.
Ligni Aloes	...	...	6 "

To the above add about 400 roses gathered early in the evening, and pound the whole (roses first) in a stone mortar. Divide into cakes or boluses and dry in the shade.

Dr. Fortin of Paris says (*Vide Theosophist*, Vol. IV, p. 27) "I recommend this medicine, Nostradamus affirms its efficacy against any plague, its action spreading immediately in ambient-air. I have tested its marvellous effects personally, especially against offensive smells, (breath included)," and your correspondent, Capt. A. T. Banon, in last December's *Theosophist* remarks in his *Treatise des Fords*, "He (Nostradamus) gives us a prescription for the cure of the plague, which with the recrudescence of the Plague in China and India, should prove of great value." But to a modern student of medicine it seems very unlikely that this remedy, compounded as it is entirely of harmless vegetable ingredients, will be in any degree efficacious as a germicide. Its efficacy, if it possesses any, will probably be due to the fact, admitted, I believe, by all modern chemists, that perfumes or odoriferous substances, when burnt, add to the amount of ozone in the air (?) and thus purify the atmosphere. However, when so many more objectionable nostrums are being used, this might well be given a trial.

Goethe in the opening scene of his great dramatic poem represents Faust as studying a

"Book of secret lore
Inscribed by Nostradamus' hand,"

but this seems an anachronism, as Dr. Faustus, who was after all an authentic personage, is believed to have died about 1466, or more than a generation before the birth of Nostradamus.

A writer in *Light*, in alluding to a somewhat noted teacher in the West says:

An excess of Messiahs.

It has been my study in recent years to watch the outworkings of what we understand by Modern Spiritualism, and especially to note the characteristics of those who are subject to the craze of Messiahship, in one form or another. To the psychological student these cases present no difficulty whatever, inasmuch as such pretenders one and all are variants of the same thing. They are in short, mediums! Mistaking the purport, and ignorant of the true source and nature of the controls by whom they are influenced, they literalise and apply to their own personalities that which is intended to be representative. Thus we have the amusing, if not sad, spectacle of a competing class of men and women aspiring to be something above their fellows, and aiming at less than domination over the minds and bodies of the race; and follows the publication of the in (s) anties which appear in their weeklies.

Pre-historic Battles.

Twenty thousand years ago, according to the announcement of Professor Walters, the archaeologist, in the *New York Sun*, a terrible battle was fought on the Arkansas River, in the Indian territory, between the Mound Builders and the Mayas, in which over 75,000 warriors bit the dust. He has reached this remarkable conclusion on account of his investigations of a pre-historic burying ground in the Choctaw Indian country, which he has found to cover thirty acres, and to contain fully 75,000 skeletons. His attention was first called to the remarkable number of human skeletons to be found there several months ago, when the Kansas City, Pittsburg, and Gulf Railway was built through the Choctaw country. The workmen, in grading, brought to light tons of human bones and a remarkable number of implements of savage warfare, and Professor Walters set about to investigate the matter scientifically. To his amazement he found a large tract literally underlaid with these relics of a forgotten race. The skulls were pierced with darts or arrow-heads, one specimen containing thirteen moss agate arrow-points. This proved that they died in battle. The skeletons were found buried in sand, and above the sand were two distinct strata formed in geological periods. These facts enabled Professor Walters to compute approximately the period when the battle occurred. He has compared the facts just learned, with the result of seventeen years previous study of the Mound Builders, and formed the theory that the battle was one of a long series of sanguinary encounters between that mysterious race and the Mayas, which latter race came from Central and South America and sought to gain possession of North America.—*Madras Mail*.

The Abbé Dubois, an earnest French Missionary who toiled in India thirty years, with a perseverance seldom equalled, living with the Hindus and even adopting their dress and customs, wrote a history of his unique and extended experiences which has recently been translated from the original French by Mr. H. K. Beauchamp, Editor of the *Madras Mail*. In this admirable work the Abbé gives a very candid summary of the results of his labors, as follows:

"During the long period I have lived in India in the capacity of a missionary, I have made, with the assistance of a native missionary, in all, between two and three hundred converts of both sexes. Of this number, two-thirds were Pariahs or beggars, and the rest were composed of Sudras, vagrants and outcasts of several tribes who, being without resources, turned Christians in order to form connections, chiefly for the purpose of marriage, or with some other interested views."

Again, as to the possibility of christianizing India, the Abbé freely expresses his honest opinions in these words:

"Let the Christian religion be presented to these people under every possible light . . . the time of conversion has passed away and under existing circumstances there remains no human possibility of bringing it back."

The paper read before a recent meeting of the Indian Section of the Society of Arts, in London, by Sir Mount Stuart Grant Duff, a former Governor of Madras, an "Recreations of an Indian Official," was listened to with intense interest and declared to be a charming production. Being an enthusiastic naturalist, and taking especial delight in the study of botany, it is no wonder that he had small sympathy with the more cruel varieties of sport, so common among English Officials in the East. Referring to this subject he said:

"Many people would begin with sport, but about that I know absolutely nothing. My sympathies, save in the case of man-eating tigers and such

like, are, I am afraid, with the four legged as against the two-legged mammal. Anyhow I subscribe to the doctrine of the late M. Van de Weyer. That eminent scholar, collector, and diplomatist was once asked by one of those excellent but rather tiresome hosts who insist on sending this man to fish, that one to shoot, and so forth, 'Now, Mr. Van de Weyer, what can I do for you?' 'Oh! thank you,' he replied, 'I don't want to kill anything; not even time.'

Charles Johnston, F. R. A. S., contributes to the *Madras Mail* some beautiful extracts from Ashna Ghosa's Sanskrit Life of Buddha, a part of which we reproduce. The King Suddhodana, seeing a sorrowful expression upon the countenance of the Sage, Asita, and fearing that some misfortune threatened either his kingdom or his child (the coming Buddha), begged for an explanation, and the Sage spoke thus:

"Change not thy faith, O King, for what I have said is fixed and sure. I am full of sorrow, not for any evil that shall befall him, but for my own disappointment. For my time has come to depart, but this teacher of the Law, whose like is hard to find, is but newly born. He shall give up his kingdom, free himself from sensual temptations, and win the truth by strenuous effort. He shall shine forth to slay the darkness of the world, for he is a sun of wisdom.

From the occasion of sorrow, whose scattered foam is sickness, whose waves are age, whose swift tide is death, he shall rescue the world, carried away and afflicted, on the mighty boat of knowledge.

This thirsting human world shall drink his righteous river of the Law, whose tide is wisdom, whose banks are righteousness, whose cool waters are the soul's peace, and vows the birds upon its stream.

He shall point out the way of freedom to the sorrowing who are wandering in the bye-paths of the world, in the midst of the forests of sense—who have lost their way.

To the people in the world who are burned with the fire of passion, whose fuel is lust, he shall bring the refreshing waters of the law, as a great cloud brings rain to a weary land.

He shall open the prison—whose bolts are lust, and whose doors are delusion and darkness—and shall set the people free. With the blows of the Good Law shall he break it open, the excellent and invincible Law.

He shall free from the bondage of their own delusions, the people, bound, and sorrowing and hopeless; the King of righteousness shall set them free. Therefore be not troubled at my sorrow; grieve only for those who will not hear the Law.

All my holiness is lost, its virtue gone, for that I shall not hear Him. I count it sorrow now to enter Paradise."

An
appeal
from
Ceylon.

In our *Supplement* may be found an appeal from Mrs. Higgins, of Colombo, in behalf of the Musæus School and Orphanage, of which she is the Principal. There must certainly be some qualified European or American ladies who would be willing to come and render permanent aid to Mrs. Higgins in the good work to which she is so earnestly devoting her life, and we hope their services will be secured. There is further need of a building to be used for recitation rooms, and there is also a promise of Government aid for the school as soon as this much needed building is erected. We hope all friends of the school will remember these urgent needs and do their best to help in supplying them.

Magnetic
Sleep
and
Clairvoy-
ance.

In a recent issue of the *New York World*, we find a somewhat sensational article entitled "The most Marvellous Girl of the Century! X-Ray Eyes!" It is simply the record of a case in which clairvoyance has been developed by human magnetism, and is not new or strange to those who are familiar with the annals of magnetism. We select the following extracts:

"Of the strange, marvellous power of this young girl there seems no possible doubt.

There is proof that she can send her intelligence to the uttermost parts of the earth in the twinkling of an eye. Her mind annihilates space and all physical conditions.

She is nineteen years old and beautiful. She is enveloped in a mystery that has not yet been penetrated. She is known as Elfa, which is not her name, of course, and she is accompanied by a man who calls himself her teacher, and who uses the name of Rayon, which is French for a ray of light, an emanation, an appearance."

"She and Rayon declare that it is neither hypnotism, clairvoyance nor magic, but it is magnetism. Elfa goes to sleep and roams the wide world over if she chooses, describing whatever is going on at any place that it is desired to know about, or she searches the human body with more acuteness, more thoroughness than an X-ray. There are no shadows in her mind. She describes even the colour of thought, and the aura is as plain to her as a picture on a wall. At least, so she says. Of course the privilege of seeing an aura, which is supposed to be the spiritual essence of the ego, is given to very few people in this world."

"A reporter made a personal investigation of Elfa's powers. The tests took place on three different days. The young woman was in 'psychoma,' or the 'temple sleep,' as she calls it, about half an hour each time.

There was no mystery about it at all—none of the accessories which are often employed by those purporting to go into a trance. The things here described took place in a large and pleasant parlour in which there was plenty of light. With the reporter, on one day, was Dr. H. Travers Cole.

'Are you ready, Elfa?' Rayon asked her, exactly as he would if they were preparing to go out of the house.

'Yes,' said Elfa, with a smile.

She laid down on the couch naturally and composedly. She crossed one little foot over the other and shrugged her shoulders to make comfortable hollows. She looked exactly as if she were preparing to take an afternoon nap.

Rayon stood before her, and the girl's eyes took on a strange expression. The pupils dilated until they were of extraordinary size and brilliancy. Her face became rapt and ecstatic. You have seen the expression in the face of Madonnas and in the pictures of Jeanne d'Arc where she is shown listening to the voices.

Her eyes dilated until the Iris seemed to fill the whole eye. Her lids drooped and fluttered. All colour fled from her face. Her breathing was deep and regular. Finally the eyes closed. Elfa appeared to be in a deep natural sleep.

'She is in psychoma now,' said Rayon. He turned to his pupil again. 'Do you feel all right, Elfa?' he asked.

'Yes,' came in a weak, far away voice, after a little silence.

'May I speak with her now?' Rayon was asked.

'You may speak with her, but she will not hear you,' replied Rayon with a smile. 'She can hear nothing now but my voice.'

The reporter addressed her and there was no reply. Every question had to be repeated by Rayon before Elfa would pay any attention to it. All the time Rayon held the young woman's hand and watched her with the tenderest solicitude. He seemed to be guarding against some baneful influence.

'What would you like to do?' asked Rayon.

'I do not know yet,' she replied. 'I observe a curious action of the brain cells,' she went on after a little pause.

'Where?'

'There?' She pointed to the reporter's head. 'I see an excessively rapid action of the brain cells. The thought vibrates back and forth. It changes from blue to red and through the shades of orange. You need more passivity, more time. You work too rapidly.'

She described the mental process and the mental economy of the reporter, with an accuracy that was marvellous, setting forth secrets that none other could know.

'You have had trouble with your right ear,' she said presently. She described the trouble accurately, although it was known to no one but the sufferer.

Then came a description of the magnetic system of which medical science takes no account whatever and which it is therefore impossible to verify. She located the poles, the colour of the currents. She told of the defects of different organs. She called every part of the body by its scientific name, and Dr. Cole said she had made no blunder. No X-ray ever explored so thoroughly, so uncannily. She described physical conditions which only her visitor knew about.

After a time Rayon asked Elfa to give some purely objective tests.

'I see three pieces of silver in a purse,' said the girl, 'one is a quarter, one is a dime, and the third a half dollar. The dates are 1894, 1878, and 1897.'

An examination of the coins showed that it was correct. The owner did not know how many coins were there or the dates. Elfa also described three keys in the purse. She was told to direct her attention to the street.

Her eyes were closed all the time. She was in a position where neither she nor Rayon could see out of the window and the shade was drawn as well.

The girl described the people who passed, with perfect accuracy; the peculiarities of walk, of dress, of manner were pointed out as clearly as if she had been looking at them.

When Elfa came forth from her psychoma she was again a natural, wholesome girl. There was nothing in the least strange about her. She simply awoke and smiled.

The girl is ready to talk about herself and her work. She speaks of the time before she knew the powers that repose in her.

'Magnetism is a strong factor, but magnetism is the true healing principle, and if the faculties of the soul are aroused, and all these are under the control of a strong, well-trained will, there are no limitations to the work that may be done.'

Rayon says he is one of those persons who have magnetic control over the animal kingdom, and there is no animal who can resist him.

Speaking of his influence over Elfa he says:

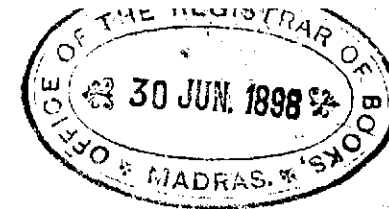
'It would be very dangerous, for her to attempt to make one of these journeys alone while in the 'temple sleep,' for she is not magnetically as strong as I am. In any of these journeys she is likely to pass through counter currents of magnetism that would destroy her were it not that I am able to observe them and bring her back instantly—he snapped his fingers—as quickly as this. Were this not done, any journey that she would make and encounter these hostile elements would be her last. What we call her body, her mortal shell, would simply lie there silent until it decayed.'

'Then it is not at all dangerous?'

'Not while I control her—no.'

The
homeless
Santhals.

Attention is called to the notice of the "Santhal Provident Fund."—See *Supplement*. The object is a worthy one and we hope help will be forthcoming.



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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES,* CHAPTER XII.

TWO days after the thought-testing experiments with Mr. Ewen, I went to Paris and remained there a fortnight with H. P. B. Meetings for the instruction of enquirers were held at our own rooms in the Rue Notre Dame des Champs and at those of several friends. Among them was one at the palace of Lady Caithness, at which we met M. Yves Guyot, the famous publicist, and some of his friends as sceptical as himself about things spiritual. H. P. B. and I were made by our hostess, to our great discontent, to sit in two huge throne-like gilt arm chairs, as though we were royal personages holding a levee. M. Guyot and the others drew from us a full explanation of the principles of our Society and of the views of the Eastern school of mystics as to the constitution of nature and the alleged powers in man. All went well until they said they would now feel obliged if we would show them the phenomenal proof of the correctness of our teachings. I, for my part, had not expected this, as Lady Caithness had not prepared us for any such demand. H. P. B. refused point blank to do the smallest marvel and could not be moved even by the urgent requests of Lady Caithness. I told M. Guyot that we had done what lay within our power to explain the Eastern views as to states of matter beyond those hitherto discovered by Western science, and must leave him to accept, reject or test them as might seem best to him; I assured him, however, from my own experience, that if any man really wished to get the proofs at first hand, he could do so if he would but take as much trouble as he would cheerfully undergo to gain knowledge in any other department of scientific research: but I regretted as much as himself that Mme. Blavatsky was not willing to do as much for him as I had often seen her do for other enquirers, but so it was, and we must leave the matter as it stood for the present. Of course, M. Guyot and his friends were much dissatisfied, but I never expected that a man of his standing would descend to

* Two series of thirty chapters each have appeared, and this is the third series.

such insulting and disparaging remarks about H. P. B. and myself as he did, some time later. As things turned out, I now believe that H. P. B.'s stubborn refusal was a wise one, and that she or those behind her foresaw that compliance would have been worse than useless, for spiritual phenomena can only be comprehended by the spiritually-minded, and to that class M. Guyot most certainly did not belong. If H. P. B. had shown him anything, the most that would have happened would, probably, have been that, on leaving the house, he would have said to his companions, "I wonder how that fraudulent old witch did that trick." What he did say about us subsequently fully warrants the suspicion. I fancy that he and Mr. Podmore and the late Professor Carpenter and some hundreds more of the sort, will have to be reincarnated many times before they will be able to understand the laws of spirit-action on this physical plane.

I first made the acquaintance of that illustrious man, the late Professor Charcot, at the Hospice de la Salpêtrière, Paris, on the 7th June 1884. I called there with Dr. Combret, F. T. S., a former pupil of his, and the Professor kindly showed me various experiments in hypnotism. This subject has now become so widely known that it is useless for me to dwell at any length upon the things that were shown me fourteen years ago. It must be familiar to most of my readers, at least to those outside India, that there are two very antagonistic schools among hypnotists, viz., the one of Charcot, at La Salpêtrière, Paris, and the other of Nancy, Lorraine, founded by Dr. Liébault and his great disciple, Dr. Bernheim. From a remote period there have existed the two parties which these schools now represent, and especially among alienists, or physicians who treat patients mentally deranged. The one party, that of Charcot, attribute the abnormal mental and other phenomena of hypnotic subjects to physiological causes, while the other party, that of Nancy, trace them to psychological, i. e., operative mental causes. My readers will find the questions treated at length in back numbers of the *Theosophist*,* together with an account of my experiments at the Salpêtrière and Hôpital Civil (Nancy) in the year 1891. The observations of 1884 were valuable as giving me my first chance to see for myself how far the so-called new science of hypnotism agreed with the century-old science of mesmerism, which I had been studying for the previous forty years. Dr. Charcot provoked in his patients the three stages of hypnosis which he claims the credit of classifying, viz., 1. the cataleptic; 2. the lethargic; 3. the somnambule. In the first, the position of the patient's limbs is easily changed by the operator, and every position given them is unresistingly retained for some time; in the second, the subject is unconscious, and if a limb be raised and then let go, it will fall like a dead weight, the eyes are relaxed and the muscles abnormally excitable; in the third, the eyes are closed, or half closed, the muscles may be made to rigidly contract by gentle stimulation of the skin over them, and many other phenomena are producible by suggestion. The Nancy school admit the fact

* Vol. XLII., pp. 61 and 391: art. "My Hypnotic Research in France." 4^o.

of all these phenomena but ascribe them solely to the influence of suggestion upon the mind of the patient: 'suggestion' covering not only ideas conveyed to him verbally by the hypnotiser, but also silently by gesture or voluntary or involuntary movements of his body or even the expression of his face. No one who has not made a deep study of the subject has an idea of the tremendous potentialities included in this matter of hypnotic suggestion: there is scarcely any limit to what may be done by it as regards the control of one mind over another. Charcot produced for me an artificial paralysis of a patient's limb by applying to it a strong magnet: I can do the same without a magnet, without even touching the patient with my hand, simply by suggestion; he transferred the paralysis from one arm to the other by the same agency, viz., the magnet; I can do it without one: so can a man of the Nancy school, so can any experienced Mesmeriser. Then why must we believe the effect physiological when the provoking cause is mental and lies outside the physical system of the subject?

On the 13th June, I returned to London in company with Mr. Judge, who had come over from New York to see us on his way out to India, his intended future field of work. A little while before this I had instituted a friendly competition between certain of our London associates who were either professional or amateur artists, to try an important psychical experiment. My earlier readers will recall my description (see London edition "Old Diary Leaves," ch. XXIII, p. 370-373) of the way in which my adept Gurn redeemed his promise that he would give me his portrait at a convenient time. This was a profile likeness, drawn by an amateur who was not an occultist, either trained or untrained, and so, while the resemblance was unquestionable—as I verified later in personal intercourse—it did not show the soul-splendour that lights up an Adept's countenance. Naturally, I wanted to get a better portrait if possible, and bethought me to try whether my sympathetic artistic colleagues in London could get clearer, more life-like, spiritual glimpses of his divine face. Upon broaching the subject, the five—three professionals and two amateurs—whom I addressed, very kindly and willingly consented, and I lent each in turn the photographic copy of the original crayon sketch that I had with me. The results were very instructive. One had got the right idea of his complexion, another of his profile, and a third, my respected friend Mme. de Steiger, of the luminous aura that shimmers about his head. But neither of the five was, on the whole, a better likeness than the New York sketch by Monsieur Harnisse. Before this competition was finished, Herr Hermann Schmicheen, a very well-known German portrait-painter, domiciled in London, joined the Society and, to my great delight, at once agreed to have the inspirational test tried with him. The photograph was handed him with no suggestion as to how the subject should be treated. He began work on the 19th June and finished it on the 9th July. Meantime, I visited his studio four times alone and once with H. P. B., and was enchanted with the gradual development of the mental image which had been vividly im-

pressed upon his brain, and which resulted in as perfect a portrait of my Guru as he could have painted from life. Unlike the others, who all copied the profile idea of HARRISSE, SCHMIECHEN gave the face in full front view, and poured into the eyes such a flood of life and sense of the indwelling soul as to fairly startle the spectator. It was as clear a work of genius and proof of the fact of thought-transference as I can imagine. In the picture he has got all—the face, complexion, size, shape and expression of eyes, natural pose of head, shining aura and majestic character. It hangs in the Picture Annex of the Adyar Library that I had built for it and the companion portrait which SCHMIECHEN painted of our other chief Guru, and on entering the room the visitor feels as if those grand eyes were searching his very heart. I have noticed the signs of this first impression in nearly every case, and the feeling of awe is enhanced by the way in which the two pairs of eyes follow one about the room, still seemingly reading one, no matter where he may take his stand. Then, again, by some trick of the artist's brush, the shining aura about the two heads seems to be actually in a shimmery motion, just as it is in nature. No wonder the religiously-minded visitor finds himself, as it were, impressed with a sense of the holiness of the room where the two portraits hang, and meditative introspection is easier there than elsewhere. Grand as they are by day, the pictures are even more striking by night, when properly lighted, and the figures seem as if ready to step out of their frames and approach one. The artist has made two or more copies of the portraits, but they lack the life-like character of the original; he, evidently lacking the stress of inspiration under which the latter were produced. As for the photographs which were—against my passionate protest—permitted to be made from the copies, they are as inferior to the originals at Adyar, as a tallow candle to the electric light.

Does it not seem as if this foregoing experiment threw a great light on the mystery of art-inspiration, and helped us to see what makes the difference between a great painter or sculptor and the general rabble of the professions. The great artist must be a man whose lower mind is sensitive to the impressions that can be impressed on it by his higher, or spiritual, consciousness, and his best works would be produced in those so-called moments of "inspiration", when this transfer of consciousness is going on. Is it not illustrated in the case in point, when the artist, guided and fired by an influx from without, paints such pictures as he cannot duplicate in his normal state of independent mortality? And is not the Titian, Rubens, Claude, Benvenuto, Leonardo, Praxiteles or Pheidias, one who is open to the guidance of the Higher Self, capable of receiving in "flashes" those race-lifting glimpses of the divine reality behind these walls of flesh? A point of interest in this instance is that the Schmiechen portrait of my Guru was the seventh attempt to get a worthy reflection of his image, for the helping of those who cannot as yet go in *sukshma sharira* to the *Askram* and converse with him to face.

At about this same time, in July 1884, occurred at the house of our dear hostess, Mrs. ARUNDAL, the afternoon reception by H. P. B. which Mrs. Campbell-Praed has so vivaciously sketched in one of her novels, "Affinities." It brings the scene vividly to mind, and I can see the lion-faced H. P. B. sitting there, smoking her cigarettes and resisting all the attempts of Professors Barrett, Oliver Lodge, Cones, Mme. Novikoff, and several others to get her to make some phenomena for them; the while, an insinuatingly kittenish and supple-framed American lady sitting on the arm of her chair, and now and then snuggling her face under the old lady's double chin, to her evident disapproval. I stood as spectator in the door-way, greatly amused at the comedy that was going on. Mrs. Campbell-Praed has it all in her story, down to the details of Babula's coming into the room, and Mohini's participation in the conversation and discussions.

The making of the acquaintance of Sir Edwin Arnold, briefly alluded to in Chapter VIII., was one of the notable incidents of that London summer. I met him at the dinner table of a well-known society lady, and shall not forget my astonishment when he was pointed out to me by the lady whom I took in to dinner. The reading of a poem or great novel gives one a sort of ideal of the probable appearance of its author. I had expected to find in the writer of the "Light of Asia" a person of a romantic type of countenance, pale, with delicate features, a dreamy eye, and a frame of rather the feminine type; instead of which, there sat at the opposite side of the table a portly man, with a large nose and mouth, thick lips, more of a worldly than cloisteral look, and wearing a black silk skull-cap. "You must be mistaken," I said to the lady, "that cannot be Arnold!" But it was, as I found on going around and talking with him after the ladies left the room. He kindly asked me to lunch at his house, and was good enough to present me with some pages of the original manuscript of the "Light of Asia," which are now treasured as among the most interesting objects in the Adyar Library. It was from that original that I read when we celebrated, at Adyar, the first anniversary of the death of our dear H. P. B., in compliance with the terms of her will.

In the same month, I went to the seat of Lord Borthwick, Ravenstone, in Wigtonshire, Scotland, on a visit, and thence on to Edinburgh, where I founded the Scottish Theosophical Society, with the late Robert M. Cameron, as President, and E. D. Ewen as Secretary. Despite the liberalisation of modern thought, the old Presbyterian influence is still so strong in the Northern Capital, as to prevent the very learned and influential men composing this excellent Branch from openly avowing their interest in our movement. Their names are concealed from the public, and admission to their meetings barred against all outsiders. It seems ridiculous that this should be so, and I, for my part, if I lived in Edinburgh would defy the bigoted public to do their worst, even, if they dared, to burn me for a heretic, rather than submit to such moral slavery. However, men are not all of one opinion as to

these questions of expediency, and the spread of our ideas goes on all the same, whether on or below the surface of contemporary society. The only other country in the world where we have encountered the same state of things is Russia, where persecution is the order of the day for such as dare swerve from the straight lines of the State religion.

On the day after the Branch was formed, I lectured on "Theosophy" in the Odd Fellows Hall, to a crowded audience. The incident is worth recording for what happened at the close. Among those who came up to shake me by the hand, was a gentleman who said that the views expressed in the lecture were identical with those which he preached from his own pulpit. I found, upon enquiry, that he was the most popular Presbyterian minister in Edinburgh, and I must say I was astonished that he had recognized in Theosophy the spirit of his particular form of creed, for, having been brought up in it myself, I had always associated it with all that was narrow, bigoted and hateful: the embodiment of religious tyranny. The conviction now sunk into my mind that the followers of even the most intolerant sects will soften and spiritualise their creeds if, themselves, superior to them, and that even a Scottish Presbyterian may, in exceptional cases, be as kind to his fellow-men outside his sectarian fence, as though he had not been brought up on the iron-and-thunder theology of Knox and Calvin. Do we not see it exemplified in the history of Islam? At one time, the courts of its Khalifs were homes of tolerance and religious amity, at another hell-centres of bigotry and massacre. In the tenth century, says Draper, the Khalif Hakem II. had made beautiful Andalusia the paradise of the world. Christians, Mussulmen, Jews, mixed together without restraint... All learned men, no matter from what country they came, or what their religious views, were welcomed... His library contained four hundred thousand volumes, superbly bound and illuminated... Almansor, who usurped the Khalifate... put himself at the head of the orthodox party. He therefore had the library of Hakem searched, and all works of a scientific or philosophical nature carried into the public places and burnt or thrown into the cisterns of the palace." Averroes, the ornament of Islam, a star of the first magnitude in the sky of learning, "was expelled from Spain... denounced as a traitor to religion. There was hardly a philosopher who was not punished. Some were put to death, and the consequence, was that Islam was full of hypocrites."*

This is the holding of the mirror up to human nature, for what happened under the Khalifa has always happened, is happening now, and ever will do the same. For the moment, the learned men who belong to our Scottish Branches may be forced to hide their connection with us, and go to meetings under cover, but as surely as the sun will rise to-morrow, the day is not far distant when Theosophy will be preached, not in one but the majority of Scottish pulpits, and it will be deemed an honor to hold our diplomas of membership. For Scottish nature is but human nature, and the national intellect is powerful beyond the average of

* "Conflict between Religion and Science." 142.

the intellects of human races, and cannot be prevented from following wherever the thinkers of the past have been able to soar. When the day of liberty dawns, then—as I told the Edinburgh colleagues when forming the Branch—I shall expect Scottish Theosophists to outstrip all others in spreading the Ancient Wisdom throughout the world.

On the 8th July, there was an open meeting of the London Lodge T. S., at the Prince's Hall, Piccadilly, intended as a public and farewell demonstration to H. P. B., and myself. Many distinguished people in science, literature, diplomacy, and society were present, and addresses were given by Mr. G. B. Finch, then President of the London Lodge, Mr. Sinnett, Mohini and myself. My topic was "Theosophy," Mohini's "The Wisdom of the Aryans," and Mr. Finch's, a welcome and farewell to us.

My next move was towards Germany, where what happened was so interesting from the theosophical as well as the personal point of view, that I shall reserve the narrative for the next chapter.

H. S. OLCOTT.

IMMORTALITY OF THE SOUL IN THE LIGHT OF THEOSOPHY.

[Concluded from page 332.]

THE pre-existence of the soul I claim to be a necessary corollary from the exhaustive analysis of Du Prel in his "Philosophy of Mysticism." Where does the transcendental ego, which makes itself manifest in the trance or somnambulist condition obtain its transcendental knowledge? Certainly not from the sense-consciousness of waking life; for it shows itself to be in possession of knowledge far transcending, and absolutely unknown to the waking consciousness. That knowledge can only come from the higher soul, the reincarnating ego of Theosophy, which has its existence in the depths of our being, and is unconscious to our waking state. The knowledge it manifests must have its origin in some organ far transcending the sphere of sense consciousness, and which in my opinion, can only be the reincarnating soul, of Theosophy, or something very much akin to it.

Now, whoever accepts the pre-existence of the soul must accept the reincarnation of the soul. The reincarnation of the soul does not mean, as some people imagine it to mean, that the soul of a human being comes back to inhabit the body of some animal. Any such conception is a travesty of the truth. There is no going back like this in the scale of evolution. There may be an occasional lapse here and there in the upward journey of the soul on its evolutionary course. Such lapses are life-failures, but they are only temporary; there are an infinite number of chances given, and there is no falling backward into animal bodies. Nor can any animals become human in the present Round. When we passed the middle point of the fourth Round the door was closed in this Manvantara against the admission of animals into the human kingdom.

Now, reincarnation is the method of soul evolution. Now that the theory of evolution is coming to be so well understood, we should have no great difficulty in accepting reincarnation. According to geology, this earth, on which we live, has been in existence for many millions of years, during which time it has gradually evolved or developed into its present condition. Biology also tells us that man's bodily form, and also the other animal forms which we see, have only attained their present state through millions of years of development. Is it not then rational to suppose that the soul of man, which is by far his most important part, has not attained its present perfection as the result of one life's experiences, but that it has lived through and obtained the experiences of many lives? The conception of dogmatic theology, which divides the life of the soul into two periods, one extending from the moment of the birth of the body, to its death, and the other from the moment of death, throughout an eternity, is neither logical nor scientific; and when it is said that the nature of one short life determines the condition of the soul throughout eternity in bliss or in woe, there is manifest injustice stamped on the face of it; for the conditions of every individual life are different, and the accidents of birth and fortune render the chances of different people very unequal indeed. Theosophy therefore states that the soul acquires its knowledge and evolves into higher and higher perfection only through many lives, and it lays down the laws of this evolution by reincarnation.

This is indeed the true meaning of the doctrine of the resurrection. The doctrine of the resurrection as held by dogmatic theology is a travesty of the inner truth. It holds that the material or physical body, which is placed in the grave at death, will reappear at the last day. Such a doctrine as this is really too absurd to require consideration, and no person with any claim to intelligence can for one moment assent to it. It is true that we shall appear on earth again, but our souls do not require to raise the old body out of the grave; the soul itself possesses the organising power to build up a new body from the elements when it comes back to go through another life cycle. Our present physical body, at death passes back to the elements, from which it came. If our bodies are to be resurrected from the grave, which particular body will be resurrected? Is it the body of our infancy, or our youth, or our middle age, or our old age? It would seem that the bodies of the newly born infants, after resurrection would have a hard battle to get along, while the bodies of many who die of long and severe sicknesses are too weak and emaciated to rustle around for a living on that fearful day. What a gruesome spectacle it will be to see the revived corpses of the poor consumptives and disease-ridden humanity trying to get around! No, my friends, the soul when it returns to earth will not require to take the old body. It is quite capable of building a new one; but in the orthodox doctrine of the resurrection we can see how degraded and ridiculous has become one of the grandest spiritual truths.

Now, let us ask the question, "Where does the soul go in the interim between two successive earth-lives? Or, in other words, what is the condition of life after death? Now, when life has departed from the physical body, the various principles that I mentioned in a previous part of my lecture leave the body, one after the other. After Prana or the life principle leaves the body, and goes back into the great life reservoir of the universe, the ethereal principle departs, and disintegrates on the ethereal plane, from which it aggregated in the first place, and the body of Kama Rupa, or the body of passions and desires, leaves the body, and goes to the plane of Kama Loka, which means "place of desire". The body of the man is now clothed with the Kama Rupa, or body of Kama, a body of very ethereal astral matter. "The living Manas is there, the immortal triad, still clad in the subtle, sensitive, responsive form, which lent it during embodiment, the power to feel, to desire, to enjoy, to suffer in the physical world." Mme. Blavatsky says:—"Kama Loka is an astral locality, the limbus of scholastic theology, the Hades of the ancients, and, strictly speaking, a locality only in a relative sense; it has neither a definite area nor boundary, but exists within subjective space; i.e., beyond our subjective perceptions. Still, it exists, and it is there that the astral eidolons of all beings that have lived, animals included, await their second death. For the animals it comes with the disintegration and the entire fading out of their astral particles to the last. For the human eidolon, it begins when the Atma-Buddhi-Manasic triad is said to separate itself from its lower principles, or the reflection of the ex-personality, by fading out into the Devachanic state".

Or again, as Annie Besant admirably expresses it:

"Kama Loka is that place which lies between earth and heaven or Devachan. During the whole period that the individuality, consisting of the body of Kama Rupa, the Manas, the Buddhi and Atma, remain in Kama Loka, it is subject to earth influences, and may be partially drawn back by the passionate sorrow and desires of the friends on earth which it has left. Mediums may also be the means of retarding its stay in Kama Loka, and so preventing the immortal triad, the Atma-Buddhi-Manas—from separating itself from the desire body and passing on to Devachan. If these influences do not exist, then the length of the stay in Kama Loka depends on the amount of desire and passion which is connected with the Lower-Manas of the individual. If very little of the desires or passions of the animal body entered into the constitution of the Lower-Manas, then the immortal triad is soon set free; they pass on to Devachan, leaving the astral shell of the desire body to disintegrate in Kama Loka." We thus see that if the individual has been base and animal in his nature, so that his Manas is strongly colored with depraved passions and desires, then it is difficult for the immortal triad to free itself, and he may linger for a considerable time on the astral plane before he is released.

When the ego is released from the Kama Rupa body he crosses the threshold of Devachan, and finds himself enjoying Devachanic bliss. Here is the place where he has to work out and assimilate his previous earth-life experiences. The word "Devachan" means "Land of the Gods." It is heaven. "There the wicked cease from troubling, there the weary are at rest." Leadbeater in his little book on Devachan says of it:—

"When once the departed ego, withdrawing into himself after that we call death, has reached that plane, neither the yearning thoughts of his sorrowing friends, nor the allurements of the spiritualistic circle can ever draw him back into communion with the physical earth, until all the spiritual forces which he has set in motion in his recent life have worked themselves out to the full, and he once more stands ready to take upon himself new robes of flesh"; and, as Annie Besant says in another book: "Every Devachanic stage is conditioned by the earth-stage that precedes it, and the man can only assimilate in Devachan the kinds of experience he has been gathering on earth. Husband, father, student, patriot, artist, Christian, Buddhist—he must work out the effects of his earth-life in his Devachanic life; he cannot eat and assimilate more food than he has gathered; he cannot reap more harvest than he has sown. Life in Devachan is the fruition of the aspirations of the earth-life. Into Devachan enters nothing that defileth, for gross matter has been left behind with all its attributes on earth, in Kama Loka. But if the sower has sowed but little seed, the Devachanic harvest will be meagre, and the growth of the soul will be delayed by the paucity of the nutriment on which it has to feed. Hence the enormous importance of the earth-life, the field of sowing, the place where experiences have to be gathered. Devachan is a state of consciousness, the consciousness of the soul escaped for a while from the net of gross matter, and may be entered at any time by one who has learned to withdraw his soul from the senses, as the tortoise withdraws itself within its shell. Who goes to Devachan? Every one. The individual ego of course, beatified, purified, holy. Every ego, the combination of the sixth and seventh principles. All those who have not slipped down into the mire of unredeemable sin and bestiality go to Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded, receive the effects of the causes produced by them. According to the teachings of the esoteric philosophy the soul in Devachan is surrounded by all it loved on earth with pure affection. It is surrounded by its beloved in the higher consciousness, but it is not agonized by the knowledge of what they are suffering in the lower consciousness held in the bonds of the flesh. It is in a purely subjective condition, and having parted with the trammels of the flesh and self-consciousness of sense, it is no longer subject to the pains and displeasures of the lower world. According to the orthodox Christian view, death is a separation, and the spirits of the dead wait for reunion until those they love also pass through death's gateway; or,

according to some, until after judgment-day is over. As against this the esoteric philosophy teaches that death only separates the lower bodies and the lower consciousness from friends on earth, but that there is no separation between the higher selves. Death cannot touch the higher consciousness, and this higher consciousness or ego of the departed still possesses around it in the most distinct manner in Devachan, those with whom it was in friendly association in earth-life".

It seems as if the poet Whittier had a realization of the nature of the soul-life after death when he wrote the following:

"When time's veil shall fall asunder.
The soul may know
No fearful change, nor sudden wonder,
Nor sink the weight of mystery under.
But with the upward rise, and with the vastness grow.
And all we shrink from now may seem
No new revealing;
Familiar as our childhood's stream,
Or pleasant memory of a dream.
The loved and cherished past upon the new life stealing.
Serene and mild, the untried light,
May have its dawning,
And, as in summer's northern light,
'The evening and the dawn unite.
'The sunset hues of time blend with the soul's new morning."

Madame Blavatsky says: "As to the ordinary mortal, his bliss in Devachan is complete. It is an absolute oblivion of all that gave pain or sorrow in a past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The Devachanee lives its intermediate cycle between two incarnations, surrounded by everything it had aspired to in vain, and in the companionship of everything it loved on earth. It has reached the fulfilment of its soul yearnings. And thus it lives throughout long centuries an existence of unalloyed happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity, spanned only by events of still greater felicity in degree".

All who desire to pursue this subject of the life of the soul after the death of the body, should obtain the admirable handbooks on the subject, written by Mrs. Besant and C. W. Leadbeater, on "Death and After," and "The Devachanic Plane". In these two books the subject will be found presented in its details, and the student can thus gain an exact idea and a large amount of definite information as to that state after death, which awaits each one of us. A traveller who is about to go on a long visit to a distant and unknown country generally desires all the information he can get as to the nature of that country and its inhabitants, before he sets out. And so, it would seem that each one of us ought to be interested to learn something of the nature of that country which awaits us after death, especially when our stay in

it is to be so long that our earth-life is but a mere point of time in comparison. Be wise and learn; do not be too certain that these things are not true; we are living in a wonderful age; the generations which succeed us may look back upon us with all the knowledge which we think we possess, as having been very ignorant indeed. At the rate at which all kinds of knowledge are accumulating now, we should be careful as to what things we say are impossible. If we take this position our children may look back some day and call us stupid blockheads.

And so Theosophy now brings before the world a vast amount of information which it has gathered, of these post-mortem states. This information is the result of observations made by advanced theosophic students; and any one who disciplines and trains his psychic faculties to the necessary extent under proper guidance, can make the same observations. Theosophy possesses no dim, uncertain knowledge of a vague spiritual something in man which survives in a vague and indefinite hereafter. No, Theosophy brings to man positive assurance of a life after death, and conveys to him knowledge as to the nature of that life, showing him its laws and conditions.

Now, it may be asked, How long does the soul stay in Devachan before it takes upon itself a new body, and returns to earth-life? How long between two successive incarnations? This length of time is determined by the character of the soul itself, and the nature of its previous life. If the ego has made great use of its previous life in the body, and has accumulated a large fund of experiences, its stay in Devachan will be longer than that of the ego which has made poor use of its previous earth-life. The length of stay in Devachan will of course be proportional to the evolutionary stage of the soul. The soul of the barbarian or the savage will stay a shorter time in Devachan than the soul of a civilized and cultured person. Indeed the highly cultured, spiritual soul may remain in Devachan for many thousands of years before assuming a new incarnation, other things being equal. The average time in Devachan is from ten to fifteen centuries, and, as H.P. Blavatsky tells us, the fifteen century cycle is the one most plainly marked in history. Annie Besant again says: "But the ego meets as he crosses the threshold of Devachan on his way outwards, dying out of Devachan, to be reborn on earth,—he meets in the atmosphere of the terrestrial plane, the seeds of evil sown in his preceding life on earth. During the Devachanic rest he has been free from all pain and sorrow, but the evil he did in his past has been in a state of animation, not of death. As seeds sown in the autumn for the spring-time lie dormant beneath the surface of the soil, but touched by the soft rain and penetrating warmth of the sun, begin to swell and the embryo expands and grows, so do the seeds of evil we have sown lie dormant while the soul takes its rest in Devachan, but shoot out their roots into the new personality, which begins to form itself for the incarnation of the returning man. These consist of material qualities, sensations, abstract

ideas, tendencies of mind, mental powers, and while the pure aroma of these attached itself to the ego, and passed with it into Devachan, all that was gross, base and evil, remained in a state of suspended animation. These are taken up by the ego, as he passes outwards towards terrestrial life, and are built into the new "man of flesh" which the true man is to inhabit. And so the round of births and deaths goes on—the turning of the wheel of life, the cycle of necessity—until the work is done, and the building of the perfect man is complete."

"Ah," then you ask, "must this ceaseless round of transmigrations go on forever? Must I forever be compelled to return to this earthly state? Am I forever to be chained to this world of matter? Can my immortal spirit never win its freedom from this world of pain and disappointment?" Yes, it can. You can be free. You can yourself shake off the chains which enthrall you, and fly to the indescribably glorious and celestial mansions of Nirvana, but the state you then reach is too glorious for any language to describe. You, yourself, and yourself alone, can win your immortality. The condition of this release from the cycles of births and rebirths, is stated in the Bhagavad Gita, thus:

"When all desires that dwell in the heart are let go, then the mortal becomes immortal, and reaches the eternal".

When you have become profoundly and sincerely convinced of the emptiness of earthly pleasures; when you have deeply realized the disappointment which the spirit receives at everything the earth can give; when you have ceased to pursue self-gratification; when you have disabused your mind of the great illusion that the object of life is the pursuit of individual happiness, when you have eliminated from your heart all desire for the fruits of actions, when your heart is filled with profound compassion and love for all earthly creatures, and for everything in God's creation; in a word, when you have become like Christ, and have effected a complete union of your mind or soul with your pure spirit, your heavenly Father, thus getting rid of the accumulated Karma of your past incarnations, then, and not till then, may you pass upward to those glorious mansions "which eye hath not seen, neither hath ear heard." The path is long and difficult; many seek it, but, as Jesus said, "Straight is the gate and narrow is the way, and few there be that find it."

Be not deceived, the glorious mansions of the blest cannot be won without a struggle. It is a fundamental law of the universe that nothing of value can be obtained without a proportionate effort; the effort makes the prize; the greater the prize, the greater the effort required to obtain it. That teaching is false and ruinous which tells you that the salvation of your soul is a free gift, and that it is the matter of a moment. There is no free gift in the universe; and even if there is, I for one do not want it; I am not a beggar. And salvation is not free in the sense that you have to do nothing for it. It is a prize to

be fought for and won. The soul is immortal in its essence, but it enters the true immortal life only when it lives to the spirit, and has returned to that source from whence it came. It is now far from its home, wandering among the rocks of sin and wastes of woe; and it can never be at rest until it has returned to the bosom of the Father, from whence it took its origin.

JOHN MACKENZIE.

MYSTIC FIRE.

(Continued from p. 361.)

SACRIFICIAL offerings by fire afford a very wide field of research, obtaining as they have done in all parts of the world, and throughout many ages. I will select only one phase to which to allude, and that is, the chief characteristics of the offerings made by fire; these consisted in their purity, perfection and preciousness: to render them acceptable one or the other of these qualities must always be present in these offerings by fire. If animal life is offered it must be perfect of its kind, without blemish and without spot, any imperfection rendering it quite unfit for the sacrificial flame. If the offering is human, the 'first born' is selected to 'pass through the fire unto Moloch.' If incense is burnt upon the Divine altar it must be the most costly of aromatics whose perfume ascends by fire in the Holy Place.

Hence the mystic value of the Offering on Calvary's cross, and of the attention drawn to Jesus by the writer of John's Gospel, "Behold the Lamb of God which beareth away the sin of the world!" And of the no less mystical Revelation, where he is referred to as, "The Lamb slain from before the foundation of the World". In these allegorical sayings we have, only thinly veiled, the Great Mystery of the Ages; the self-immolation of the Divine Logos, whereby the 'One became the Many', and the sparks from the central fire came into manifestation, were thrown out as it were, to the extreme point of separateness, and in the process became encased in coatings of matter, that they might in their homeward pilgrim journey through many and various fiery ordeals, return again to that Divine Bosom from which they emanated, enriched by their fiery experiences and ennobled by the wisdom gained in the long and painful process.

Sun Worship is only another phase of our subject, and as is well known, dates back into the remotest ages, and existed in all countries and among all races of man. The remains of sun and fire temples and their orientation are too well known to need reference here. In this the Christian temples and churches are copies of the so called heathen temples.

Our physical sun being so obviously the source of life and light to the solar system, its vitality being the apparently inexhaustible fountain of all the energy needed by the infinite varieties of forms of life in air, earth and sea: all being dependent on this great central fire; all that would evidently sink into darkness and nothingness were it

removed. And as we know, the literal sun is but the outward vehicle, the symbol of that mystic sun which is the source of a higher vitality, of that more permanent and imperishable reality which is the spiritual fountain of Light and Life Eternal, from whence the supplies are drawn which sustain and build the spiritual man, that for the time being, tabernacles in a body of flesh which is the product of the literal sun, so far as relates to its organised condition. And to this spiritual sun, the physical is but as it were very darkness itself, as it were 'the shadow of God' having in comparison nothing of Him, being with its counterpart, the 'Man of Flesh', designed and fitted as a place of purification, of separate "being" of a temporary character; being indeed the opposite of God by its separateness, and destined through the purging of fire to return again to its spiritual consistency; and, as regards their materiality, both coming in the Divine process to be reckoned as the mere ashes of the Celestial Fire. And to this answers the summary of St. Paul: "Yea and I count all things but dross for the excellency of the knowledge of the Christ, by which the world (material things in their evanescent aspect) is crucified unto me and I unto it".

We know how very numerous were the Sun-Gods of the ancients, doubtless all having a mystic origin, and always so viewed by the initiated, the true spiritual worshipper. Osiris is a Sun-God, Balder was the Scandinavian's Sun-God. The mystic death of this god, was represented, his descent into a purgatorial hell, and back into his native light being a mystic representation of creation, redemption and glorification; or first the emanation of pure spirit, followed by manifestation in materiality, purification and return to spirit, gods and men tread the same path, we are each and all at some point on the same mystic journey, and enduring the same purifying processes, and all returning in due time to the same paternal Home of Light.

It is said as already noted, that there is another, a mystic sun of which the physical orb visible to us is the outer vehicle. What realms of beauty and of glorious magnificence may not the vast orb of day contain! And our earth, of what does its interior consist? Instead of being a vast reservoir of material fire such as we are conversant with, and useful for purposes neither of light or heat, why may we not conceive of it, as indeed has been hinted by some writer, as a beautiful world in a more highly developed condition than the exterior has yet attained? That by the operations of mystic fire, both it, and the intelligences who people its ample spaces, may have arrived at an ethereal and purified spiritual condition, far in advance of our own, is conceivable to us.

If we connect with the above the hints which have been given us of a Holy Land which, it is said, at a very early period existed at the North Pole, that mysterious circle within which constant efforts are made to penetrate—hitherto in vain—we are led to ask, what secret does it hold, with its mild temperature and placid waters with their encircling belt of ice? Is there a yet undiscovered entrance, a navi-

gable highway into unknown worlds within our sphere? Have the more highly evolved beings who once occupied this ancient mysterious region in the far North, retreated within, subduing and rendering beautiful and pure the spacious interior regions of our earth? Idle imaginings some may say. But it may be well to remember that Nature has no empty spaces, no vacuums; and our powers of imagination may point nearer the reality than we sometimes think.

However we will not further pursue this interesting and suggestive phase of our subject, as we wish to confine ourselves to the mystical aspect of Fire, as a symbol, and to draw a few inferences therefrom of practical and experimental import.

Fire has ever been an emblem of Deity. 'Our God is a consuming fire,' says the Christian. The presences of all the deities in the ancient religions were of the semblance of fire. That this should be so, is in no way surprising, when we consider its varied characteristics, its potency, and the universality of its presence in Nature. Fire "sets ablaze the dense thing, matter; makes the dark metals run like waters of light; conjures the black devils out of minerals, and, to our astonishment, shows them much libelled, blinding, angel-white! By fire we can lay our hand upon the solids, part them, powder them, melt them, refine them, drive them out to more and more delicate impalpable texture, firing their invisible molecules, or imponderables, into cloud, into mist, into gas; out of touch into hearing; out of hearing into seeing; out of seeing into smelling; out of smelling into nothing—into real NO-THING—not even into the last blue sky. These are the potent operations of fire, the crucible into which we can cast all the worlds, and find them in their last evolution not even smoke." This being so, what more fitting symbol of Deity does Nature contain? How natural that it should be so used, that the ever-burning, yet unconsumed bush seen by Moses, and the 'Pillar of Cloud and Fire' guiding, and shielding the encampments of Israel in their wilderness journeyings, should be used to represent the outer garments of Deity.

There are some lessons of practical import for us in the consideration of the two-fold aspect of fire, as a *consuming* and a *purifying* power to which we wish to give a little consideration: As a consumer of that which has lost its utility, mere 'wood hay and stubble;' and as a purifier of things which possess qualities of value, the gold, silver, precious stones, &c.; as a destroyer of that which in its present form has become corrupt, and as a preserver and purifier of that which retains its vitality and can be made more beautiful and useful by the purifying process. Let us turn to the symbolic Pillar of Fire already mentioned as accompanying Israel through their desert journeyings. Of course we take all the incidents related of Israel as mystic symbols of spiritual realities; they were doubtless so intended by their authors. Taken as actual occurrences they are incongruous and absurd, a cause of offence to those who are unable to see beneath and beyond the letter of our ancient

scriptures, but in the true inner sense, as allegories, they contain spiritual teachings capable of universal application.

It is related of the Fiery Pillar, where was Israel passing through the Red Sea, with the flower of Egypt's armed chariots and horsemen pressing on their rear, that it removed from its position as a guide to the marching fugitives and placed itself between them and their pursuers. It was light and a preserving canopy of fire to the former, but darkness and a cause of distress and stumbling to the latter who, under the infatuation of ideas of imperial pride and power, heedlessly neglected the warnings, always mercifully given to such offenders, rushed onwards and were consequently overwhelmed with destruction.

Farther on in their travels there is another remarkable incident related in which it bears a conspicuous part. The great leader and Lawgiver who had done so much for his people, the instrument of so many marvels and deliverances wrought on their behalf, is viewed with envious eyes by 'certain princes of the congregation; and despising him, coveting his position while destitute of the qualifications needful to filling it; raise a revolt, saying, 'Who is this Moses that we should defer to him, obey him?' 'Who made him a ruler over us; are not all the congregation holy?' In order to accomplish their ambitions and selfish ends, and to prove in the eyes of the multitude that they were qualified to fulfil the highest service in the Theocracy of Israel, with the fire of jealousy burning within, they presumptuously force themselves into Deity's presence, and offer 'strange fire' on the Holy Altar. Warning and expostulation are of no avail; they are bent on the committal of 'Spiritual wickedness in heavenly places;' the infatuated, god-forsaken sinners rush on to their own undoing. Moses, foreseeing the issue, exclaims: "If these men die the common death of all men, the Lord hath not spoken by me." And we read that the Earth opened her mouth and swallowed up the leaders of the revolt and all that pertained unto them; and, that a 'Fire came out from the presence of the Lord, that is, 'from the Pillar of Fire,' and consumed the 250 who offered the 'Strange Fire' on God's Altar.

It has ever been held to be highly dangerous for the ignorant and impure to meddle with matters, or to attempt to force the powers which are beyond them on the hidden and spiritual side of Nature, and that they do so at their peril. We frequently find this Law of Nature illustrated on the comparatively lower planes as in the case of mediums, and in the practices of those who neglecting the control of their will-power, cultivate a condition of passivity, holding their minds open for the play of some supposed higher spiritual power or entity to enter and use them for the utterance of some presumed spiritual truths. These practices, even in their mildest form, are very undesirable, and if no worse result ensue, they create a flaccidity of mind, and a low tone of feeling toward aberrations in conduct, which is highly detrimental to true progress.

But there is another and a greater danger which is very forcibly illustrated in the allegory under review; one to which a stronger type of nature than the medium or the inspirationalist is open; in which otherwise advanced souls may be ensnared and so enthralled that nothing less than 'terrible things in righteousness' will be of service to them. And it may even be that the 'fire of Deity' of which their case necessitates the application, will need to be so severe, as to break up and destroy the physical nature—some altogether unanticipated form of disease developing in the otherwise robust constitution, and consuming it as by fire. Do not let the reader think we are drawing on the imagination; alas! it is not so; sadly illustrative cases pass before the eye of the observant. A very old warning is given by an apostle of Christ: 'Be ye clean that bear the vessels of the Lord.'

It is very desirable that we keep our 'balance of mind,' that we seek for evenness of development, also that we constantly scrutinize our motives, more especially if we are bent on obtaining the knowledge which the higher fields of investigation and research afford as to the hidden and the spiritual; to which the higher branches of our literature open the way. The evil not infrequently takes something of the following form:—Some dark side of the passionate nature is neglected, some cherished evil remains in the secret lurking places of the soul; on a low level of spiritual activity this may not be so dangerous, but it is otherwise with the one, who thus presumes unpreparedly to approach 'God's Altar,' to deal with, to place himself within reach of the 'Holy Fire.' To ignorantly presume where 'angels tread with awe' is perilous, but for the still farther advanced soul, with opened eyes to cling to some idol, to persistently force himself, it may be to obtain possession thereof, is still more sad. To such loss of the personality, death by fire which shall burn to the very marrow of being, may be a merciful deliverance. The flaming two-edged sword, turning every way, the Law of our being, the 'Word of God' is indeed 'living and powerful, searching even to the dividing of soul and spirit, of the joints and marrow,' of our inner being.

In concluding our meditation on Deity robed in fire, let us turn for a moment to the Seer in the book of Revelations, that remarkable mystic writing which is still waiting for an interpreter. This phase of the Divine Energy, the Divinity and the power of mystic Fire, in its two-fold aspect, as a renovating, regenerating, and as a destructive force, is there dealt with in a series of most marvellous, as it were living, pictures. In Rev. I., 12-17, we have the following presentation of the Mystical 'Son of Man,' type of perfected humanity, clothed in purified robes, and standing in Priestly dignity, consciously possessing the Fire and Power of Deity.

"And heard behind me as the voice of a great trumpet..... And I turned about to behold the voice that was talking with me; and, having turned, I saw seven lamp-stands of gold; and amid the lamp-stands, one like unto a son of man, clothed in a long robe, and girt about the breasts

with a girdle of gold; his head and hair were white, as white wool, as snow; and his eyes, as a flame of fire; and his feet, like unto fine brass, as in a furnace fired; and his voice, as the voice of many waters; and having, in his right hand, seven stars; and, out of his mouth a sharp two-edged sword going forth; and his countenance, as when the sun is shining in his power. And when I saw Him, I fell towards His feet as one dead."

In the above glowing and magnificent imagery we instinctively feel there is contained a rich vein of instruction; that the mysteries of the Kosmos and of the unit, man, in their sevenfold nature and manifestations through the potency of spiritual fire, are unveiled, to those who can interpret the symbols employed.

In Gnostic æonology reference is made to the seven dæmons which were cast out of the Magdalene, and also to the Mystery of the Christ and the seven churches or called-out, assemblies (ecclesiæ) as being in every man. These hints furnish a key by which we may unlock, enter and explore the ample field and find instruction in the profuse imagery employed. The Divine Personage called 'a Son of Man' is represented as walking in the midst of the seven golden lamp-stands which it is said 'are the seven churches' illustrative of human nature in its totality, from which we are taught that the 'fire' of lust, the 'strange fire' must be cast out, extinguished, ere the 'Spiritual Fire' can reveal its power and glory, and the Christ can peaceably possess His inheritance; these mystic potencies, the dæmons and the Christ being antithetic. Again the seven stars in the right hand 'which are the seven angels of the seven churches,' intimate to us that all the principles of man's nature are really of Divine origin and will eventually contribute to the perfection of a Divine Humanity. And in this relation the seven Epistles to the seven churches which follow, are of particular import; intimating to us, and unfolding in great variety, the process of spiritual, of soul evolution, the progression and the retrogression which it so frequently involves; but into this inviting field we cannot enter now.

We have therefore in this illuminative mystic presentation, an unfolding of the eternal idea of the Divine Powers potentially inherent in all Nature and seeking perfect manifestation in every soul of man. There will also be seen to be a relation between this illuminating 'Son of Man' walking in the midst of the seven golden lamp-stands or churches, and the 'Pillar of Fire' in the midst of the encampment of Israel in the Wilderness.

And is not this the great mystery of human life? As seen in the Light of the Divine Fire, does it not enhance to us its value and its possibilities? What these are we can very inadequately conceive in our present material encasement. But as the Holy Fire carries on its ceaseless operations, transmuting and purifying all the parts and qualities of our lower nature, fitting them as worthy vehicles of *Itself*, we shall eventually, 'know even as we are known.'

W. A. MAYERS.

(To be concluded.)

THEOSOPHY AND SPIRITUALISM.

WE reproduce from *Light*, the main portion of the address delivered by Mrs. Besant at a conversazione of the London Spiritualist Alliance, on February 7th, before "a large and brilliant gathering." The President of the Alliance, Mr. E. D. Rogers, in some happy preliminary remarks, said, in substance, if Mrs. Besant could succeed in constructing a bridge where Theosophists and Spiritualists might meet each other half way, something desirable might be accomplished towards a closer union of the two bodies. Mrs. Besant, after touching on several introductory points said:

"I regard the two movements as part of the same attempt to urge the world to oppose materialism and to turn the thoughts of men in the direction of spirituality. That is, I regard them both as proceeding from those who are harmoniously co-operating for the spiritual elevation and progress of mankind. Where the difference arises is this: that I believe that both movements proceed from highly developed men living in the physical environment, but able to pass at will into the invisible world, in constant touch and communication with others, who at the time are out of the body. We regard the physical body as an exceedingly unimportant factor and consider that with which we have to deal is the spirit and the soul in man, whether in or out of the body, inasmuch as we consider that the spirit and the soul are the agents that are at work in all movements for the elevation of humanity. We do not lay so much stress, as it seems to me you often do, on the exceeding importance that those who are helping, on the movement should at the time be out of the body. To us it is a matter of indifference. We do not care whether in our communications we are dealing with souls that are in or out of the body. We do not consider that a matter of importance; but we do consider that there are a number of highly evolved souls, some of which have reached the goal of human perfection, who at the present time are living in the physical body, finding that in many ways the use of the physical body comes in as an extra instrument for service in that which they are trying to do for humanity. Now with regard to the Spiritualistic movement, we regard it, on evidence that we consider satisfactory, to have been started by a Lodge of Adepts—using the word that we generally use—or Occultists of high rank, men living in the body, but whose souls are evolved far, far beyond the present stage of human evolution; that they were the first Lodge of Occultists which, during the present century, made a distinct attempt towards what we may call a public movement in favour of a more spiritual view of life; that they adopted, in order to make this movement effective, a line which for the moment I will speak of as a line of exceptional manifestations, utilising souls that had passed through death, to co-operate with them in their efforts, in order to give to the world the full assurance that death did not end

the life of man, but that man having passed through death was unchanged by the passing, save in so far as the loss of the physical body was concerned; that while in the early beginnings of the movement immense stress was laid on the manifestations of various kinds that occurred, the intention of these teachers was more and more, as the people became educated into a belief in the immortality of man, to give a higher and deeper philosophy to those who were willing to study it. I am now reaching a point where probably we shall come to a matter of possible friction. We consider that the Spiritualistic movement turned too thoroughly along the line of phenomena, and did not sufficiently concern itself with the philosophical side of life; that to a large extent on that point it failed to meet the hopes of its teachers, and the beginning of the philosophy which we see being given in the early days tended to be swamped with a mass of phenomena, which poured forth in every direction—phenomena which would have been inestimably useful as a question of evidence, and were useful then, and are now, but which were very much overdone, an immense amount of time being wasted in continual repetition of many phenomena that were practically useless, so that the movement was blocked by the very means which were intended to forward its higher progress. Further, we consider that this result was largely brought about by the lack—probably the inevitable lack—of discipline within the ranks of students themselves; that it was not understood that for the higher manifestations very strict conditions were necessary, and that it was only where such conditions were provided (as in the case of the late Mr. Stainton Moses), that it was possible for instruction of a highly philosophical character to be given by means of sensitives. That is a point to which I wish to return a little later; and I just put it to you at the moment, as a matter of serious importance in connection with the nature of the communications received."

"Now we consider that the Theosophical movement had its impulse from a Lodge of great Occultists. We consider that these great Occultists, while (like the previous Lodge to which I referred) they have always been working in the world, had not for a long period of time made any attempt to bring about a very widespread movement, but had confined themselves to helping, training, and teaching individuals here and there who started what I may call small and sporadic systems, the entrance to which was encompassed with great difficulty, much secrecy always accompanying the instruction; it was only in our own time that it was decided to make a definite public movement open to the world at large. And here again I come to a point where we shall necessarily differ. We consider that this second impulse became largely necessary because of the difficulty I have mentioned with regard to the immense number of phenomena of a trivial character which were taking up the attention of the majority of the members of the earlier movement; that, in fact, when the Theosophical Society was first projected, it was meant to work hand in hand with

the Spiritualistic body: that all Madame Blavatsky's first attempts were among Spiritualists; that she desired to work with them hand in hand, if she found them willing—nay if only *some* of them were willing—to cooperate with her in bringing in the philosophical side in addition to the phenomenal; that then the movement would have gone along the single line, with the two wings showing themselves, perhaps, but as parts of a single whole. Unfortunately, as I cannot help thinking, the moment she began to speak against the excess of phenomena, and still more when she asserted that it was not necessary that the soul of the departed should be considered as bringing about the whole of the phenomena of the seance room; that they were brought about by many agencies; that many of the trifling ones were brought about by 'elementals' ('Nature spirits' if you like to use the term)—entities belonging to the astral world who dealt in such manifestations; that only *some* of the communications came from departed souls; that large numbers of the phenomena could be produced by the trained human will without the help of the souls of the dead or of elementals; that is, really, when she asserted that the soul of man in the body, as well as out of the body was powerful to bring about many of these conditions; that the soul did not gain that power by going through death, but held it of its own inherent royalty, and could exercise these forces as much in the physical body as after death had struck that body away from it; then it was that large numbers of Spiritualists rose against her and refused to have any further dealings with her. And here it seems to me the initial mistake was made. Far better, as I cannot but think—far better it would have been if that inherent power in the human soul had been universally recognised; if it were realised that the soul is the active power controlling all the lower forces of Nature; that the soul is not robbed of its own nature because it happens to live in the physical body; and can exercise these powers freely in the physical body as well as when liberated from it by death. I spoke just now of the 'souls of the dead,' a stupid and tiresome phrase, which it is impossible to avoid where one wishes to be understood; but as we, I suppose, will all agree, there are no such things as the dead—the soul is the real man and lives forever whether in or out of the body." (Hear, hear.)

Mrs. Besant next alluded to the French school of Spiritualists, headed by Allan Kardec, who have always taught reincarnation, though making the interval between two earth-lives much shorter. She also mentioned that as belief in reincarnation spread in different countries, communications began to be received from souls who have left the body, avowing their belief in it also. She then came to the point which she considered "The most important point of the bridge," and said; "You agree with us that the soul evolves; you agree with us that knowledge increases as the soul grows older, if I may use the phrase; you agree that on the other side of death the soul grows, continues, and gains in knowledge; so that what divides us in opinion—taking the two 'orthodoxies' for the moment—is not the question of the development and

growth of the soul, but only the comparatively subsidiary question, does the evolution go on by repeated experiences of earth-life, or does it go on in spheres outside the world through which the soul passes, as it increases, in knowledge and develops its powers? Now if that can be recognised, a great step will have been taken to draw us together. The method and place of growth only will remain, and what I think we should recognise is that this difference of opinion is small when compared with the orthodox Christian view that the soul is suddenly created with a character, comes into the world with that character fitted on it, goes through certain experiences here which determine its future, and then goes suddenly into perfect bliss or perfect misery, without any possibility of getting out of the misery or improving its condition. That is the rude view which all of us should oppose. That is an idea which we need to get rid of, for it is one which cramps and thwarts all the power of the soul. It is that which makes man impotent in the face of temptations, and robs him of his self-reliance. Let man realise that he lives in a world of law, that whatever he sows he will reap, whether in this world or in any other. Let him see that only as he works for good will he attain good; only as he strives after perfection will he approach perfection; and if that sane and rational view of the soul be taken—thoroughly in consonance with the laws of the universe and with the orderly development we see around us on every side—if we unite on that fundamental principle of the evolution of the soul, we surely do not need to take clubs to each other as to whether that evolution goes on in one or many worlds. That is one point I wish to put to you as a point on which we really agree fundamentally, although the agreement is masked by difference of expression, as well as by a real difference on the subsidiary question of method. The real agreement is hidden by differences in our language, and that point of unity draws us closer together than we can ever be drawn to those who think of a miraculous creation, or miraculous perfection, or almost destruction of the soul."

"I do not want to argue the question of re-incarnation. I hold it definitely and completely and I venture to say that the whole of my own investigations have deepened my conviction of this fact; for, as you know, we hold that by training, it is possible to develop the soul while living in the physical form, so that its memory, the memory of all its past, is brought into its physical consciousness; and it is not only possible for the soul to exercise its own memory while still living in the body, but also to trace back the history of the past, century after century, millennium after millennium—thus tracing the lines through which the soul has passed, and removing the whole doctrine of re-incarnation from the region of an intellectual hypothesis to that of a definite certainty."

"Let me pass from that point where I suggest a possible unification on a fundamental principle, with an agreement to differ upon the planes where the evolution goes on—let me pass from that, to say a word on that orderly growth which is so vital for the moral develop-

ment of man. We speak of that law as *Karma*, but it does not matter what name you give it—call it if you will the law by which a man reaps exactly what he sows. When that is recognised ethically, when it is seen that death makes no difference in the working of the law, when it is recognised, as it is by Theosophists and Spiritualists alike, that if a soul goes out of the body after a life which has been profligate, drunken, cruel, that soul passes into a condition of misery, sadness, and gloom, not eternal, but one out of which the soul can rise by its own efforts, being aided also by efforts of its brethren—when that is recognised, we shall have then a lever for the moralising of society, the use of which Spiritualists and Theosophists, no matter if they disagree on other points, cannot fail to see. And that teaching is one which I venture to say should be pressed by Spiritualists, as it is being pressed by Theosophists. Unless we can make people understand that death does not act as a kind of bankruptcy court where a man can be white-washed from the debts contracted during his life, we shall always have people apt to gamble with their souls as they do with their money, trusting to the chance of escape at last—an escape impossible in worlds ruled by law."

"Now I come to a point on which some of you must certainly agree with me, although I do not know how far *all* will do so. In order to make what follows clear, let me say that I acknowledge to the full the reality of the phenomena that may occur in the séance room; this I do not challenge for a moment. I know, as others know, that they occur. I put aside, of course, all cases of fraud; for not any number of fraudulent cases can alter the fact of the reality of the remaining phenomena; that is a point on which I always speak definitely and clearly when speaking in public, for I consider it most necessary to insist that no number of fraudulent cases can shake the truth of genuine phenomena which every student knows to occur. (Hear, hear). It is therefore necessary to get rid of the idea among Spiritualists that we deny the reality of their phenomena. What has been done in the past is that an exaggerated stress has been laid on the 'spook' and 'shell' theory. You will find a writer here and there who says that nearly all the phenomena are the results of the action of 'spooks and shells'; but permit me to say that that is only the opinion of a very small minority of Theosophical students. It is true that Mr. Judge made a sweeping assertion which it is impossible for any instructed Theosophist to endorse. He makes the sweeping assertion that there is practically nothing except communications from astral corpses. That is not the view of the majority of Theosophists, and certainly, so far as I know, of none whom I may call the instructed Theosophists, certainly of no one who has the smallest pretence to a knowledge of occultism, from Madame Blavatsky downwards. It has always been asserted that while some of the communications are of a low nature, you have large numbers of them which have come directly from souls who have lost only their physical bodies. Now, that being the case, of the way, let me come to the objection we make against

entering into this kind of communication. We object to it as now carried on, partly on the ground that if it is adopted, all the conditions surrounding these communications should be rigidly laid down, and as far as possible enforced by all who have the authority of knowledge and experience in either the Spiritualistic or the Theosophical body. I know, of course, that there is no authority in the sense of ordering people. I speak of the weight that comes of recognised knowledge and experience."

"Now it is our opinion, definite and clear, that the great majority of souls that communicate through what I call ordinary mediumistic channels are souls who have not reached a high degree of development; that is, they are what may be called the souls of the average humanity, and only such souls can communicate unless the conditions made are conditions of the most careful and scrupulous kind. I was reading the other day a very interesting book by Madame d'Esperance, "Shadow Land" and I noticed in that book a statement which every Theosophist who has studied the matter would endorse, but which certainly has not yet received the attention it deserves. It is this: That the manifestations that take place at a séance do not depend on the medium alone; that those manifestations are governed by the circle of sitters, and proceed largely from those who sit and take part in the meeting; that it is not fair to hold the medium alone responsible; that where fraud occurs, it occurs as often by impulses that come from the sitters as it does from anything for which the medium is responsible—(Hear, hear)—the fact being that the medium is sensitive to every magnetic current in the room and every thought impulse which comes from the minds of the sitters. If you get people sitting with the medium who are determined on fraud, and seeking for fraud, unless you have a medium of most exceptional character—an occultist rather than a mere channel controlled by external influences—that medium will commit fraud and will be blamed for it, whereas the blame is not on the unfortunate medium whose sensitiveness made him a victim to the influences of the sitters, but rather on the lack of precautions for guarding sensitives, without which no satisfactory manifestation can occur. Nor is that all. If mediumship is to form a recognised channel of communication in future between this world and the world immediately on the other side of life, then it should be surrounded with conditions like those with which it was surrounded in the past, when occultism was better understood than it is now-a-days. What were the vestal virgins but mediums of a very lofty type, only they were dealt with very differently from the mediums of to-day? They were taken as young children, when they were found to be possessed of the special faculties required; they were taken from every influence that could degrade or pollute them in any way. No one was allowed to come near them whose magnetism was impure, no eater of flesh or drinker of wine or smoker of tobacco was allowed to come near these sensitive organisations, bringing the coarser elements of the astral. They were guarded strictly, and were surrounded by everything that could educate

train, and develop them. Music, painting, sculpture, everything that was most harmonious and beautiful was kept around them. They were not allowed to go into the rough-and-tumble world, to take their chance among the rougher organisms, to fight for a living and make their way with the ordinary struggle of every-day life. And if you are to have communications worth having, you must make again the ancient conditions; you must treat your sensitives as they ought to be treated; then, and then only, will you bring loftier intelligences into touch with the movement and make the channels through which true spiritual teaching can flow, and not mere astral gossip as it too often is in the séance rooms of the present time (Hear, hear)."

"Mediumship should further be guarded against all those dangers of the approach of evil astral influences which form one of our strongest objections to what are called spiritualistic methods. It is these methods against which so much has been said by theosophical writers, partly perhaps, because, studying as we do the complicated nature of man, we realise so very strongly the conditions that are needed for the evolution of the higher type of sensitiveness, and the utter impossibility of having it amid the ordinary conditions of Western civilisation beating upon sensitive and insensitive alike. Suppose then that such a plan were adopted, and I know many of the leading Spiritualists desire that some such policy were adopted in their ranks. If that were done, I have not the slightest doubt that along such channels communication of the most instructive character would be obtained, as I believe, from souls both in and out of the body, making no distinction between them. I believe that such mediums might make again that link which is well nigh broken, between the lodge of Adepts who, as we think, gave this movement its primary impulse, and the Spiritualism of the future as it is beginning to be unfolded to-day."

"There is one other point of danger which I am bound to mention in connection with this subject. We consider that it is injurious to the souls on the other side to draw them back into the earth's atmosphere as they are continually drawn back in the ordinary séance rooms. We consider that the souls passing out of the physical body are reaching a stage in the cycle of evolution in which they should progress to higher and higher spheres; that if we entangle them again with the past interests of earth, with the daily concerns of our physical existence, we are tending in the most literal sense to *materialise* them and to delay their higher progress, their greater possibility of growth. We believe that communication can only safely be made, not by drawing them back to utilise the body of a medium by automatic writing, by possession, or in any other way, but by training our own souls to come into direct communication with them without the intervention of the physical body. We believe it to be better to spiritualise our own souls rather than get them to again use physical means of communication which they should have passed beyond in passing through death; and we allege that it would be far better for each person to try and develop

the powers of his own soul to pass into the invisible world at will, to talk with those who are there, to see and hear them, because he is himself in the world of spirits, and not because those souls are utilising for the time the body of some other soul. This is the point upon which we disagree. But surely it is not a point upon which we should quarrel, but rather consider whether it is not a question for our own consciences."

"I have tried to put to you quite frankly, the differences which seem to separate us, but which ought not to separate us; and what I would ask from you is this: We have already for some years past adopted the policy of never saying an unkind or scornful word of our Spiritualistic brethren. Why cannot you adopt the same policy, and at least meet us half way across the bridge? Why should you not in your own papers treat us as we are treating you? Why should you make it a habit to say some harsh, unkind, or bitter thing even if you allude to one of our books or magazines? I would ask you to drop that policy, as I think I have the right to ask you because I have dropped it so entirely, for years, myself, so that I am not asking you to take the first step towards reconciliation. I am not asking you first to hold out a friendly hand towards us; we have been holding our hand out for years, and we ask you no longer to treat us as rivals and enemies, but as brothers, whose methods may be different from your own, but whose aims are identical. For do we not both desire that the immortality of man should be believed in on evidence that every one can accept? Do we not both desire that materialism should become impossible to the thinking and rational man? Do we not desire that man's life should be purified, that the unseen world should become a reality, that death should be seen as it is—nothing but a veil that rests on the body, and the moment the body is transcended, death is as though it were not? Do we not want to make a reality of those words, "O death, where is thy sting; O grave, where is thy victory"? Death for us has no sting, the grave for us has no victory; when a friend passeth through the change of death we may accompany him into the other world and know him as intimately as, more intimately than, when the veil of flesh divided us, we were able to do. And is it not possible that from the Spiritualist as from the Theosophical powers blessings shall come to the souls on the earth, and men and women leaving the body when they will, shall help the souls—the bewildered souls—when they pass through the valley of the shadow, knowing naught of the life that lies beyond? To make that union possible, or if that be not possible, to get rid at least of unfriendly feelings—for that purpose I have come among you to-night, and I believe our meeting will not have been utterly in vain" (Applause.)

[In proposing and seconding a vote of thanks to Mrs. Besant short speeches were made by Rev. John Page Hopps, and Mr. J. J. Morse, respectively, the latter being of opinion that Mrs. Besant "had builded the bridge and walked right over it." The remainder of the proceedings consisted of refreshments, music and general conversation.]

ANNIE BESANT (Report).

ANCIENT AUSTRALIA.

IN dealing with what has been the probable history of Ancient Australia we have very little to go upon, except geological evidence and the conclusions derived from archæology and ethnology.

Geologists differ as to the length of time which has elapsed since organised life on this planet began;—between the wide limits of 500 and 100 million years ago.

As the estimated thickness of the stratified rocks is some 200 thousand feet, this would allow a period of one hundred years for the deposition of every inch of solid rock.

Now according to geologists, as set forth in the Hon. A. C. Gregory's Presidential Address to the Australasian Association for the Advancement of Science, at Brisbane in 1895, "The earliest indications of the existence of land within the limit of the present Australian continent consists in the fact that many of the more elevated summits are composed of granite, which is certainly the oldest rock formation with which we are acquainted."

The higher portions of the granite ranges show no superincumbent strata, while sedimentary beds fold round their flanks in a manner which indicates that the edges of these strata were formed near the margin of an ancient sea above which the more elevated masses of granite rose as islands.

These extended from Tasmania nearly to Cape York, whilst in Western Australia there was a much broader area of dry land in the form of a granite tableland extending for over 600 miles. This would be a few hundred million years ago. During the periods next succeeding, called by the geologists the Silurian, Devonian, Carboniferous, and Permian, the continent was gradually rising, until it appears to have been somewhat similar in form to what it is at present. These periods are estimated to have lasted something like one hundred million years, the land teeming with vegetation, in which palms and tree ferns were the most conspicuous types, and the sea with all kinds of shell fish, polyps, coral and marine vegetation.

About the end of this period or the commencement of the next—the age of reptiles—there appears to have been, says Mr. Gregory, 'a further elevation of the continent, especially in the eastern part. The mountain ranges of the east coast would be connected with those of Papua and form a magnificent series of summits, 10,000 ft. in elevation; the vegetation was mainly ferns, cycades, palms and pine trees, of which the kauri pine is a still living representative.'

It was probably during this period that the continent was the gigantic land, 'stretching from the Himalayas across what is

now Southern India, Ceylon, and Sumatra, embracing as we go South Madagascar, on its right hand and Australia and Tasmania, on its left, it ran down to within a few degrees of the Antarctic circle, and extended far into the Pacific, beyond Rapanui or Easter Island' (S. D. vol. II, p. 323), and also extended in the shape of a horse-shoe, past Madagascar, round South Africa up to Norway. The great English fresh-water deposit called the Wealdon, being the bed of the main stream which drained some such continent in the Secondary Age.

This continent, whose existence on zoological grounds seemed to him a necessity, Mr. P. L. Sclater christened Lemuria. Mr. A. R. Wallace, the naturalist, extends the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji; and from its marsupial types he infers a connection with the Northern continent during the secondary periods." (Mr. C. Gould in "Mythical Monsters" p. 47.)

"It is a very curious fact," says Jukes (Manual of Geology, p. 302), that not only these marsupial animals (the fossil remains of mammals found in the Oxfordshire stone field slates) but several of the shells, as for instance, the Trigonias, and even some of the plants found fossil in theoolithic rocks, much more nearly resemble those now living in Australia, than the living forms of any of the other parts of the globe.

Haeckel holds fast to the idea of a vast Australian continent including Papua and what are now the islands of Polynesia, in which he thinks was the primitive cradle of the human race.

Professor Ruhmeyer, the eminent palæontologist, shows that the presence of the fossil remains of gramnivorous and insectivorous marsupials, sloths, armadillos, ant-eaters and ostriches, and the similarity of the present flora of Terra del Fuego and Australia point to the existence, in ancient times, of a gigantic southern continent uniting these now widely separated countries.

The report of the recent American Scientific Exploration Expedition to Patagonia, shows that this strange and forlorn region is a veritable mine of hitherto unknown palæontological wonders, an immense cemetery of extraordinary extinct primitive types of animal life belonging to the very earliest ages of the world, and also shows that Patagonia was once part of a primitive continent extending to and including Australia.

This Secondary Age has been christened by geologists the age of reptiles, for the prevailing fossil types found have been those of enormous crocodiles, Megalosauri, long necked Plesiosauri, sea lizards or Pterodactyls, 500 ft. long, Iguanodons whose diminutive descendants are the alligators, lizards and iguanas of to-day. If physical man existed in those days, as Theosophy says he did, and as at least one great man of Science—De Quatrefages—saw no good scientific reason why he should not have done so, he also must have been of gigantic proportions.

In this age are also found the remains of the earliest known mammals, mostly of the marsupial order, gigantic sloths, Diprotodons, as they are called;—to quote from Clodd's "Primer of Evolution";—"There were giants in those days; monsters stranger than any of which the old legends tell, in ferocious sea lizards, with fish-like bodies, and flipper-like limbs; monsters of the land also of dread aspect and size. Among the remains found in North American beds, are some belonging to a creature which must have been more than eighty feet in length, and if it walked upon its hind limbs, above thirty feet in height. Another huge animal, whose back, from head to tail, bore a row of triangular plates, had two sets of brains, one in its small skull and the other near its haunches, the latter directing the movement of hind limbs and tail. There were flying lizards winged like bats, hollow boned like birds and with claws, skin and teeth like reptiles.....The hum of insect life filled the forests, butterflies sported in the sunshine, spiders spread their webs for prey, and the remains of marsupials point to the range of these small but highly organised creatures over Western Europe. The plants and animals of the British Islands in the Jurassic times probably resembled those still found in Australia, which, by reason of its long isolation from other continents, has preserved in its pouched mammals, its mud fish and its cycades, more ancient life-forms than any other country, perhaps New Zealand excepted."

The reasons we have for thinking that man existed in these ancient times on this enormous continent of Ancient Australia, or as the scientists have christened it, Lemuria, are many. One is, that so existing as he does with an archaic fauna and flora, he must date back to an enormous antiquity, and as these animals belong to the lowest type of mammalian forms, so does he belong to the lowest type of human beings.

Archæological explorations in Yucatan, in Peru, in Mashonaland, South Africa, in Cambodia, Burmah, and lastly, in Micronesia or the Phillipine Islands, in Easter Island and in Tonga, have shown the existence of gigantic cyclopean ruins built on models exactly similar in style. To account for this similarity on the grounds of the existence of a continuous gigantic continent, peopled by a race who were veritable giants and who, therefore, built gigantic buildings, would be easy. But no such continuous continent has existed in the South Pacific since the beginning of the Cretaceous period, some 10 or 15 millions years ago, for, as stated by Gregory: "At the commencement of the cretaceous period a general subsidence of the continent began; the ocean invaded a large portion of the lower lands but only as a shallow sea or possibly in the form of estuaries, since fresh water vegetation appears intermixed with marine limestone, containing Ammonites." Speaking of this period, Government Geologist Jack says: "the interior of Australia was then a shallow sea dividing the continent into two islands." A further marked subsidence then took place towards the end of this period, leaving only the tops of the mountain ranges above water.

Whether or not the cyclopean ruins and statues before spoken of were constructed during this Secondary Period, when the Australian continent stretched from South America, through the Pacific to India and South Africa, and possibly northwards to the British Isles, the resemblance between them is remarkable.

In the *Sydney Daily Telegraph* for August 31st, 1895, appeared a description of the statues and ruins on Easter Island, from which the following is taken: "The number of statues counted exceeded 500. They differ considerably in size, from the pigmy of three feet, to those of giant proportions; the largest measured being seventy ft. long, fourteen and one-half ft. across the back and six feet through the body; its computed weight amounting to 238 tons. The heads and faces are well carved, the expression being slightly disdainful, and the aspect slightly upward. The eye sockets are deep and situated close under the massive brows; the nose broad, straight, with expanded nostrils; the ears are rather rudely cut, with long pendant lobes. The back of the figure, from the head downwards, is cut flat to receive the hieroglyphic carving which may indicate the name of the statue or of the person whom it represented. The crowns or cylinders which were placed on the heads of the completed statues are cut out of red tufa, some that were measured being in diameter eighteen feet, and three feet high, weighing twenty-four tons....."

"Irregularly distributed over the Island are the platforms on which these busts are placed, built with hewn stones of great size, frequently weighing upwards of five tons, very carefully joined in a peculiar manner, having smaller stones mortised into the larger ones. Many of the platforms are greatly dilapidated from age and stress of weather, being mere mounds overgrown with coarse grass and weeds. Still one hundred and thirteen remain more or less intact, the largest of these measuring 540 feet long".....In many parts of the Island, particularly on the cliffs at the southern extremity, there are sculptured rocks covered with human faces, birds, fishes, canoes and hieroglyphics.

There are also remains of ancient houses of curious structure, now for the most part partially ruined and buried in debris. The smooth slabs forming the lining of the rooms and interior passages are covered with quaint figures and hieroglyphics, occasionally sculptured but more frequently painted in red and white pigments."

On the island of Pitcairn, 1,400 miles from Easter Island, were found stone images, burial places, round stone balls, spear heads and axe heads, but nothing to tell who wielded the weapons or carved the images (E. N. August 7th, 1897).

On the Island of Tonga there is a remarkable monument formed of two upright rough hewn blocks of stone standing some twelve or thirteen feet high; the tops are mortised so as to admit of a large stone slab being fitted into them across from one to the other (*ibid*). This is called by the natives, "The Burden of Mani."

Among the Ladrone Islands to the northwards of Tonga, there are other antiquities in the form of a double row of stone columns, fourteen ft. high, and six ft. in diameter, surmounted by huge blocks of stone, semi-spherical in shape.

In the Caroline Islands, at Metalanim, as lately described in a lecture in this city, by Mr F. W. Christian (May 7th, 1897), is a massive quadrangular building, the sides of which are 200 ft. long, enclosing platforms and vaults like those on Easter Island. The walls are about twenty ft. high and from ten to eighteen ft. thick, built of basaltic prisms, some of them twenty-five ft. long, and eight ft. in circumference.

On the Phillipine Islands have been found cave burial places containing urns, pottery, carvings and jewelry belonging to a far more civilised race than the undersized dark race now living there.

Then there are the enormous Bamian statues between Cabul and Balkh, in Central Asia, the largest of which is 173 ft. high, the second 120 ft., and the third 60 ft., and two still smaller; the last being only a little larger than the average tall man of our present race (S. D., II., p. 338).

According to a recent traveller in Mashonaland, South Africa (a Mr. Best), there exist in the wilds of that country the remains of gigantic cyclopean walls or buildings strangely similar to the ones found in the Caroline Islands, in Easter Island, in Peru and in Yucatan.

Then there are the so-called Druidical circles of Stonehenge, in England, and in Brittany, also cyclopean in their style.

As yet, nothing in the way of statues or cyclopean building has been discovered on the continent of Australia, but as an evidence of the antiquity of the human race in these colonies, the following extract from a recent Sydney weekly may be interesting (S. B. Nov. 6th, 1897);

"Victorian blacks have a tradition that Mts. Bunyong and Elephant quarrelled and heaved rocks and fire at one another. This has been the slender basis for the contention that the blacks lived in Victoria before the great volcanic period in the Ballarat district, which produced the basaltic rocks overlying the gold-bearing country. Geologist Hart, of the Ballarat School of Mines, has found beneath the lower basalt in the Bunyong Estate, G. M. C.'s mine, in the black clay, at a depth of 238 ft., a pile of fossil bones of kangaroo and wallabies. Biologist T. S. Hall declares that one big rib bone of a giant kangaroo found there has been altered in shape for some purpose by human agency; which goes to prove that the blacks' tradition is correct in substance and discloses a big eruption of the two now inactive volcanoes."

Writers on the earlier history of mankind speak of the evolution of all implements from those of wood. As the Australian weapons are almost all wooden ones, the most distinctive one being the boomerang, it may be interesting to note that a description of it is given in the

ancient scripture of India called the Agni Purana. It is known as the *astara*, and is said to have a knot at the foot, a long head, and to be a hand's breadth. Its middle part is bent to the extent of a cubit. Its length is two cubits and it is sharp and of a black colour. Whirling, pulling, breaking, are its three actions. It is also found among the weapons of Ancient Egypt."

The complicated ritual, myth, and customs of the Australian aborigines have strange resemblances to the ceremonies practised among the Fijians, Maories, Brazilians, and the aboriginal tribes of Central India and the North American Red Men. How closely they resemble the initiation ceremonies of the Ancient Druids, the Egyptians and the Greeks, is a matter of some dispute. Mr. W. A. Squier, in a little pamphlet on this subject, says: "The site selected for the Bora ceremony is usually a flat piece of country near water, and two circular enclosures (a larger and a smaller) are formed about a quarter of a mile distant from each other. These circles vary in size (the larger being about sixty to seventy ft. in diameter) and are exceedingly regular in shape. The interior of the circles is carefully cleared of all timber and grass and made slightly concave from the walls which are about a foot high. From one circle to another an avenue is formed through the scrub, and a small bush fence placed around the circles and along the avenue Numerous designs and figures are cut in the ground, both in the track connecting the circles and without its borders..... In this track and occupying an all-important position in the ceremony is dug a grave. Numerous geometrical designs of a fanciful character are carved on large trees at intervals along the tracks and round the smaller circle..... On the track or in the circle the great fire of Baimai is kept burning day and night. During the ceremony the whole line of the Bora ground is carefully guarded by initiates armed with pass-words and countersigns."

"The novitiates are instructed regarding the symbols, carvings, and images, with much impressive chanting and ceremony. At the grave a symbolical resurrection is enacted, the novitiate dies as a youth and comes to life as a man. He has bestowed on him a new name which under no circumstances is to be divulged, and is presented with a small fibre bag containing one or more small quartz crystals, which he must carry until his death. He is instructed in the laws and marriage customs of his tribe, and his future life and marriage subjected to religious commands more strict than the laws of the Medes and Persians."

Space will not permit of my tracing the resemblance between these rites and those of the Quiches and Mayas in Central America: suffice it to say that in many things they were very similar. Mrs. Squier points out that "The great circle of huge stones twenty-two ft. high, at Stonehenge in England, was ninety-seven ft. in diameter, and the inner one of nineteen stones, about seventy ft. It has been demonstrated

beyond question of doubt that the novitiate passed by degrees of initiation from the outer to the inner circle, and the ceremony symbolised the initiate's regeneration, the casting off of the old and impure and the putting on of the new and spiritual nature. At the Albary circles which consisted of two circular enclosures, one large, the other small, joined by an avenue 2,300 ft. (nearly half a mile) in length, all marked out by huge stones, exactly the same ceremony was enacted.

The dual circles connected by an avenue and surrounded by upright stones, which are to be seen in the Scioto valley in North America, the Temple of Carnac in Brittany, the Avenues in Moab and the circles of the Hill Tribes, are, says Mr. Squier, without doubt an advanced stage of the Bora circles and avenue.

These facts, although establishing the extreme probability of there having at one time been an immense continent in the South Pacific, connecting South America with Australia, and that country with Madagascar, are not absolute proof.

Nor, supposing the existence of such a continent in the Secondary or Tertiary Periods was proved, do they establish beyond doubt the fact that man existed on it.

But if the Geologists, the Biologists, the Ethnologists, and the Archaeologists, are to be allowed to frame hypotheses that such a continent must have existed, in order to account for facts which otherwise they could not account for, then Theosophists should be allowed the like liberty.

It is contended by Madame Blavatsky, in her book—"The Secret Doctrine", which gives some portions of the Esoteric Philosophy from which have sprang all the various great World Religions, that since life began on this planet there have existed five main races of men. The first-race men were only ideas of men, if one may be allowed to use such a term; they were without physical forms of any description. The second-race men evolved what we should speak of as Astral bodies, that is,—the man who had been manifested on the mental plane only, during the first race, had descended to the astral and gathered astral matter around himself, expressing the innate idea: the third-race men gradually gathered around themselves or within themselves physical forms. This corresponds exactly with the evolution of a planet, a Solar system or a Universe. First the idea, then the model of the idea, in its first stage of manifestation—then the idea crystallised into form.

If I might be allowed to hazard a conjecture, I should say that the most perfectly developed human form at the beginning of the first sub-race of the third-race was human in outline only, of a semi-transparent, jelly-like consistency, having its home in the tepid seas, at the beginning of what Geologists call the Secondary period; without sex, producing its offspring by an exudation of vital energy from its pores, which collecting around a new nucleus gradually drew a protoplasmic body around itself.

That the second sub-race gradually acquired bodies of a more solid consistency and were bi-sexual, each member producing eggs which rapidly incubated in the tepid water which formed their home at this time.

That the third sub-race gradually became amphibious, capable of swimming, walking, and perhaps flying, and that the early portion of the fourth sub-race which appeared in the early days of the Tertiary period, had bodies closely related to the marsupial fauna of which we find the fossil remains at this day.

Hermaphrodite at first, they gradually became distinctly male and female. According to the "Secret Doctrine," the home of this third race was this same gigantic continent which the Geologists, Biologists, Ethnologists and Archaeologists have seen the necessity for postulating. It would take far too long to show how the cast-off forms left behind by the entities forming the advance wave of human evolution, as they acquired the power to build more and more suitable ones, rapidly crystallised into the physical bodies of the first mammals; and also to show how, the perfection of human form being reached, man's evolution began to be carried along on different lines. Suffice it to say that Divine instructors from more advanced planets are said to have incarnated amongst them and to have awakened to activity the latent germs of mind in each and every human entity; teaching them the rudiments of language, morality, arts, sciences, and religion.

The mythologies, traditions, and religions of almost all ancient nations speak of such help having been given to primeval man; but, fascinating as this part of my subject would be, time will not permit of my following it any further, and I must rest content with the opportunity you have given me of bringing before you a little of the probable history of Ancient Australia.

H. A. WILSON.

SAMADHI, A STATE OF STABLE EQUILIBRIUM.

IN the thoughtful article by Mr. Narain Rai Varma of Bombay, which follows, you will see that he compares the condition of the Yogi while in Samādhi, to "resting seeds" which the experiments of Messrs. Brown and Escombe, as detailed in their paper recently read before the Royal Society, show to be capable of germinating after having been subjected for more than 100 hours to such low temperatures as -180°C , and -190°C ; and since the Yogi exists in a state of voluntary coma with a perfect absence of the signs of life, he is inclined to regard him as "a living human organism in absolutely stable equilibrium, inasmuch as all chemical processes seem to be arrested. There is, I may point out, one fact that militates against this hypothesis of Mr. Varma. In the description of the condition of the Yogi, Haridas, given by the then resident at the Court of Ranjit Singh, Sir Claude Wade, and recorded by Dr. Braid in his work "Observations on Trance or Human Hibernation" (1850), it is stated that when taken out of his hibernaculum, although the rest of the body was found to be stiff, shriveled and corpse-like, there was "a heat about the region of the brain which no other part of the body exhibited." But when there is heat, there must be chemical action going on, in other words, there must be that "continuous adjustment of internal relations to external relations, to use Mr. Herbert Spencer's phrase, which is the very opposite of a state of perfect passivity or "absolutely stable equilibrium." Moreover, it is this warmth of the head which distinguishes the self-induced coma of the Yogi from ordinary sleep and from the hibernating condition of the lower animals; for in sleep and hibernation, the head, from being in an anæmic condition is, comparatively speaking, cold. Whether however, deep trance is identical with Samādhi or not, is a question which, in the present state of our knowledge of the latter, we cannot answer. Trance, as it occurs in the West, is mostly involuntary, although individuals have very rarely been met with, like Col. Townsend, in the time of Charles II., who could bring it on at will. But note what Mr. Varma says in the *Pioneer*:

On the 18th November last, was read before the Royal Society of London, a paper by Messrs. Horace T. Brown, F.R.S., and F. Escombe, on "The influence of very low temperatures on the germinative power of seeds." That paper—or rather "Note," as the authors correctly and modestly call it—has been reproduced in *Nature* of 9th December. In my humble judgment the facts brought out by Messrs. Brown and Escombe appear to be of such far-reaching importance, that I venture to trouble you a little by setting out the main points of their Note, and pointing out some valuable corollaries. Possibly it might be urged that this contribution ought better to have been addressed to a technical journal. But it is as well that a layman should address a lay journal; and as the *Pioneer* has been so often noticed in *Nature*,

ture, if this letter finds an insertion in the *Pioneer* it will have been given all the publicity it can venture to hope for. We all know the definition of "life" given by Mr. Herbert Spencer—"A continuous adjustment of internal relations to external relations." A continuous adjustment implies an unceasing chemical activity. During hibernation the chemical processes in animals are believed to be slackened, not arrested. And in "resting" seeds, it is believed by many biologists that what is called "intra-molecular respiration" always goes on; that is to say, the resting seeds go on having a chemical relationship with their surroundings, go on having a gaseous exchange; or at the least there are molecular interchanges in the protoplasm itself. This metabolic activity, others contend, could not go on in all temperatures. Experimental evidence has proved that all chemical action is annihilated at minus 100°C . And yet seeds exposed to that low temperature retain their germinative power, as was found by C. de Condolle. Recently, Messrs. Brown and Escombe took up this question for definitive settlement. Since the liquefaction of air was effected by Professor Dewar, very low temperatures are available for experimental purposes. At the request of Messrs. Brown and Escombe, Professor Dewar recently conducted experiments, exposing seeds to the very low temperatures of from -183°C . to -192°C .,—temperatures produced by the evaporation of liquid air. Most of the seeds so exposed, however, were found to retain "life"—were capable of germination; thus proving that "life" is possible side by side with complete chemical inertness.

The possibility of this fact was not contemplated by Mr. Herbert Spencer. When he constructed his definition of "life" Mr. Spencer had not anticipated "the possibility of a living organism attaining a state of absolutely stable equilibrium." In the *First Principles* (Section 25) he says: "All vital actions, considered not separately but in their ensemble, have for their final purpose the balancing of certain outer processes by certain inner processes. There are unceasing external forces tending to bring the matter of which organic bodies consist, into that state of stable equilibrium displayed by inorganic bodies; there are internal forces by which this tendency is constantly antagonised, and the perpetual changes which constitute life may be regarded as incidental to the maintenance of the antagonism,—all which is perfectly true. All vital actions, "considered not separately but in their ensemble," do seem to have "for their final purpose, the balancing of certain outer processes by certain inner processes." But after this purpose has been served, though these vital actions cease, yet life seems to exist. "It appears to us," say Messrs. Brown and Escombe, "that the occurrence of a state of complete chemical inertness in protoplasm, without a necessary destruction of its potential activity, must necessitate some modification in the current ideas of the nature of life, for this state can scarcely be included in Mr. Herbert Spencer's well-known definition, which implies a continuous adjustment of internal and external relations. The definition doubtless holds good for the ordinary kinetic state of protoplasm, but it is not sufficiently comprehensive to include protoplasm in the static condition in which it undoubtedly exists in resting seeds and spores. The definition becomes in fact one of "vital activity rather than of life." And they further say, "As it is inconceivable that the maintenance of 'potential vitality' in seeds during the exposure of more than 100 hours to a temperature of -180°C . to -190°C . can be in any way conditioned by, or correlated with, even the feeblest continuance of

metabolic activity, it becomes difficult to see why there should be any time-limit to the perfect stability of protoplasm when once it has attained the resting state, provided the low temperature is maintained; in other words an immortality of the individual protoplasts is conceivable."

One more quotation, and we have cleared our ground. "In 1871, Lord Kelvin, in his Presidential address to the British Association, threw out the suggestion that the origin of life as we know it, may have been extra-terrestrial and due to the 'moss-grown fragments from the ruins of another world' which reached the earth as meteorites. That such fragments might circulate in the intense cold of space for a perfectly indefinite period, without prejudice to their freight of seeds or spores, is almost certain from the facts we know about the maintenance of life by 'resting' protoplasm; the difficulties in the way of accepting such a hypothesis certainly do not lie in this direction."

Now if life in resting seeds can exist side by side with a complete chemical inactivity, it can probably do so even in its higher forms. When in winter the circulation of sap in trees ceases, there is life left, or else spring could not renew it. Possibly the state of the plants during that period corresponds to the hibernation of animals when chemical activity does not cease, but "slows down." Corresponding, however, to the potential vitality of resting seeds, exposed to temperatures when chemical activity completely ceases, I have heard of but one analogue in the animal kingdom; and that is—the trance of the Indian Yogi. During his period of "penance," the Yogi is supposed to be practically dead. Not unusually he remains buried. As long as he is in this state of trance, he is supposed to be "impervious to death." As soon as he comes to his usual consciousness, however, he becomes mortal. "It is difficult to see why there should be any time-limit to the perfect stability of protoplasm (under certain conditions) when once it has attained the resting state", say Messrs. Brown and Escombe. Can it be, then, that those traditions with which we Hindus are so familiar, and which we are all apt to consider mythological, are rigidly correct? Can it be that the Yogi knows the art of consciously attaining a state of absolutely stable equilibrium, in which side by side with a complete cessation of chemical activity, there is life—life with consciousness? The one main difference between plant-life and animal-life is that of consciousness. And if, as Professor Dewar's experiments have proved, "unconscious life" exists, as in resting seeds, under conditions when all metabolic activity is arrested, it may not be unnatural to reason by analogy that perhaps even "conscious life" can exist side by side with an arrest of all chemical processes. I understand that Lord Rayleigh, the co-discoverer of argon, is already a guest of our Viceroy. And Sir Norman Lockyer—"the Darwin of the inorganic world"—we shall soon have in our midst. Lord Rayleigh, as a specialist, is a chemist; and Sir Norman has made astronomy his own. But all chemists are interested in biology; and astronomers, though they have mainly to do with physics, cannot be indifferent to biology. It is possible that . . . these leading men of science may like to see a little more of India. And it is possible that during their excursions to the Himalayas, or to Benares or Hardwar or Allahabad, they might hear of an Indian Yogi "gone into his trance," and resting in some sacred spot. Backed by Anglo-Indian officials—and the Indian Civil Service is manned by very intelligent men, some of whom would do anything to promote the interests of science—our travellers might get a "patient peep" at the only human beings in the world who seem to correspond to "resting seeds"—very

holy men who are apparently dead and yet very much alive. If it is once proved that such Indian Yogis are a reality and not a myth, biology will have received a fact of incalculable importance; the mystery of life will be so very much less dark than it has been.

Only a little more evidence in that direction, and I close. You know that contemporary science recognises that the infallible test of death is putrefaction. The stoppage of the circulation of the blood, and the stoppage of respiration are not held to be conclusive evidences of death. Authentic cases of coma have been known in which there existed a complete arrest of circulation and breathing, and yet in which life "returned" after a prolonged period. If life can exist in an involuntary coma, along with a perfect absence of the "signs" of life, possibly it might exist also in a voluntary coma. May not an Indian Yogi in trance be truly "a living human organism in absolutely stable equilibrium"?

As for Mr. Varma's suggestion about scientific examination of the Yogi, one cannot but regard it with some uneasiness when he remembers the fate of the Yogi brought into Calcutta many years ago from the Sunderbunds, who succumbed to the devices of the experimentalists (vide "Theosophist" Vol. I, p. 120.); and Dr. Esdaile, in his work on mesmerism, complains that when he mesmerised one of his Bengali subjects into a state of trance, and requested some of his visitors to test his insensibility by pricking him with a pin, the invitation was so liberally responded to that in a short time the unfortunate victim presented the appearance of a pin cushion. Fortunately for him, in the majority of cases, the Yogi is safe from such experiments, as he is usually placed in a closed "guhā" or hibernaculum, and carefully guarded by his "chelas" who would consider it nothing short of sacrilege to disturb him.

P. J. G.

PROPHECY.

[Continued from p. 279.]

A STORY is told of John Moulton, a smith by trade, and a frequenter of John Wesley's chapel in the City Road, where he was a constant communicant. He was a hardworking man of good character and severe morals, which led Wesley frequently to call upon him. Wesley called upon him, one forenoon in 1789, and found him very sad and dispirited, having had a terrible dream which had been repeated to him on three several nights. He had seen an angel of the Lord descending from the heavens, bearing a flaming sword in the right hand, and a balance in the left. His head touched the heavens and his countenance irradiated such terror as to make all beholders tremble, whilst a voice of thunder said, "Time is." He thought he saw London filled with foreign soldiers, the streets strewn with dead bodies, and running with human gore. He imagined that he was fighting against them to sustain the rights of the Prince of Wales, who was then 27 years of age. Mr. Wesley listened to all this, prayed with him earnestly, told him it was in accord-

ance with scripture that God should vouchsafe to warn his servants by visions of the night, and added that he had himself intimation of troublesome times to fall upon this country but hoped, as he himself was so old, that it might please the Almighty to take him away before the judgment came. Many will perhaps smile at this, but it is so quaint and Quakerlike and picturesquely serene, this dream of trouble to come, as to bring back vividly the old Tabernacle, Bunhill Fields, and its Artillery Ground, with merry Islington still in the fields a mile or two northwards, that it is pleasant to linger an instant to gather it. The men are both interesting. Wesley, wherever you meet him, is angelical. Houblon, though this is all the memory of him that remains unburied, perhaps, shines out a fit companion of the holy man. His name betrays French origin. The thunder of "Time is" is in his ears. And it meant, the Bastille is crashing, in requital of St. Bartholomew's day. In Paris too, at the very minute of his dream. The French blood in him though long naturalized here, beats responsively to the fever in French veins as casks from the Côte d'or here will do when the vine sap pushes there in spring. If vegetation knows the seasons of nature and responds to relativities, shall human nature answer back less to kindred and local origins than grass can do? There's more in heaven and earth than is dreamt of in philosophies, and of such is this curiosity. If it be not prophecy, pass it as a mere vignette of humanity. Pass it not over, it is pretty, peaceful and profitable. Its modesty is better than much that makes more claim to attention. A lily is better dressed than Solomon. If Plato shine a diamond, there's many a retiring saint can foil him in pure pearl. The infinite riches of God's earth are not, thank heaven, all found in Shakespeare. The most transient and perishable thing may flash upon us in a garb of eternal beauty. Death is the way to life, as life is always on the road to death.

Hume, in his Essay on Public Credit, in Part II. of Vol. iii., hazards one or two forecasts on the Credit System which he thinks to be certain, as also that they would eventuate in sixty years from the date at which he was writing, 1787. But they entirely failed to do so in 1847. He grew quite epigrammatic on the theme and said: 'It must, indeed, be one of these two events; either the nation must destroy public credit, or public credit will destroy the nation.' That has not happened of it though it is a hundred and ten years since he penned his amusing essay. On the contrary we have made a laudable endeavour to liquidate the debt, and not altogether has the effort proved unavailing. We fear, however, that the desire, though constantly recurrent, is likely to prove too spasmodic ever to become quite successful. Our reason for alluding at all to it is on account of the concluding sentence which runs thus:

'There seem to be the events, which are not very remote, and which reason foresees as clearly almost as she can do anything that lies in the womb of time. And though the ancients maintained, that in order to reach the gift of prophecy, a certain divine fury or madness was requisite, one may safely affirm that, in order to deliver such prophecies as these,

no more is necessary than merely to be in one's senses, free from the influence of popular madness and delusion.'

This is really amusing and instructive. Hume is clear, decisive and highly reasonable. But that is just what prophecy is not. It is always as dead against the man who is in the entire possession of his senses, as it runs counter to the illusions and expectations of popular frenzy. Prophecies are obscure, and relate things not likely to happen; they are dark sayings that are only made clear to a disbelieving world in the light of their own accomplishment. The causes that reason can lay hold of may seem to tend towards the effects it predicates. But such causes as reason can see, are constantly over-ruled by more powerful causes that reason cannot see. But the enthusiasm and divine *afflatus* of the prophetic soul is more in harmony with the creative spirit that built and renovates motion in the universe, and so in imagination can better shadow forth anticipations of the things that are to come. The zany, Nixon, grows articulate under the rays of the fulness that are invisible to the Scotch Hume, scheming clear deductions out of the *Fata Morgana* and juggle of illusory syllogisms. Reason is often wrong as to the visible, but it is always wrong as to the invisible. I employ the word reason as science uses it; not the true reason, but inductive reasoning—a process put for a faculty.

Smollett, it seems, in 1771 said:

'France appears to me to be the first probable theatre of any material change. Were it possible for me to live to witness it, I should by no means wonder to see the principles of republicanism predominant for a while in France; for it is the property of extremes to meet, and our abstract rights naturally lead to that form of government.'

'Whenever a revolution upon such grounds as these shall happen in France, the flame of war will be universally lighted up throughout Europe.'

'I behold a new order of people about to arise in Europe, who shall give laws to lawgivers, discharges to priests, and lessons to kings.'

Smollett is evidently a far better qualified prophet than David Hume. His theme is nobler, as Europe is a grander stage than our stock exchange and money market, and the passions of men more operative than currency questions. Then he is wise enough to fix no dates, and he calculates his effects from his imagination, and does not deduce them from causes that are but half effective, and so, always inadequate.

We come to another poet, Goldsmith, and he again shows himself much more a master of interpretation than the Scotch logician, Hume. The *vates* here is poet and prophet too. In his "Citizen of the World," Letter LVI., he deals thus with the nations of Europe. I shall only give so much of what he says as to convey the spirit of it, and shall deviate from a verbatim copy of his simple and elegant phraseology, where it suits with convenience, because any one who feels interested can so easily

recur to the *ipsa prima verba* of this great master of appropriate composition.

'The German Empire, that remnant of the majesty of ancient Rome, appears to be on the eve of dissolution. Its vast body is feebly held together merely out of respect for ancient institutions. The name of country and countryman, so strong a bond elsewhere, has passed out of speech. Each inhabitant clings more to the petty state that gives him birth, than to the prouder title of German. The states now nominally subject to the laws of the empire seem only to watch occasion to fling aside the yoke, and those of the stronger order, who are above compulsion, now begin to think of dictating in their turn. The struggles incident all tend to destroy the ancient constitution. It is a choice amongst the states, between despotism or complete insubordination; but in either case the Germanic constitution will cease to exist.'

He remarks that 'the Swedes are making a covert approach to despotism, whilst the French, on the other hand, are imperceptibly vindicating themselves into freedom (how elegantly this is worded). When I consider that those Parliaments (the members of which are all created by the court, the presidents of which can only act by intermediate direction) presume even to mention privileges and freedom who, till of late, received directions from the throne with implicit humility; when this is considered, I cannot help fancying that the genius of freedom has entered that kingdom in disguise. If they have but three weak monarchs more, successively on the throne, the mask will be laid aside, and the country will certainly once more be free.'

What he says of the Dutch is very appreciative, but I leave that aside to remark that this was written in 1759, or thirty clear years before the threatened outburst. It is very masterly and contrasts strongly with the inefficient logic of Hume, and shows how, in respect of the subject we are upon—the handling of stupendous facts on the scale of empires—the man of fine imagination rises superior to the mere philosophic reasoner. The reasoner breaks his subject up into details by elaborate analyses, that necessitate littleness of views. The imaginative contemplator groups and masses things by synthesis into totals, and takes count of their direction and momentum as they float upon the stream of time. He can estimate the tendencies of humanity from the fact that he deals with them in block. This is the reason why Free Trade and everything connected with the so-called Science of Political Economy is so full of bye-purpose and bewilderment; detail and analysis have led the mind astray, and banished humanity from the questions that most intimately concern the life of man on earth. Is it to be wondered at that farming has become impossible here; that agriculture, which is the basis of all superstructure in a sound state, should have been pushed aside to pursue a Scotch pun upon the word *Wealth*. The encyclopedist of Kirkcaldy wrote a book with a wrong title called "The Wealth of Nature." He takes *Wealth* to mean riches. We learn by the proverb that money makes no man; in Adam Smith we find it to make

the nature. Man, or humanity, is practically blotted out by the economist. In the new science, as they have called it, statistics have displaced statecraft. By the changes of view that have been introduced we seem perhaps to have gained a large proportion of the whole world, but in another way we seem much rather to have lost our own soul. Paupers and millionaires will go hard, soon, to constitute the nation, and we must take care that this Scotch union does not land old England into the work-house. Philo Judæus thinks the sight is most akin to the soul, and so light the most beautiful of all things. In contradistinction to this, the Germans call spectacles or blindness the sign of civilisation. The inference arising is that the more you civilise the less you see. It is perhaps appropriate to close these old instances of the prophetic character with a forecast, by saying that the future of enlightenment is, at this rate, likely to end in darkness; and as darkness is the shadow of death, as the old Hebrews say, so sleep is the brother of death, and spectacled civilisation of the modern sort may occupy the place of death's blind sister.

C. A. WARD.

UDA'S'INA SA'DHU STOTRA.

THE following is a translation of a "Poem in praise of Great Adepts," generally ascribed to the authorship of one 'Devatīrta Svāmi of Rāmnagar, alias Kāshtha Jihva, who was the family priest of 'I'svri Nārāyana Simha,' in his time the king of Benares. The circumstances which attended the compilation of this poem are described as follows by the commentator, Sri Brahmānanda, a well-known authority in Advaitism:

"Once upon a time the Svāmi was suffering from a terrible disease. He tried various remedies for rooting it out, but in vain; and at length he was forced to look to means spiritual for relief from it, and set himself to the task of describing the divine attributes of those Mahātmās who, 'having conquered time, move about the universe.' The language he has employed leaves nothing to be desired; and tradition, the learned commentator asserts, vouchsafes with one voice to the effect that the Svāmi was ultimately cured of the malady."

The piece, consisting of but 22 verses, in the attractive Bhujanga-prayāta metre, is more or less useful to the reading public for two reasons: First, because it sets forth in clear style an authoritative belief in the much disputed existence of those Masters, whose divine attributes are so graphically put before the reader as to make him instinctively sympathize with the author. Secondly, the work is believed to be of an abiding interest in that it has a mesmeric character about it. All articulation breathed out while in a state of spiritual devotion possesses in a greater or lesser degree a mantric significance, and why not this, one is tempted to ask, which has the reputation of having cured the Svāmi himself first. That the work possesses rare merits as a composition, no-

body who looks into it will refuse to admit; while for the rest, the commentator, so well-known to the Sanskrit world, affirms as to the existence of a general belief.

Even apart from a consideration of its mesmeric efficacy this short but pithy poem deserves to be noticed for its philosophical subject matter. The simple and unaffected but beautiful and chaste style of the commentary, rising to a height where pathos and depth of feeling is touched, is another attractive feature of the work. So copious and exhaustive is Brahmānanda in his explanations, that he draws profusely from Sri Sankarāchārya's writings, the "Bhagavad Gītā," and from almost all the standard Purānas and Itihāsas, whenever such quotations fit in with the context, and the easy-going reader is more often tempted to think him unnecessarily tiresome; but the commentary, it must certainly be admitted, is singularly original in many places and breathes of pure Theosophy and divine sacrifice evinced by those 'Teachers of Humanity.'

The verses end in 'Namasye,' 'Namasye' [नमस्ये, नमस्ये], (I reverence I reverence), twice repeated, which have Ātmanepada termination. According to rules of grammar, strictly speaking, the endings are incorrect, and the commentator explains this away by two courses of arguments. If he who questions happens to be a follower of Sankarāchārya, then the usage of the same by him in his Bhāshya on Māndūk-yopanishad may be brought in support of it. The author of the piece, "Devatīrtha Svāmi", used it because he had seen the 'prayoga' in Sankarāchārya's writings. But if the questioner be any other, let 'Namasye' (नमस्ये) be split into two separate words, as, 'Namasya' and 'I.' Now the one-lettered word 'I' means 'Lakshmi', the spouse of 'Nārāyaṇa,' and the construction now turns to this: "O! 'Lakshmi' you reverence."

Here the commentator comes out with a true 'Paurāṇic' story: Once, God 'Vishnu,' in His own sphere, was alone with his spouse. Then came to see Him the great Udāsīnas, Sanaka, Sanandana, etc. On their entering into His presence somewhat abruptly, Lakshmi felt a little shy and, separating herself from her husband, was obliged to withdraw into inner apartments. At this, lord Vishnu spoke to her: 'O! Lakshmi, reverence these holy men. You may then be with me always.' Here the commentator bids us look into these words—words deeply significant—utterance pregnant with esoteric meaning; for who else is Vishnu but the Supreme Ātman, and Lakshmi, the untainted soul, ever longing to live in his presence. For admittance into the full vision of the Ātman, the soul, however pure it may have been, always is in need of the guidance of those guardians of humanity. The encyclopaedia might have beheld a glimpse of It unaided, the superhuman could not last long, and it would be more or less impermanent. The encyclopaedia advised traveller into those sublime regions. This proverb that mor-

Western countries, who, however much their inner eye had been opened, groped in ignorance with regard to the Supreme Principle and sometimes essentially differed from each other.

This conversation between the Lord and Lakshmi is an advice to all humanity. Just as the celebrated Bhagavad Gītā which was originally nothing more than a mere 'Krishnārjuna Samvāda', but in spirit and word intended for the whole human race, so here also the words of the Lord are not for Lakshmi alone but for all longing Souls, of whom Lakshmi is but the type or symbol. Those who can understand will see that a feminine symbol is the best fitted to convey the idea of extreme devotion which forgets everything else in the love of the Lord. In the Gītā the principle of fighting out and rising beyond the influence of one's lower nature is worked out a little more prominently at the beginning, but towards the end Sri Krishna winds up to the true key:

"Fix thy mind on me, worship me, bow down to me, unite thy Soul, as it were, unto me, make me thy asylum and thou shalt go unto me." (XVIII., 65.).

The above explanations, almost the commentator's own, at once gain for him an originality. They closely follow on the lines adopted by the modern Theosophical Society—a movement which neither seeks to pull such stories down, as an unreceptive foreigner would like to do, nor swallows them down wholesale as an average follower of the other side—the orthodox party—but strives with much justice and authority to explain them by an inner philosophy, reading them according to a key lying a degree deeper below the apparent contradictions and surface incongruities of every religion.

And lastly, the commentator raises a question or two and answers them before taking up the text. They naturally occur to every reader and appear, if left unsettled, to confuse the main issues. They are these: What had the author, Devatīrtha Svāmi, to do with this phase of the poem. He was a Chaturthāśramin, (of the order of Sanyāsins), and as such is prohibited by the Smritis to bow to or sing the praises of any one. Supposing the author wrote down the Lord's conversation for the instruction of the world, how is his primary object thereby fulfilled? He was in need of an effective remedy for his painful indisposition, and how was that end, with which he must have begun, brought about? And these are easily answered. What was wanted was Divine Grace, and could not that be obtained by recounting in sincere devotion the actually existing and not invented qualities of those Mahātmās who are, according to all accounts, a fuller embodiment of His Power? To men who worship clay or stone as images of the Lord, 'Iśvara' is said to appear in form, and if this be true from the standpoint of Prakṛiti, much more near to perfection must the Svāmi's way be; and he chose it as the most refined way of adoring Him "who is in all things." He had not transcended Prakṛiti, it is clear; he was, in essence, of matter, alive to its disturbances, and occupying a posi-

tion pre-eminently fitted for a teacher, he selected a mode of doing his business which, to the best of his light, would also serve the world, into the service of which he had already initiated himself. After the vow of renunciation, he was bound to see that he did not live for himself alone, and every act or word of such a being was useless unless it could be recorded in that golden volume—"Service to Humanity." This is what the Smritis mean what they ordain (निर्णयस्कारम् अस्तुतिम्) "Not in obedience, not as praise" (he is to speak or conduct himself). They could mean nothing but that such a one should cultivate self-reliance and try to rise above abject slavery to person or authority. So, with a lofty ideal before him, rebelling on principle, not in foolhardiness or self-exaltation, against any form of external power limited and unnecessarily arrogant, since it is he who has kept himself true to his order, and even when afflicted with a dire disease eating into his vitals, he would have recourse to no means below his dignity. What a noble contrast to his degenerate successors of modern days who have no other claims upon public respect than their robe and staff! Nowhere throughout the work is to be found any allusion to the real motive of the author, that he sought by this means for a relief from his disease. He would not therefore allow his own personality to stain the atmosphere of the Divine Masters whom he was describing. And it is to tradition that the commentator is indebted for his information.

(Text.)

1. Pure-dispositioned and in right conduct established,
Holy and worshipping Hari or Hara, as the same or as the all;
Well-versed in the science of self and in Supreme Brahman settled—
Those Masters, seated on high, I reverence and reverence.*

Com. The text has Udāsīna Sādhū, a compound word (Masters seated on high).

Udāsīna is itself compounded of the particle 'Ud' (up) and 'A'sīna' (seated), from the root 'As' (to be). And Sādhū are not wise men merely, but Adepts, since it comes from the root 'Sadh' (to accomplish, master). Hence the whole expression means, Masters seated on high, i. e., in Brahman; above the planes of cause and effect, and not wise men merely, as understood ordinarily. So a Sādhū is one who has finished his own business in the world (liberation from Samsāra) and out of pure compassion takes to working for others.

And Udāsīnas are of two kinds: the Great Masters or Jīvanmuktas who are beyond the veil, and those that are yet to reach the goal and are striving after it. And these are also styled Sādhū (Masters) in the sense that they are going to become such in the near future. The present is sometimes put for the near future †.

* Or O, Lakshmi reverence, O Lakshmi reverence. This second meaning should also be given to all subsequent verses.

† In the same manner as the cause is sometimes spoken of as the effect. Thus in the Gītā, Sri Krishna speaks of the qualities leading to the attainment of wisdom as wisdom itself: एतज्ज्ञानमिति प्रोक्तम् (This is said to be wisdom, etc). Translator.

And such attributes are natural in the Masters, while in those below, in the first stages of development, they are strenuously striven after as the necessary and inevitable qualifications for Adeptship.

And, lastly, the physical observances, such as image-worship, visiting places of pilgrimage, etc., that are very useful in the initial stages, are even had recourse to by the Masters for the purpose of setting examples to the multitude*.

2. Sweetness of words, truth and contentment, mercy and goodness,
In which do eternally dwell those Masters, seated on high,
noble, great and venerable—
I reverence and reverence.

Com. To illustrate the enormous powers possessed by the Masters and their readiness to sacrifice anything on behalf of others, the commentator relates an anecdote:

"In a certain city there lived a rich man. He was childless and was much grieved at it. One day this rich man went to another Brāhmin, in the same city,—a Bhakta, to whom Sri Krishna appeared in form and conversed. "O! Sir," said the man of wealth to the devotee, "will you be good enough to ascertain for me from the Lord, if I have any "Karma" for issues? If I know I have I shall remain here; otherwise I will go away on pilgrimage to distant shrines." The devotee asked the Lord about it and the Lord's answer was "No." On receipt of this unfavourable news, the man, crest-fallen, left his town and wandered forth from place to place. On the way he met a Master and, falling at his feet, explained to him the cause of his sorrows. "Return home," says the Master, "you will have an issue". The man came home and soon after had an issue. The devotee who had all along watched the affair, now surprised at this, importuned the Lord for an explanation. "Wait some time," says the Lord, "and I will explain this to you." Some time after, He beckoned to the Bhakta and enjoined him to go from door to door and beg a human head for Him (the Lord). He accordingly went round the streets and begged a head for Paramesvara. Giving a head meant death, and who would comply with the request? The devotee reported, "nobody is willing to do so." Then he was asked by the Lord to go with the request to a Sādhū who was then to be seen beyond the outskirts of the town. Forth went the devotee to the 'Sādhū' and reported the object of his mission. "Aye", said he, "what a lucky man am I to be thus able to make this present unto the Lord." The Bhakta returned to the Lord with the answer, on which spake He, "See, if one is ready to sacrifice his head unto me, it isn't impossible to bestow issues on one who has no Karma for it: it is no wonder."

3. Who have overcome the ills of the pairs of opposites,
Who are disgusted with and unattached to the world,

* Though no more of any use to them, they do such things for the people. Even their mere appearance ends in some benefit to the people, and it is but well-known that now and then they have condescended to appear amidst the people with small manifestations of their power. Every so-called 'Sthala Purāna' teems with descriptions of such occurrences.

Who go into high Dhâranâ (contemplation),
'Dhyâna' (concentration) and 'Yoga' (Samâdhi),
Who regard their own gurus as Brahman*—
Those great Masters, seated on high,
I reverence and reverence. †

Com. The text has Dvandvas for the pairs of opposites—cold and heat, hunger and thirst, pain and pleasure, etc., that result from locating sensation in space and relying on sense-impression. The masters are those who have seen the futility of this false externalisation and have retired into the recesses of the A'tman. Hence their freedom from these ills of life. 'Who regard their gurus as Brahman'. The various religions of the world are known and named after their founders, so that no single persuasion can be pointed out which is without a 'guru' to guide it. In the same manner, with respect to the Uddâsina Sâdhus; there is not one among them that does not have his own teacher and superior.‡

4. Who, hearing Mahāvākya (the key sentence of the Vedas: 'Thou art That') explained from the mouths of Gurus,
And contemplating (upon it) make the Upapatti (i.e.), the determining as to the relations between the three terms composing the sentence§,—those Masters, &c.
5. Who teach; that the predicate "Asi" "Art" (in "Thou art That") does not belong to Thou or That,
For then will ensue between 'Thou' and 'That' the Suite relation of the whole and the part,
But it applies to a sense of identity** of the two terms,—those Masters, &c.
6. Who deal very severely with the wicked but are kind to the gentle resembling a flower;

* Such a sturdy devotion is paid to their gurus by the Masters.

† These closing words should be understood as following each subsequent verse.
‡ It is well known that there are many grades within the pale of the order of Masters, and between the highest grade and the lowest there is as much difference as between the half-savage Hottentot and the most cultured European. Perhaps there may be many lines or clans. Here the commentator traces his own particular line to the 'great Nânaka' of immortal fame. Next after him comes his son and disciple, Sri Chandramuni, and the immediate teacher of Brahmananda is one Makatika Râma. Of Nânaka himself nothing more is said here than that one King Janaka blessed him with the words: 'May thy path be from teacher to disciple.' This is a good hint to the antiquarian who can by connecting himself with other pieces of information, lead himself to the discovery of the age of the great teacher.

Thus we see that the kingdom of Masters extends from 'Sanaka' and 'Sanandana' who are said to be of the first 'Uddâsina,' downwards to every one who came into the world at comparatively less critical times, and adapting himself to the situation, founded in whatever way, a line or a clan of teachers and disciples. From these of course it goes to their disciples too, to the fortieth remove.

But Sanaka and Sanandana, we read in the 'Vishnu Purâna,' inhabit the Mahar Loka and are witnesses to the 'Pralayas' of 'Brahmâ's' nights.

And so let none restrict the name 'Uddâsina' (lit. "seated on high"), to the petty ones alone.

§, i.e., by determining the relations one is able to realise the real connotations of the terms "Thou," "Art" and "That."

** This is connoting the same thing.

Who are devoid of egotism and exempt from faults visible to the outsider.

And who help and protect all,—those Masters, &c.

Com. The Masters are not awayed by the ordinary considerations of revenge, etc., in dealing out punishments to the wicked. They resemble a flower. Flowers appear to be charming and beautiful and thus enlivening to a lover whose feelings are reciprocated; but to the love-sick and the love-lorn they are really very saddening to see; but during all these changes in the feelings of the beholder, they remain the same. So the 'Masters are for ever the same exalted beings uninterfering with any one's individual actions.'*

7. Who, themselves strong, are gentle to the weak, unfathomable as the lord of rivers, resembling the gods;
Who have overcome hunger, sleep and sloth, ever satisfied in A'tman (self), those Masters, &c.
8. The ceremonial portion of the Sruti (revelation) is for the cleansing of the self (Antahkarana, personality);
For the (steady)ing of the heart, Upâsanâ (meditation on personal forms) is useful;
And illumination ensues on the cleansing of the intellect.
Those who know this do not dispute with others—those Masters, &c.

Com. The Srutis, in each of these above-named portions, declare that each is the best way to attain salvation, and one is bewildered at the conflicting statements and the consequent quarrel set up between the specialists of these apparently differing schools. But a deeper study at once convinces one of the futility of such a conflict. They are to be regarded as "successive steps rather than antagonistic theories."

First, the personality must be cleansed, and for that, Karma (performance of rites) is required; then the heart must be steeled by concentration on personal forms visible or invisible. And lastly comes the philosophic portion, the real food for the mind, which cannot be realised by the impure personality and the unsteady heart. Thus the varying schools have their own places in the huge building, and this is well put in the famous Sankara's commentary on Brahma Sûtra, under aphorism No. 2.

9. Without the realisation of non-duality (of the whole Kosmos) there can be no fearlessness (independence);

For it is well-known that fear (dependence) arises out of a second (object);

Who thus (teaching) engender fearlessness † in all—those Masters, &c.

* Except as tools in the hands of Karmic Law, just as I'svara guards the universe.

† By emphasising the underlying unity of the whole cosmos they create in their disciples a manly self-reliance.

10. The Sun is the Goddess of the sight, says the Head (Sruti); Here Sun means light; no fallacy of Anavastha (non-finality) thereby Through whose favour this is learnt—those Masters, &c.

11. What is spoken of in the Sruti (revelation) as attributeless, is Brahman; there lack of attributes is the attribute; wisdom absolute is its meaning: With a bright countenance, who thus teach,—those Masters, &c.

Com. Brahman is wisdom absolute and endless, and not a something which has wisdom for an attribute; for the Sruti speaks distinctly upon the point: "It is attributeless, actionless, calm, etc. Attributes are associations, while it is said, "Associationless is the Purusha; but if attributes are predicated of It, It becomes two-factored, which is absurd.

12. In whom the two shoulders are the only Dosha (fault and shoulder), No other fault; the hairs alone curved, no other perversity; Only for the edification of the world who are born—those Masters, &c.

Com. Here is a pun on the words Dosha, and Vakra, which respectively mean fault and shoulder, and curved and perverse. The Masters are thoroughly purified men who, trampling upon their lower selves, have attained the very highest purity. "Bhāgavata Purāna" thus speaks of them:

"A sight of the Masters is holy; for they are holiness itself. They make the shrines holy, since Hari is seated in their hearts."

13. Whose sacred sight is cause for holiness, Whose conversation impurity of speech purgeth always, Who are pure always as Bhishma's mother (Ganges)— Those Masters, &c.

Com. Bartri Hari, the famous poet and Jnānin, says:

"It removes tardiness of intellect and sprinkles truth in one's words, brings about a self-reliance and wipes away sin, cleanses the mind and spreads abroad one's fame,—association with the Great!—O tell me what can it not do for man?"

14. Themselves holy, who yet live in holy places, and all comers receive with pleasure in noteworthy places of pilgrimage; Who make (large) gifts—those Masters, &c.

Com. They sometimes bestow food and clothing too on the poor who throng such holy places,* simply to set examples to others. And they receive with pleasure, not those idlers who betake to these shrines for fashion or curiosity, but the few who, really becoming disgusted with life, walk over the country in search of the teacher who is to lead them out of Samsara.

15. Knowing the meaning in the (various) symbols of noble orders, Who act up to it and nowhere and with none who dispute—those Masters, &c.

* Perhaps in the past. In primitive times, when men like Manu came into the world and lived the exemplary life. Also it is well known that the mighty shrines are made the centres of Spiritual force by the Masters, from whence it is diffused over the country. However much these holy places have become unworthy at the present time, we may still recognise them as centres of spiritual energy, occasionally used by higher beings.

16. A clean conscience, of the mind and speech a control, A steady will, and over the senses a victory; With these five lustrous stones that shine,—those Masters, &c.
17. With hairs on, or without hairs; with clothing or without clothing, Who ramble the world over, resting with fortitude on the law supreme, Abandoning assistance,—those Masters, &c.
18. Who live in the jungle or at the river's sandy plain, Or who to the mountain-fastness betake, Or who, sheathless, have entered in the supreme seat,—those Masters, &c.
19. Of the top of Sruti (the Vedas-Revelation), who always do speak, And in whom are (powers of) speaking and writing, And who equal the "Maha Rishis,"*—those Masters, &c.
20. Where there is neither friend nor foe, but existence on the highest (planes); In whose hearts lies that Udāsina-state, reachable only by Buddhi (consciousness); Blessed are those 'Udāsina' Beings—those Masters, &c.
21. Before and behind, and on the sides May the venerable Udāsina's shine forth! In their midst may my dwelling be. Whereby my life may grow into longevity—those Masters, &c.
22. To the foot-stool of the Udāsina Sādhus, Adoration is tendered with these holy and beautiful sentence-flowers; May the In-dweller of all beings, Ramesa (रामेश) the beloved of the Masters, with this be pleased.

Com. These words are likened to flowers because they are useful to the lazy as well as the industrious among people, as amidst the feathered creation. The flowers cast their fragrance abroad for all and sundry amidst the birds, many of which go away satisfied with so much of their gift; but the bees regarding it as a sign that greater treasures are imbedded within the flowers, go to work therein and discover the honey, which is a thousand times sweeter than the empty fragrance.

In the same manner those that are satisfied with the mere reading of this poem, attracted, no doubt, by its pleasing words, are surely the less benefited than they who, in addition to the reading and the appreciating, resolve to act up to and copy the model put so graphically before them.

Thus ends "Udāsina Sādhu Stotra", of 'Sri Deva Tīrta Svāmi', the Paramahansa, the prince of Parivrājakas, the Guru of the king of Benares.

OM.!

R. S.

* The "Seven Sages," the Sapta Rishis.

THE VEDANTA SUTRAS.

PROFESSOR THIBAUT has placed the public under obligations for his genuine English translation of the Vedānta Sūtras of the holy Vyāsa, with the commentary of Sri Sankarāchārya, as has also Professor Max Müller for including the above translation in the "Sacred Books of the East Series," vols. 34 & 38.

It is an accepted fact that the Vedānta Sūtras occupy the highest rank in the philosophical literature of India. These aphorisms are, as it were, the cream of the Upanishads. The Aryan pandits have had a course of study from time immemorial, which is still observed by them, that is, an ardent student of the Aryan philosophy should commence his study of the Vedānta Sūtras with the Bhāshya, or commentary of a particular Achārya of whom he is a disciple, next, the Upanishads with their commentaries, and lastly the Divine Bhagavad Gītā with its Bhāshyas. These three are called Prasthānatrayas or Prasthānatrayabhāshya, i.e., the studies of the three books with their commentaries pave a path to the giving up of worldly pleasures. The first and the last works, I mean the Sūtras and the Gītā, were composed by the holy Vyāsa, the second being the Upanishads, which are portions of the Vedas. It is well-known that Vyāsa wrote the Vedānta Sūtras for students of the highest intellect, whereas the Gītā is for those of ordinary capacity. Hence we learn something better in the Gītā than we do in the Sūtras. In the absence of such commentaries, of course, we would be unable to form an adequate idea of those aphorisms. There are numerous commentaries, more than a hundred, written upon these Sūtras, by several ancient and great Achāryas, such as Bodhāyana, Tanaka, Dramida, Guhadava, Kabardin, Bhāruchi, Nilakantha, Sankara, Rāmānaja and others. Of these, the first six commentaries are not available to the public, and their existence even is doubtful. It is said that these six Bhāshyas advocate the Visiṣṭhādvaita system (vide the Bhāshya of Rāmānujāchārya). Next comes the Bhāshya of Sri Nilakantha Śiṣhāchārya, the founder of Siva Visiṣṭhādvaita school. This has been printed in the *Pandit* of Benares. It is said there are some commentaries upon this written by several great men; among these, Appayadikshita's, called Śivārkaṇandīpikā, ranks best.

Sankarāchārya's Bhāshya ranks next in order. There are now in existence very many commentaries upon this Bhāshya with commentaries. Following the founders of the several schools, such as Sankara, Rāmānuja and other Achāryas, it has become a custom among learned Hindus to write a commentary, or to comment upon a Bhāshya of the Vedānta Sūtras, according to their views and prejudices. Hence the number of the commentaries has increased. Even Raja Ram Mohan Roy, the

great Reformer of Bengal, has translated these Sūtras into English, according to his own light.

As regards the commentaries on these Sūtras according to the Visiṣṭhādvaita system, unless one turns over the pages of the "Catalogus Catalogorum" under the heading, "Brahma Sūtras", he could not understand the numberless commentaries thereon.

The same with Madhvāchārya, the founder of the Dvaita school, Vallabha and others. There are exactly 555 aphorisms, according to Sankarāchārya's Bhāshya; but according to some others, the number slightly increases or decreases according to the divisions of the aphorisms. There are 192 subjects dealt with in these Sūtras; these also differ according to the different Bhāshyas, and these are called *Adhikaranas*. Most of the *Adhikaranas* are devoted to reconciling the different and conflicting passages of the principal Upanishads. The book is divided into four chapters, each again subdivided into four. Hence the book is called as the person (Brahman) of sixteen parts (Shodasakalah Purushah). By a cursory reading of these Sūtras one can easily understand how much effort the author of this would have taken to refute the theory of the Sāṅkhyas, for many a Sūtra has been written to prove the defect of that system. Though at present there is no real follower of the Sāṅkhyas school amongst us, yet by the reading of the Sūtras with their commentaries, we infer that at the time of their compilation there were many adherents of the school. The holy Vyāsa, the compiler of them, himself says (*vide* Ik, i, iii.), by refuting the theory of the Sāṅkhyas, the theory of others — viz., Yoga, &c. — is refuted by the same reasoning. So Vyāsa devotes a few Sūtras to the theory of Kanāda, Bauddha, Jaina, Saiva and Bhāgavata.

Many of the above commentators did not extend their writings to the Upanishads or to the Gītā, possibly because they might have thought their explanation of the different passages which occur in the Sūtras quite sufficient for an understanding of the true meaning of the Upanishads and the Gītā. So Sri Rāmānujāchārya and some others did not comment upon the Upanishads.

The revival of Hinduism, recently caused by the influence of the Theosophical Society, gave us the stimulus to open our eyes to the merits of these sacred books. Though the Vedānta Sūtras, with Sankarāchārya's Bhāshya, have been brought out by Prof. Thibaut, yet the price is so high that the precious volumes are beyond the reach of very many. As the Sūtras are most important to students seeking after Theosophical knowledge, if Mrs. Besant, would undertake to bring out the ancient Brahma Sūtras in English garb, I believe she could confer no more spiritual gift to the Hindus, especially, and other nations as a whole. Her beautiful rendering of the Gītā has done much good; yet one of Brahma Sūtra would excel it, should she kindly undertake such an enormous task.

The English translation of Sri Rāmānuja's Bhāshya will, I believe, be out in a short time and appear in the series of the "Sacred Books of the East." I announced some time back that I had undertaken to translate the Siva Bhāshya of Sri Nīlakantha; but our brother, A. Mahādeva Sāstri, B.A., translates and contributes it to the pages of the *Light of Truth*. So I intend to take up the task of translating the Madhvāchārya's and Sri Vallabha's Bhāshyas into English, after finishing the present work—I mean, the Lalitāsahasranama Bhāshya.

R. ANANTHAKRISHNA SASTRI

Theosophy in all Lands.

EUROPE.

LONDON, February 25th, 1898.

The chief interest of the work here, this month, centres round Mrs. Besant's lectures. Those she delivered at Queen's Hall were, February 6th, on "The Search for God"; February 13th, "Giordano Bruno: the Man and the Teacher". She has also given two lectures to the Blavatsky Lodge, both on "The Nervous System and Consciousness". These addresses are of the greatest interest; and in this letter will be found a short account of them which will give some idea of their scope and of their great value to students. In the same lodge Mr. Mead has given a lecture on "The Therapeuts" and there have also been lectures delivered by Mr. Leadbeater on "The Cross", and by Mr. Chatterji on "The Great Origination, as taught by the Buddha."

Mr. Mead, in his lecture on "The Therapeuts", again gave, from his store of information relating to the time and place of the birth of Christianity, an important contribution to our knowledge of this interesting period in the history of the world. The subject chosen was a tractate of Philo Judæus, which has been mercifully preserved to us, owing to the error of Eusebius, who imagined it to refer to the early Christian Church, and thus ensured its security amid the ruthless destruction of other valuable manuscripts at the hands of the later ignorant churchmen. Mr. Mead gave an account of the way in which the tractate came to be written, and then a digest of its contents—practically an account of the interesting community or communities of men and women, who in those stirring times separated themselves from the world for the purpose of living the contemplative life, and who by the severity of their discipline and purity of their lives, and by the meditations they practised, appear to have arrived at a high stage of discipleship on the path of initiation. Mr. Mead regards these communities as having been stricter than the Essenes, and looks upon them to some extent as forerunners of the Gnostics. Their members were derived from various races and ranks, and they were not, he believes, so thoroughly Jewish as Philo appears to imply, though doubtless numerous Jews were among them; for the Jews of the Diaspora were among the most enlightened thinkers of the age, and may be looked upon as a sort of conduit-pipe between the thought of the East and that of the West. Valuable libraries were, it is thought, possessed by many of these bodies, much of the literature they had being probably of Indian and some of Zoroastrian origin. Some of the particulars which Philo has preserved for us regarding their periodical festivals or ceremonies, show them to have been in all probability connected with occult initiations;

but Philo himself writes of their discipline being too severe for him, so that all information on this point must necessarily be vague, and seen from the stand-point of the outsider.

Two lectures of exceptional interest have been given, as above stated, during this month by Mrs. Besant, on "The Nervous System and Consciousness." Naturally, these lectures were very full of information, and being addressed to members of the Theosophical Society only, were of somewhat more technical character than usual, so it is impossible to give any adequate idea of them in the compass of this letter, but two or three of the more noticeable points are noted below. Mrs. Besant explained that for a real understanding of the working of *clairvoyance*, we must know something of the two distinct nervous systems in the body, for the different kinds of clairvoyance depend on the use of different organs.* In the process of evolution the sympathetic nervous system was first developed, and it is through this system that all the lower forms of clairvoyance manifest themselves. This fact is important as explaining the coincident clairvoyance of many animals, especially horses, dogs, and cats, and also that of the numerous untrained psychics who are to be met with, both among the less advanced races of mankind, and among undeveloped people among ourselves. Such sporadic and uncontrolled vision may be an indication of less developed *Manas*, and tends backward to the animal type. As the Ego grows in intellect and gets more fully in control of his vehicles, his influence is exerted on the cerebro-spinal nervous system, and through that, and not through the ganglia of the sympathetic system, the higher clairvoyance is obtained. In Hatha Yoga, attempts are made to bring the sympathetic system under control of the will, working through the *medulla oblongata*, and this sometimes results in producing low forms of clairvoyance, owing to the possibility of response to lower astral vibrations in the astral matter of the nervous ganglia of that system: but this is working from below, is often injurious, and always impermanent and uncertain in results; it is in fact a reversion to the type of animal clairvoyance, and not a development of higher vision. He who would develop real occult powers must develop and improve his physical brain. We are continually by thought increasing the grey matter of the brain, and deepening and multiplying its convolutions. In this grey matter, which ordinary physiology associates with *thinking*, ether is more largely present as the process of refining, purifying, and stimulating (by thought) goes on, and on the presence of the finer ethers, the possibility of increased sensitiveness to higher vibrations depends. This is why in all schools of occultism connected with the White Lodge, perfect purity of life is insisted upon. Celibacy was regarded as a *sine quâ non*, because not while life-energy was devoted to the reproductive faculties could the sacred fire of *kundalini* be safely awakened to play from *chakra* to *chakra* in the body. In the lower forms of clairvoyance there is an entire absence of this sacred fire which characterises the higher. In the lower form, the whole astral body is set vibrating; in the higher, only the *chakras*—which correspond to the cerebro-spinal *chakras* in the physical body—are impelled directly by the higher will.

In dealing more fully with the growth and training of those organs in the brain on which the development of higher clairvoyance depends, Mrs. Besant referred to a double process which went on simultaneously. Firstly,

* Cf. the phases of clairvoyance known in India, viz., the *devayana* and *pisachayana*.—Ed.

the development of the organ as a whole, and secondly, the development of the atoms and particles of which the organ was composed. The organs referred to—the pituitary body and the pineal gland—are composed of matter in its gaseous, liquid and solid states, and the chief difference between the organs in different people—observable by etheric or astral sight—is a difference as to the coarseness or fineness of the particles. The primary thing, therefore, for the student to do, is to 'clean up' the organs in the way insisted upon for the purification of the body generally, viz.:—by pure food, abstinence from flesh and alcohol, pure living, personal cleanliness, and pure thought. Given these conditions, the organs will begin to improve in texture and to include more etheric particles in proportion to the solid, liquid or gaseous constituents, and these denser particles will themselves become more highly vitalised, more nourished with blood. The astral matter changes, *pari passu* with the physical; the manasic particles follow the same law, and an increased sensitiveness to vibrations from higher planes follows as a matter of course. Through the pituitary body these vibrations reach the grey matter of the brain. While this improvement is going on in the constituents as a whole, the ultimate physical atoms of which they are composed are likewise undergoing development, and whereas in the normal, ultimate, physical atom in the present stage of evolution, four only of the seven sets of spirillæ which exist in it are in active operation and three are latent, in the atom worked upon by this artificial evolution—or forcing process—the latent three are gradually brought into activity. It follows, therefore, that by each conscious effort at self-development, we are endeavouring to realise a condition of things which will not normally characterise our physical sheaths until a much later period of evolution. Hence the enormous difficulty of the task we set ourselves and, correspondingly, the gain to ourselves and the race if we achieve it.

Mrs. Besant, in concluding her second lecture, showed how, at a later stage, that of adeptship when consciousness on the Nirvānic plane was reached, the consciousness of each cell of the body became linked with the consciousness of the Adept, so that the will could be directed to any cell of the bodily organism, and the power of instantaneous healing of wounds was thus possible. Even the attainment of consciousness on the Buddhist plane gave foreknowledge of this: the disciple became conscious of the presence of Buddha in the cells. Threads of Buddhist matter were visible as the combining force in the cells, and this explained what students had often puzzled about—a saying of H.P.B.—that the consciousness of the cells was the consciousness of *Atma-Buddhi*.

E. A. I.

NETHERLANDS SECTION.

I should not have written so soon after the Report from our Section had been read at the Annual Convention at Adyar, were it not that we have been once more favoured with a visit from Mrs. Annie Besant.

Such an event is always a sure means by which to judge fairly of the real state of the theosophical work; and looking back to the month of September 1897, when Mrs. Besant was previously in Holland, we can state that things look brighter. Public lectures were given in Rotterdam, Haarlem, the Hague, and here in Amsterdam also. They were not translated, so are only fit for those persons who understand the English language. Especially here the audience was large; the Hall of the Free Community, again graciously opened

to us, was a goodly sight—and amongst our number was many a young face. Esoteric Christianity was the subject chosen by the able lecturer. It was a most welcome one, and a great help, I am sure, for us. It may go far to show that Theosophy does not fight against Christianity, nor against any of the other world-religions, and that Theosophists do not in the least intend to crush or abolish any of them. We said and say and write this, but as is the rule, the few believe in your statements; the unseen and unreachable public does not mind you. Now it has been heard here by hundreds, and Jesus and his Apostles have been shown to have taught the very same teachings that Theosophy offers. The papers were well disposed, and many have published good articles about Mrs. Besant's activities here. As this winter, till to-day, has been extraordinarily mild, without snow or frost, theosophical news took, perhaps, the space of ice-sport and the like events. Well, the first is as bracing for the intellect and the heart, as the last is for the lungs. The hopeful words spoken by Col. Olcott at the Convention in December, have been re-echoed here; for the growth of the 'Theosophical Movement is indeed marvellous. May it never be arrested.

AFRA.

AMSTERDAM, January 11th, 1898.

Reviews.

THEOSOPHY APPLIED.*

BY LILIAN EDGER, M. A.

The four morning lectures which were delivered by Miss Edger before the Annual Convention of the Theosophical Society (its twenty-second anniversary) at Adyar, in December, 1897, may be perused with advantage by two classes of readers; to those who were present at their delivery, who are, of course, in the minority, they will serve to deepen the very favorable first impression which was produced on listening to them; while to the general public who did not have the pleasure of hearing them, the opportunity which is now presented, of studying at leisure the philosophical and scientific teachings therein embodied, will, if embraced, be found a source of much profitable instruction. The lectures abound in ideas which are presented in a strikingly lucid and logical manner and in orderly sequence; the language in which they are clothed being characterised by that directness, that classical simplicity and elegance of style which, in this age of verbosity, is most refreshing.

In the first lecture, "Theosophy Applied to Religion," the fundamental principle which forms the basis and essence of all religions is explained, and it is shown that each of the different religious systems which claim to lead their votaries along the right path partakes, in a large measure, of this essential principle. We read on page 32, that, "whatever be the religious system we adopt, the study of Theosophy will lead us to recognise its inner meaning, and above all, to recognise that basic teaching of the universality of the divine principle, the possibilities that are open before man, and the way in which our divine teachers can help us to attain the possibilities, and...the application of Theosophy to Religion will lead to a perfect tolerance towards

* Adyar, Madras, the Manager, *Theosophist*; London, and New York, the Theosophical Publishing Society. Price Re. 1, post paid. Boards.

all other religions." If we limit our religious study to our own religion merely, we are then not "able to see the beauty and truth of other religions." This subject is most admirably and thoroughly elucidated, and should be read by all who take any interest in the matter.

The next lecture, "Theosophy Applied to the Home," treats upon the importance of arriving at a right understanding of those religious observances which are needful for the training of the various individuals comprising the family, so that the inner and spiritual meaning, which lies behind the ceremonial, may be grasped. Further on, the author shows the importance of recognising the fact that the spiritual tie which so strongly unites parents, brothers and sisters of one family, also exists between a soul in that family and *many other* souls, and would, if realised as it should be, unite them with just as strong a force. The position of woman in the ideal home, and the importance of her being qualified by a wise physical, intellectual and spiritual education, for the duties that devolve upon her as the guide and teacher of her own children, is treated in that spirit of sincerity and moderation which can offend none and must tend to elevate the ideals of the home.

"Theosophy Applied to Society," if not the best of the four lectures, as we are inclined to think, is at least a masterly presentation of the principles governing right social evolution. We are tempted to quote largely from this, but space forbids. It is earnestly recommended to the reader's careful attention. The ideas relating to the conduct of schools, the different classes in society, and the labour question, are of great value.

"Theosophy Applied to the State"—the closing lecture—shows the advantages that would accrue from such application, naturally resulting in wiser legislation and governmental administration in harmony with the progressive evolution of humanity; a pure and elevated ideal being a fundamental necessity of progress.

This book evidently has a mission to perform, and we hope to see it widely circulated. It is one of the best publications ever issued for the Theosophical Society, and, moreover, possesses the invaluable feature of being comprehensible by the average intellect; a result due to Miss Edger's long mental training as a teacher of the young.

E.

APOLLONIUS OF TYANA.*

By A. P. SINNETT.

This brief study of the life of Apollonius comprises the substance of an address delivered before the members of the London Lodge, by Mr. Sinnett, in November last. Conflicting opinions have been put forth by various writers concerning the character of Apollonius, and from the fact of his life having been contemporaneous with that of Jesus, many have spoken and written disparagingly in regard to the wonderful occurrences connected therewith, treating them as fabulous; but the writer of this pamphlet has evidently sought to arrive at an impartial conclusion in the matter, and to present that which seems to bear the stamp of truth. Apollonius was an avowed disciple of Pythagoras, who held "that the soul or immortal part of man was the breath of the Almighty, departing from infinite existence, becoming a finite, temporary,

* Transactions of the London Lodge; No. 32: Theosophical Publishing Society, London.

separate essence, which possessed separate distinct consciousness and free will, which was finally to enjoy the awful joy of realisation of and union with the one perfection—a grand destiny it could only arrive at by separate consciousness, imperfection, and progression."*

The immediate followers of Apollonius evidently regarded him with veneration and had entire faith in his occult powers, coupled with strong personal friendship. Mr. Sinnett, at the beginning, emphasises one important fact which has often been insisted on, *viz.*, "that the seemingly supernatural powers associated with adeptship, are but collateral circumstances ensuing from great spiritual advancement—not themselves objects of pursuit for their own sake for any persons who attain them". The pamphlet will amply repay perusal.

BENGALI TRANSLATION OF CHROMOPATHY.†

Brother Jwala Prasad's Chromopathy pamphlet has been translated into Bengali and published by Babu Surendra Krishna Dutt, President of the Muzaffarpur T. S. The pamphlet has been translated into almost all the vernaculars of India, which goes to show the great popularity attained by Chromopathic treatment. At Muzaffarpur this treatment has made rapid progress and been attended with marked success, cases given up by doctors having been cured by chromopathic methods, and now many educated and cultured people there firmly believe in the efficacy of it. It is being popularised everywhere, mostly by the members of the Theosophical Society.

R. P. S.

DHARMA NITI DARPANA.

We have been favoured with a copy of the above pamphlet of 50 pages. It contains about 200 slokas with a commentary. The book is divided into ten chapters. The first, praises knowledge (Vidyā), the second, Dharma (virtue), and so on. The compiler has carefully selected the important passages from our Scriptures and arranged them according to the subjects.

R. A. S.

We have also received a very neatly printed Swedish translation of Mrs. Besant's lectures on "Four Great Religions"; a pamphlet in German, entitled "Das 'Christliche' Barentum," by A. Lama; a pamphlet containing the first of a series of lectures on "Indian Historical Subjects," being delivered by B. Ramakrishna Row, Manager Dewan's Office, Bangalore; and, the "First Annual Report of the Bangoon Theosophical Society." This Branch seems to be in active working order, is pursuing a regular course of study, has a library for the use of members, and its financial condition is 'satisfactory.' It is desirable that the library should be enlarged, and to this end a subscription has been opened and an appeal made to the public. Any aid which may be rendered will be thankfully acknowledged.

* See Aston Leigh's "Story of Philosophy."

† Price 6 annas: to be had from the Secretary, Muzaffarpur T. S., Silout (T. S. Ry.), Dt. Muzaffarpur.

MAGAZINES.

The Theosophical Review, for February, gives, in the "Watch-Tower," some mention of Mrs. Besant's recent successful labours on the continent, 'in the far North,' among the Theosophists of Denmark, Norway and Sweden; visiting Rotterdam, Haarlem, Amsterdam and the Hague on her return trip. Mr. Leadbeater's continued paper finishes the discussion of the Nicene and Apostles' Creeds, leaving the Athanasian Creed for future consideration. Mr. Mead has a monograph on "The Gnostics Ptolemy and Heracleon," which is devoted mainly to a presentation of the views of the former, who was a pupil of Valentinus. The continued article on "The Comte de Saint Germain," by Mrs. Isabel Cooper-Oakley, gives further points of interest concerning the life and wonderful knowledge of this celebrated and glorious man. "Theosophy and the new Astronomy," by John Mackenzie, is an interesting paper. As spectroscopic astronomy has become a branch of physics, and investigation into the elementary constitution of the different bodies in space is constantly going on, the grand principle of evolution is found to apply to those distant realms, as well as to this little earth. The later conclusions of science in regard to meteors are of interest and serve to corroborate certain statements made in Vol. I., "Secret Doctrine," concerning 'primordial dust' and aggregation of 'world-germs.' Next is a brief story of a "Vision of Christ," by a Russian. Following this is a highly important and comprehensive article on "Prayer," by Mrs. Besant. "The relation of Art to Theosophy," by W. C. Ward, abounds in beautiful thought.

Le Lotus Bleu.—The December, January and February numbers of our French magazine are quite up to its usual standard of excellence; in fact, with Dr. Pascal and Commandant Courmes writing for and editing it, a poor number could hardly be looked for. The translations of Mr. Leadbeater's "Devachan," the well-known commentaries on "Light on the Path," and of Mme. Blavatsky's "Secret Doctrine" are continued, to the great profit of the readers; Dr. Pascal contributes an important and instructive article on "Sensitiveness" and Captain Courmes discusses the subject of cremation, with his usual vigor, citing the reasons why this ancient form of sepulture should be universally adopted. To me, who cremated the first corpse in America, it is most interesting to learn that at the Père la Chaise cemetery, Paris 4,423 bodies were burnt in the year 1896, and that in America there are now 20 crematories, in England 4, in Germany 4, Sweden 2, and in Italy "many." To the article is appended the Ministerial circular of 25th May, 1890, giving particulars of the rules to be strictly followed in the transportation of bodies from distant points to the place of cremation. The January number of the magazine contains vivid accounts of the effect of Mrs. Besant's eloquent discourses (in French) at Paris, Nice and Toulon, on her crowded, cultured and, to a certain extent, scornfully critical audiences. "Some adversaries who had come to criticise," says the Toulon report, "were seen shedding tears; one dare not prolong the applause for fear of losing a single word. Towards the close, her sweet voice took on the tone of a triumphal trumpet, and then the vibratory repercussion shook the hall as though potent forces had made a storm of emotion in all hearts and spirits." A good epitome is given of her great Paris discourse on "Theosophy and the Problems of Life," on December 15th, before a packed audience, some 1,000 people having squeezed themselves into a hall in which were but six hundred chairs; and this, despite the refusal of the entire press, with one exception, to take the least

notice of the lecture, either before or after its delivery. But if it had been some trial of a nasty divorce case—ah! then what columns of phonographic writing!

Theosophy in Australasia, for February, has, following the various matters chronicled in the "Outlook", two important articles—"The Seven Planes of the Universe", by H. A. W., and "The Masters," by X. "Questions and Answers" will be read with interest.

Mercury, and *The Gleaner* are each too late for notice this month.

Intelligence has an excellent leader on "The Ganglionic Nervous System", following which are numerous articles which will interest its many readers. The Editor's ideas on the "Folly of Worry", are important. Mr. James, "Twenty Arguments in Favour of Reincarnation" are very good. We have received from America, "The Pacific Theosophist, Universal Brotherhood, The New Century, Notes and Queries, Phrenological Journal, Philosophical Journal, Banner of Light, Journal of Hygiene, Food, Home and Garden, and The Temple. Among our Indian exchanges are the *Brahmavadin*, *Prabuddha Bharata*, *Maha Bodhi Journal*, *Arya Bala Bodhini*, *Dawn*, *Light of the East*, *Journal of Education* and *Prasnottara*.

The *Vahan* should be read by all Theosophists, for the information contained in its answers to questions.

Light, *Modern Astrology*, *Harbinger of Light*, and *Rays of Light* are also thankfully acknowledged.

We have received two neatly printed pamphlets from Amsterdam, the Report of the Convention of the Netherlands Section, T. S., and the Constitution and Rules of the Society—in the Dutch language.

CUTTINGS AND COMMENTS.

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

When Col. Olcott and Miss Edger visited Gooty during their recent lecturing tour, they were presented with a most cordial address of welcome, an elegantly printed copy of which we have just received, and from which we cull the following grateful tribute to the T. S.:

"It is indeed with a deep sense of gratitude that we have to acknowledge the debt our community owes to the Theosophical Society. The noble teaching of Theosophy has opened the eyes of many people of different races and nationalities, of warring creeds, and of narrow sects, all over the world, to the fact that the brotherhood of man is a stern reality. The principle of brotherhood talked of in every exoteric religion, based as it is on mere faith, has very little binding force on its votaries. Theosophy illumined this faith with knowledge. And the necessity of brotherly conduct towards our fellow-creatures as an essential of one's own salvation, becomes a patent fact."

Relics
of the
Buddha.

The *Pioneer* has the following from a correspondent, in relation to the recent finding of a portion of the Buddha's relics:

"I have seen the objects recovered by Mr. Peppe in his excavation of a stupa, at Piprahwa Kot, on his estate in the north of the Basti District, which you noticed in your columns about a month ago. A Pali inscription on one of the stoneware urns is of great interest."

"Yam salilanidanam Buddhassa Bhagavato Sakiyanam sakitti-bhatinam sabhaginikānam saputradalanam."

"Which may be translated: 'This relic deposit of the lord Buddha is the share of (i. e., the share allotted at the division of his ashes after cremation) his renowned Sakya brethren, his own sister's children and his own son.' The name of the place where the *stupa* stands suggests Phipphalivana, mentioned in the Mahāparinibbānasutta, as one of the places to which shares allotted to claimants of the Great Teacher's ashes were carried and *stupas* built over them. It is to be hoped that Mr. Peppe will place his archaeological treasures at the disposal of Government for preservation in the Indian Museum."

The *Lahore Tribune* states that—

Utilising the sun's heat. "An inventor in India has constructed an apparatus for cooking by the heat of the sun. It consists of a box made of wood and lined with reflecting mirrors, at the bottom of the box being a small copper boiler, covered with glass, to retain the heat of the rays concentrated by mirrors upon the boiler. In this contrivance any sort of food may be quickly cooked, the result being a stew or boil if the steam is retained, or if allowed to escape it is a bake. The heat with this device may be augmented indefinitely by increasing the diameter of the box."

The next invention in this line should be an apparatus for utilising the heat of the sun for warming dwelling houses in cold climates. A jacket could be made for the heat reservoir, so that the caloric stored during sunny days could be made to tide over a cloudy season.

How "Uncle Tom's Cabin" was written. *Light* gives some interesting extracts from "The Life and Letters of Harriet Beecher Stowe," among which is one referring to the way in which "Uncle Tom's Cabin" was written. The incident is thus related by Mrs. John T. Howard, Mrs. Stowe's friend with whom she was journeying, both having stopped, for the night, at the residence of Mrs. Stowe's sister, Mrs. Perkins, and having retired to their room which they occupied together—Mrs. Stowe being engaged in brushing her hair:

At last she (Mrs. Stowe) spoke and said, "I have just received a letter from my brother Edward... He is greatly disturbed, lest all this praise and notoriety should induce pride and vanity and work harm to my Christian character." She dropped her brush from her hand, and earnestly exclaimed, "Dear soul, he need not be troubled. He doesn't know that I did not write that book." "What!" said I, "you did not write 'Uncle-Tom'?" "No," she said, "I only put down what I saw." "But you have never been at the South, have you?" I asked. "No," said she, "but it all came before me in visions, one after another, and I put them down in words." But being still sceptical, I said, "still you must have arranged the events." "No," she said, "your Annie reproached me for letting Eva die. Why! I could not help it. I felt as badly as any one could. It was like a death in my own family, and it affected me so deeply that I could not write a word for two weeks after her death." "And, did you know," I asked, "that Uncle-Tom would die?" "Oh yes," she answered. "I knew that he must die from the first, but I did not know *how*. When I got to that part of the story I saw no more for some time."

Further on we read that Mrs. Stowe says in a letter to Dr. Holmes: "I have long since come to the conclusion that the marvels of Spiritualism are natural and not supernatural phenomena—an uncommon working of natural laws. I believe that the door between those in the body and those out has never, in any age, been entirely closed, and that occasional percept-

tions within the veil are a part of the course of Nature, and therefore not miraculous."

A correspondent sends us a newspaper clipping (from the *Pioneer*, we think), containing a letter from Mr. Narain Rai Varma, a portion of which we subjoin. In discussing the meaning of Nirvana he says:

"I beg to submit that Lord Buddha was not an atheist and Buddhism is not atheism. If 'cessation of all desires' is the nearest definition of Nirvana, then, since all desires tend to action, 'cessation of all desires' may mean cessation of all actions which make for a series of lives as we Hindus understand them; but it may not mean cessation of life itself. I submit that Nirvana means that utter tranquillity—that utter 'self-containedness,' so to say—which is a state of blessedness, not of 'nothingness.'"

"That this idea is more congruous, at all points, than any other one, can be supported by evidence. Buddhism had its origin in India; and it resembles that department of Hindu Philosophy which is called the Sāṅkhya Philosophy. The Sāṅkhya Philosophy is not really materialistic—it recognises the soul, which it calls *Purusha*, as opposed to *Prakriti*, which means Nature. Like our modern Agnosticism, the Sāṅkhya Philosophy recognises that the existence of a First Cause is a necessity of thought; only it confines itself to the consideration of the physical basis of everything; discourses of everything in terms of matter and force. That is what also positive science does; and positive science is not atheistic; it does not deny God, only does not want to affirm anything about Him beyond that He exists, because that 'anything beyond' could not be proved. But as Mr. Spencer says in so many words: 'the existence of a First Cause is a necessity of thought.' Now the Sāṅkhya Philosophy has for its final purpose the investigation of means to prevent the misery that attends on life as we understand it. That is the purpose also of the Yoga Philosophy, and of the Vedānta Philosophy. All the three Philosophies agree in considering true knowledge as the only means of emancipation. Now please note this interesting fact: The Vedānta Philosophy sums up the absolute as *sat-chit-ananda*. He is; he knows; he is joy. And in the Vedānta Philosophy the soul and God are identical in nature. Existence, knowledge and bliss are thus the three attributes by which the Vedānta Philosophy sums up God. It is, of course, inconceivable that 'knowledge and bliss' can remain if there is no 'existence.' What possible purpose, then, could 'knowledge' have, without the first attribute and the last; or even the last, without the first and the second? The Sāṅkhya does not deny the soul. And when Buddhism based upon it, in the first instance, purposes to emancipate you by the annihilation of all desires, why should it not be that this annihilation is the annihilation of desires which tend towards 're-births'; and not the annihilation of the ultimate life itself? 'Not by hatred,' says Lord Buddha to one of his favourite disciples, 'is hatred appeased; only by love is hatred appeased.' An atheist could never have preached such a Christ-like doctrine. One instinctively shrinks from believing that the purpose of all this acquisition of pure righteousness was to end in 'nothingness.'"

Modern Medicine, the organ of the "Mattei Remedies", publishes in the supplement to its January issue, certain extracts from the Will of the late Count Caesar Mattei, and various private letters of his, which, taken together, prove beyond the possibility of a doubt, that before his death he confided to his adopted son, Mario Venturoli-Mattei, all the secrets and processes relating to the preparation of these remedies which bear his name and which have become so celebrated. This step became necessary because certain persons have endeavoured to poison the public mind by insinuating that Count Mattei had not confided these processes to his

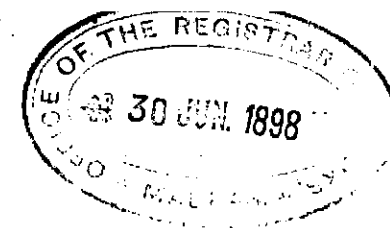
adopted son; but the latter now holds these original documents in his possession, and they are open to inspection.

The January issue of the magazine also contains a long list of recent cases of cancer, lupus, paralysis, tumours, &c., which have been cured or benefited by the treatment administered at the Mattei Home, in Earl's Court, London S. W. The Central Mattei Depôt is managed by A. J. L. Gliddon, Esq., 91, Queen St., Cheapside, London, E. C. No payment is charged for treating the sick at this "Home," and the needed medicines are freely furnished.

Transmutation of silver into gold.

The following facts, taken from *L'Hyperchtmis*, the organ of the "Société Alchimique de France," for January 1898, are of interest in connection with the experiments conducted by Dr. Emmens of New York, who claims to have succeeded in transmuting silver into gold. It appears that his discovery was anticipated some fifty years ago by M. Tiffereau, a French Chemist, who carried on his experiments in Mexico, and effected the change by methods similar to those employed by Dr. Emmens. He made various attempts, between 1888 and 1896, to convince the scientific men of his own country, of the truth and importance of his discovery, warning them that unless they made use of the knowledge without delay, they would be forestalled by some other nation, and would lose the honor and advantage that belonged by right to them. He appealed to the Chemical Congress, the "Académie des Sciences," the Government, the Bank of France, the public, that they would give him the necessary help to continue his work and turn the results to some practical use. To use his own words "I have left nothing undone to make my discovery known, and to gain for it some serious consideration." But it was all in vain; he met with nothing but silence or ridicule. He says again: "When the hour of success comes, and it must come sooner or later, the "Académie des Sciences" will have to reproach itself yet again for having delayed an important discovery." What M. Tiffereau foresaw has now happened, and America claims the glory of the discovery. But Dr. Emmens has recognised the value of M. Tiffereau's work, and the two discoverers are in regular communication with each other. In a recent letter to M. Tiffereau, Dr. Emmens says: "I will gladly contribute to the raising of the capital needed for establishing and maintaining a laboratory under your management, for the production of gold; but it will be on condition that some of your fellow-countrymen, who have some influence, will also contribute, and allow their names to appear on the council of management." Commenting upon this, M. Tiffereau says: "I have the twofold satisfaction of saying that I have never asked for anything from Dr. Emmens, and that it is he who has generously and spontaneously offered to combine with any Frenchmen who are disposed to help me, thus showing that he has no doubt either of the reality of my discovery or of the possibility of turning it to practical use..... I will also add that Dr. Emmens, transmutes into gold two-thirds of the silver employed and that he spends about 1,400 francs to produce one kilogramme of gold, from which he draws a net profit of 2,000 francs. By my method I converted into gold the whole of the silver, copper, and iron employed, and spend but an insignificant amount."

It will be of interest to all who recognise that all forms of matter are but modifications of one original substance, to watch the results of the experimental investigations of these two scientists.



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES. *

SECOND ORIENTAL SERIES, CHAPTER XIII.

I **CROSSED** from Queenborough to Flushing on the night of the 23rd July, in one of the splendid boats that ply on that line, and reached Elberfeld (Germany) at 3 P. M. the following day. A most sisterly welcome was given me by that lovely and lovable woman, Frau Gustav Gebhard, since, alas! deceased. A sweeter or more loyal character I never met. She was one of those women who shed about them an atmosphere of love and virtue, fill their homes with sunshine, make themselves indispensable to their husbands and adored by their children. Frau Gebhard possessed for her colleagues in the T. S., the special attraction of being a born mystic, and for many years a student of the occult, so far as her family duties allowed. For seven years she had been one of the two pupils of Eliphas Levi,† and after the siege of Paris was raised, that half-starved and ill-starved Occultist found generous hospitality in her house for a long period. Her impressions of him were contributed by her to the *Theosophist* for January 1886. She speaks very kindly and appreciatively of him as a learned Kabbalist, a teacher and a friend, but says that his Epicurean nicety in the matter of eating was his weak point and was often to her "a matter of wonder." As both of them are dead, there is no harm in my saying that Mrs. Gebhard told me that Eliphas was an enormous eater, craved rich food, both animal and vegetable, and drank much wine at his dinner. Mrs. Gebhard's intercourse with him was chiefly in writing, he taking her through a long course of occult instruction by this medium. A large portion of these teachings were, with the kind permission of Frau Gebhard, translated for this magazine, and will be found in the volumes for 1884 (Supplement), 1885 and 1886. The Gebhard mansion was furnished in the best taste and, in the temporary absence in America of Herr G. Gebhard, the host, his whole family vied with each other in making the home delightful to their guests. On the upper floor Frau Gebhard had an

* Two series of thirty chapters each have appeared, and this is the third series.
† Our dear friend Baron Spedalieri was the other.

occult room for herself, where she had a choice library of rare books on her favorite subjects, and on the wall a portrait from life, in oils, of her master, Eliphas Levi. It represented him just as he is described by her in the article abovementioned—"of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long grey beard which covered nearly the whole of his breast." It is an intellectual face, but that of a man whose attractions were for physical rather than for spiritual things; a face totally unlike that of the type of our Indian Adepts, upon which the majesty of a divine aspiration is enthroned. Two days after my arrival, the first of a group of expected Theosophists came in the persons of Mme. Haemmerlé, of Odessa, Dr. Hübbe Schleiden, of Hamburg, and Dr. E. Cones, of Washington, and on the following day, at a meeting held in the "occult room," our first German Branch, the "Theosophische Gesellschaft Germania", was formed. The officers elected were: *President*, Dr. Hübbe Schleiden; *Vice-President*, Frau M. Gebhard; *Treasurer*, Consul G. Gebhard; and, *Secretary*, Herr Franz Gebhard, the worthy son of excellent parents. This was the beginning of the movement in the most intellectual country of Europe, a field which in the course of time must yield a splendid harvest; though, like Scotland, local causes will for the moment keep back its full development. While in Scotland our obstacle is the unexhausted power of Calvinism, in Germany there are several, viz., the tumultuous mental activity within the circle of pecuniary interests, the enormous development of physical science with its accompanying spiritual prostration, and the surviving distrust of mysticism, mystical teachers and systems, which was caused by the overdose given to Germany by the Rosicrucians, the Egyptian Masonry of Cagliostro, and the misunderstood claims and labors of the mediæval alchemists. A century ago, and more, Germany was the centre and hottest nucleus of all this occult research, and if we now see a reactive tendency it is but the natural working of unchangeable law. The capacity for this high spiritual aspiration is innate in the German character and it is quite possible that in future some change of circumstances will bring it once more into activity. If it were wise to do so, I might mention names of high Germans secretly inclined towards our Theosophical ideas, that would make my remark seem quite warranted, but all will be made clear in time. Meanwhile, my duty is to go on as I have, throughout so many years, keeping many secrets about persons and things locked up in my breast, and suffering myself and others to be maligned and misunderstood for the sake of the cause to which we have devoted "our lives, our fortunes and our sacred honor."

We have at Adyar a souvenir of the above incident, in an excellent photograph of the group of friends who assisted in forming the new German Branch, and Frau Franz Gebhard has one of myself in an oil portrait for which I gave her sittings. In the interest of the movement in Germany I left Elberfeld, on 1st August, with

Dr. Hübbe Schleiden for Dresden. It was on that day that the good Doctor received, in the train, a letter from one of the Masters which answered a question that he had just then put to me. As his account of the incident has been published by the S. P. R. (with their usual sniffings and suspicions) there is no impropriety in my saying that he had begun a conversation about certain painful experiences of his early years, which he was then relating for the first time, and about which he had not spoken to Mme. Blavatsky. While we were thus occupied the railway guard came to the right-hand window of the carriage for our tickets. I sat to the Doctor's left. He took both his and my ticket and leaned to the right to hand them to the guard, across the knees of the person who sat to his right. As he was resuming his seat he saw between his body and the next passenger a letter: it was addressed to himself in the K. H. handwriting, was in a Tibetan, or rather Chinese envelope, and its contents not only explained the cause of the misfortunes he had just been complaining of, but also answered certain questions he had addressed to H. P. B. (then in London) in a posted letter, to which, in due course of mail, there had not been time to receive her reply.* The case seems free of taint of fraud, but the kind, generous S. P. R. critic who reviews it hints at the possibility of an agent of (the penniless) H. P. B. having been in the train with us! Really, with such people is it worth while to waste time in taking them seriously? At all events, poor Doctor Hübbe was much cheered up and encouraged by the contents of the letter, which after all was the principal thing. And I too rejoiced in his joy—as my Diary records it.

At Weisser Hirsch, a summer resort near Dresden, we visited that noble soul Herr Oskar von Hoffmann, a gentleman in every instinct as well as action. He was then engaged on a translation of "Esoteric Buddhism," which he subsequently published at his own cost. It was at his house in Leipzig that Zöllner and the other Professors of the Leipzig University held their memorable seances with Slade, the medium, which confirmed Zöllner in his theory of a Fourth Dimension. The Germans are a handsome race, with a suggestion of the lion, very often, in their faces, and Herr von Hoffmann was a marked example of the type. Both he and his brother who resides in England, have been my dear friends for many years, and the latter, especially, has helped the Society when it most needed help.

The same evening, Dr. Hübbe and I called on Herr Schroeder, the famous magnetiser, who does—or was then doing—wonders in psychopathic healing. His method was simplicity itself; he sets up an auric communication with his patient, and then just lets his superfluous vitality flow into the other's system until he is cured or helped, as the case may be. Puts himself on tap, as it might be! Well, that is what the Jewish doctors made the Shunamite woman, Abishag, do for old King David, and it is scientific therapeutics. After two more days, at

* Second Report on H. P. B.'s phenomena to the S. P. R., pp. 383-4.

Dresden we went to Bayreuth where we were in time to attend a representation of "Parsifal" in Wagner's own theatre. The performance lasted from 4 to 9 p.m. and was deeply impressive. The effect was, in fact, indescribably grand. The Doctor and I called on Baron Hans von Wolzogen, Vice-President and Manager of the Wagner Verein. He received us in his library, where he was standing at a high desk correcting proofs of an article on "Theosophy and Wagner." The coincidence struck us all as strange, and this impression was enhanced when, on hearing my name, he turned to a book-shelf and, with the remark that a friend at Helsingfors had sent it him the day before, handed me a copy of my *Buddhist Catechism*, gilt-edged and bound in white velvet! Wagner, he told us, was deeply interested in Buddhism, and "Parsifal" was originally written to represent the Buddha's struggles after wisdom and his attainment of the Buddhahood. But at the instance of the kings of Saxony and Prussia and other august patrons, he had re-composed it into its present form, a search after the Holy Graal.

Dr. Cones and Herr Rudolph Gebhard, F. T. S., joined us at Bayreuth in time to attend the opera and Cones went on with Dr. Hübbe and myself to Munich, which we reached at 8 p. m., on the 5th August and went to a hotel. We called on Dr. Franz Hartmann's most estimable sister, the Countess von Spreti, wife of a retired German army officer, and visited the great galleries of paintings and sculptures. The same evening those excellent people, with a Captain Urban and Herr Diesel, another popular mesmeriser, came and spent a pleasant time with us at our hotel. It was here also that I first met Baron Ernst von Weber, the veteran anti-vivisectionist, whom my Indian colleagues will recollect as a Delegate from Germany at one of our Adyar Conventions and a F. T. S. who was proud of the title. The next morning he accompanied Dr. Hübbe and myself to Ambach, the summer villa on the lovely Starnberger See, of Prof. Gabriel Max, the great German painter. We returned to town in the evening, but went back again the next day to Ammerland, another lakeside bit of Paradise, where Baron Carl du Prel, the Philosopher, spends his hot-weather seasons. He is a short, stoutish, hardy, sun-browned man, with an honest face and a noble head, inside which works one of the grandest brains of our times. Du Prel is the most esoteric and theosophical writer in Germany. We dined at Prof. Max's. He is a short man also, with a thick and long body, a great intellectual head, and is very shy with strangers. We stopped at Ambach that night and the next day and night, returning to Munich on the 10th. A most charming and memorable experience it was throughout. Add to the grand company of high-thinkers, a perfect, sunny day, a clear sky, a lake-shore spread with velvety turf, picturesque villas, a smell of pines in the air, and before us, open, like a heavenly mirror of cloud and shore, the unruffled expanse of Starnberger See. Amid such surroundings I

admitted into the Society's membership, on the 9th, the Baron and Baroness Du. Prel, Prof and Frau Max, the latter's sister, Fraulein Kitzing, Count and Countess von Spreti, Baron E. von Weber, and Captain Urban. Mme. Haemmerlé, of Odessa, had joined us on the 8th and was present in the capacity of an old member. That there was some high talking may be inferred from the quality of the company present. We returned to Ambach by moonlight in rowboats. A few notes on some of the new members will be interesting outside Germany where their personal history is less known than it is at home.

Gabriel Max was born 23rd August 1840 at Prag; studied there at the Academy from 1855-58, and in Vienna until 1861; returned to his native town; in 1862 surprised the world by a series of thirteen pictures which very effectually yet fantastically illustrated pieces of music; from 1863-69 continued his artistic studies at Munich, and has since become by his various pictures one of the greatest artists of Germany. His subjects are usually of a weird and mystical character. He is also a great anthropologist and owns a splendid ethnographical collection.

Hübbe Schleiden, Doctor Juris Utriusque, was born 20th, October 1846 at Hamburg; studied jurisprudence and political economy; was, during the War of 1870-71 an attaché of the German Consulate General in London; travelled over almost all Europe, and lived in West Africa from 1875-77. He is the author of several very important works, and the author of the German colonial policy, his statesmanlike scheme having been adopted by Prince Bismarck and since carried out by the Kaiser.

Baron Carl du Prel was born 3rd April 1839, in Landshut (Bavaria); studied at the University in Munich; in 1859 entered the Bavarian military service, which he left in 1872 as Captain. Since then he has been occupied with philosophical and æsthetic studies, living mostly in Southern Germany. In 1868 he was graduated Doctor Philosophiæ by the University of Tübingen, for his magisterial work on dreams ("Oneirokritikon"), and his fame has been constantly enhanced by other books from time to time; one of them "The Philosophy of Mysticism" which appeared in 1885, has been splendidly translated by my dear friend C. C. Massey.

Such were the men who clustered about me on that green slope by the shore of the sweet lake, which that unfortunate mad king Louis, of Bavaria, loved so romantically and covered with so sad a pall by his suicide in its blue waters. My friendship with them remains unbroken, although two of them have since retired from their membership.

From Munich we passed on to Stuttgart, Kreuznach and Heidelberg, where we, of course, visited the Schloss, the giant wine tun, and the other sights. We slept at Mainz and went thence to Kreuznach to pay a visit to Mme. Haemmerlé. This is a summer resort for invalids and is very interesting to strangers. They have there an Ozonë

Kurhaus (Cure house) which is very curious. The walls are of birch twigs piled up on each other between the timbers of a skeleton frame. A fine spray of water is caused to trickle through the twigs from top to bottom, and in evaporating is said to liberate ozone, which serves as a very healing atmosphere for patients with weak lungs. There are baths, fine gardens, lit up at night, a splendid band of musicians—one never hears a bad one in Germany—and in the bazar, numbers of little shops where one can buy at almost nominal prices jewelry and other objects in agate, onyx, carnelian, and the other stones that are found in the neighbouring mountains. Countess von Spreti and Frau Max and her sister suddenly turned up, having determined to give us an agreeable surprise. Mr. Rudolph Gebhard and I got them to consent to come on with us to Elberfeld, our faces being now turned in that direction. We all sailed down the Rhine from Mainz to Cologne, and as the day was bright, the steamboat good, and our company congenial, we had a very happy time of it. The cloud of the Missionary plot was not yet visible, but it was approaching.

The Gebhard mansion could contain us all, and the next five days passed away like a bright dream. Doctor Cones, whom we had left behind at Kreuznach, rejoined us on the 15th (August), and on the 17th, H. P. B., Mrs. Holloway, Mohini, Bertram Keightley, and Mrs. and Miss Arundale came in a body from London. I gave up my room to Countess von Spreti and went over to Mr. Franz Gebhard's villa. Herr Consul G. Gebhard had returned from America and was the very type of an ideal host. In fact, I never met a more courteous gentleman nor more sympathetic friend. We celebrated his birth day on the 18th with enthusiasm. Mme. Haemmerle arrived that day from Kreuznach. On the 19th the Munich ladies left and Dr. Hübbe arrived. Dr. Cones departed on the 20th, and Mme. Haemmerle on the 21st. The reader may imagine the tone of conversation that went on during this memorable week, with H. P. B. sparkling like champagne with her witty talk, and everybody contributing his or her best to the enjoyment of the others. Dr. Hübbe, debilitated by severe official work, left us to go to the Black Forest to recuperate his nervous system in the balsamic air of that vast piney wood. This reminds me that I have omitted mentioning an important incident of my visit to Prof. Gabriel Max.

In the compound of the villa stood some majestic old pine trees, under whose shade it was pleasant to lie and look out upon the lake. It suddenly came to my mind that I had been told that a certain Adept in Tibet is in the habit of lying at the foot of a pine tree, resting his back against the trunk, and so absorbing into his system the pure healing aura of the tree. Now, as I have already said, my nervous system had been pretty effectually drained of vitality by the thousands of sick folk whom I had treated psychopathically, and I did not recuperate; my general health was perfect, but the ganglia along the spinal tract felt

empty; after five months of rest it was no better. So I tried the tree experiment. It worked like magic, the aura poured through my system, and within two days I was as well as possible.

"H. P. B. savage," is one of my Diary entries of 24th August; which means that she was in a mood, the opposite of mild and that we all caught our share of the thunderbolts! She had an attack of rheumatism, poor thing! besides her regular ailments. On the evening of the 25th there was a letter phenomenon, strange and convincing enough to satisfy even Mr. Rudolph Gebhard, one of the cleverest conjurers in Europe. He described it in his address before the Annual Convention at Adyar, in December 1884, which he attended as a Delegate (*vide* Official Report of that year's Anniversary, p. 111). He said that "from the age of seven he had studied conjuring. At the age of nineteen he went to London, and took lessons from Professor Field, the best sleight-of-hand man there. He had met the leading conjurers of the day and had exchanged tricks with them. He had made a special study of sleight-of-hand. He then gave an interesting account of the dropping of a letter from a picture in the drawing-room of his father's house while Mme. Blavatsky was in the room. The letter was (by request) addressed to the speaker's father, and treated of the exact subject he was thinking about at the time. He offered a reward of Rs. 1000 to any one who would repeat the same thing under the same conditions. He was himself an amateur conjurer and had his eyes open. (Cheers)."

In passing judgment on this incident one important fact is to be considered, *viz.*, that the company present, some twelve or fifteen in number, themselves voted that the letter, if any should come, was to be addressed to Herr G. Gebhard and to be a test to him. They might equally as well have had it addressed to any other person in the room, and as the choice was made only a minute or so before the letter dropped on the piano, it is hard to imagine a more self-evident proof of H. P. B.'s real power to effect these phenomena.

Happily, we have now passed beyond the cycle of psycho-physical phenomena of this sort, since poor H. P. B.'s death, yet, all the same, they were of the greatest importance at that time, and did more than anything else could have done to focus public attention on the Society and open the way for the diffusion of the ideas of which it was the channel. Professor Max Müller has done me, personally, a grievous wrong in declaring and repeating in print that in a private conversation between us, at his house in Oxford, I had spoken of false miracles as the natural manure of new religious movements, with the implication that if H. P. B.'s phenomena were of that category, it was all right. I cannot lay my hand upon the place where the statement occurs, but I believe he first printed it in the *Nineteenth Century*, and repeated it in a Gifford Lecture, though of this I am not sure. The important fact is that—probably without malevolent intention and only because he misunder-

stood my remark—he made me appear to uphold trickery and falsehood as a necessary means for pushing a religious movement. As we were alone in his library when the conversation occurred, it becomes a question of his memory against mine, and all I can do is to solemnly deny having ever said anything that would bear such a construction, and offset it with the record of my whole life, which in nothing shows me to have been governed by such principles. My word will go as far as Professor Müller's with those who know me intimately. What I did say was that "miracles" had attended the birth of all religions, and that when real phenomena had not been forthcoming the priests usually employed bogus ones as manure for their crops. But that had no reference to the Theosophical movement and it was only Prof. Müller's hatred of it which caused him to misunderstand me. "You have done nobly" he said "in helping so much to revive the love for Sanskrit, and the Orientalists have watched the development of your Society with the greatest interest, from the commencement. But why will you spoil all this good reputation by pandering to the superstitious fancies of the Hindus, by telling them that there is an esoteric meaning in their Shastras? I know the language perfectly, and I assure you there is no such thing as a Secret Doctrine in it." In reply, I simply told the Professor that every unspoilt (i.e., unwesternised) Pandit throughout all India believed, as we did, in the existence of this hidden meaning; and that, as for the *Siddhis*, I personally knew men who possessed them and whom I had seen exhibit their powers. "Well, then," said my erudite host, "let us change the subject." And we did, and since then he has been attacking us and our movement whenever the spirit moved him.

Several other letter phenomena occurred during our stay at Herr Gebhard's house, but I need not relate them, as the one above described will do for all. Among the visitors of H. P. B. was that talented Russian Solovioff, whose book, which appeared long after dear H.P.B.'s death made it safe for him to tell his falsehoods about her, shows him to be as heartless and contemptible, though fifty times more talented, than the Coulombs. On the 1st September he related to all of us the wonderful waking visit he had had from an Adept and the striking phenomena attending it, not as a questionable delusion of the senses, but as an actual experience so perfect and realistic as to banish all theory of doubt. But, as Prof. Max Müller said, "let us change the subject."

H. S. OLCOTT.

THE CASTE SYSTEM IN INDIA.

ONE of the obstacles to the progress of Indian unity and civilisation is the Caste-system *as at present prevailing* in India. We want to lay stress on the words italicised, for we do not wish to be misunderstood on this matter. Hinduism now-a-days is mostly bound up and expressed by one word—"caste". If anything stirs the feeling of the people to fanaticism it is caste. We, therefore, approach the discussion of this momentous question in the most serious and solemn spirit becoming its gravity, and shall not fall into the recrimination and abuse with which discussions about caste are generally rife. If we unwittingly offend our brethren or any one of the numerous sects of Hindus by the free expression of our opinion, we ask their indulgence and pray them to judge us by the same spirit of toleration and brotherly love with which we are writing the following lines.

Caste is a living force in India, and a terrible force it is. Among the dying and decaying religious systems of India, caste is the only institution that is daily gaining strength with the daily weakening of the national religious and social ties of India. No useful purpose will be served by our trying to show historically the growth of this system. Every school-boy knows that. But for the proper development of our argument, it is necessary to take a short retrospective view of the system and to understand from what slow and natural beginnings this now unnatural and pernicious system has grown to its present height. There has of late grown among our educated young men, pseudo veneration for every thing past. We hear now-a-days very much of Aryan philosophy, Aryan science and our glorious Aryan forefathers. None would be better pleased than we to be convinced that this fictitious veneration for ancient sages of *Āryāvarta* is genuine. But we are sorry to acknowledge that our patriots of the present day are making this apparent veneration a cloak to hide their real conservatism, which hinders the progress of India. It is they who would stop female education, prevent remarriages of widows, advocate infant marriages, and perpetuate caste, and all under the specious authority of Hindu scripture and Indian sages. The harm that these men are doing is immense, for they are keeping back the progress of their country by hundreds of years. It is to convince these men, that we feel ourselves called upon to enter upon the historical discussion of this question, from the point of view of a strict Hindu, and to quote from Hindu *Sāstras* texts and slokas to sustain our position. Among the multifarious rules of caste, the main pillars are marriage and eating. These are the two prominent heads. Marriage with a person not belonging to one's own caste is impossible for a Hindu, for no sooner does he do that than he is no longer a Hindu, but an out-caste and beyond the

pale of Hindu society. This is the general rule, though there are a few exceptions which we shall mention later on. Similarly, eating the food cooked by another is in many instances a cause leading directly to the loss of caste. This is carried so far in some parts of India—particularly in the N. W. Provinces—that it has become a proverb that where there are eight Kanauji Brahmins, there must be nine kitchens—as no one will eat the food cooked by the other. Therefore, in dealing with the question of caste, we shall deal mainly with these two subjects, i.e., the question of Eating, and the question of Marriage.

QUESTION OF EATING:

Before entering upon a discussion of this and the cognate question, we must settle what are the authorities by which we are to be guided. To custom we do not bow, for it is the validity of the custom itself which we are questioning, and it will be begging the question to say that we must observe the rules of eating because custom says so. The defenders of the Indian customs must support their position by other arguments than that; and in order to gain a hearing they must rest their claims on the recognised books—the law books of Indians. We, therefore, premise that we accept as binding, the *Śruti* and the *Smṛiti*—the *Vedas* and the *Dharma Śāstras*. We hold that the *Vedas* are the highest authority, the *Smṛitis* or the *Dharma Śāstras* next to them. We are willing to abide by the decision of the four *Vedas* and the *Smṛitis*, among which the *Laws of Manu* stand pre-eminent. Our opponents will not deny the authority, or the sacred character of these books; and if we can prove that these books do not support caste as it prevails at present, or if they cannot support their position by the authority of these books, then, perforce, if they are sincere and honest, they must yield to us.

What, then, do the *Vedas* say on this subject? Absolutely nothing. The *Rig Veda*, the oldest of the *Vedas*, has nothing about it, and we challenge our adversaries to point out a single text or passage from those books to show that they ordain anything half so absurd as the present rules of caste. Those foreigners who do not know India intimately, and have gathered their knowledge of it from ordinary text books, think that there are only four castes, Brahmins, Kshatriyas, Vaisyas and Sūdras. They imagine that the Brahmins are the highest caste and the others are lower than these in the social rank. As a logical conclusion it follows that the lower castes ought to have no objection to take the food cooked by a Brahmin; and as a general rule it is true. Brahmins are nowadays, in some parts of India, more in demand for their culinary skill than for their spiritual gifts. A humorous Mahomedan author in these parts once told his servant to bring a waterman who should combine in himself the fourfold qualities of a *Pir* (a saint), *Babarchi* (a cook), *Bhisti* (water man) and *Khar* (donkey). And the servant brought a Brahmin, who is a sacred personage, is a cook, a waterman at all the railway stations and everywhere, and

on occasions, a donkey to carry the load of his master. Such is the present degradation of this once noble person. Well then, to come to our subject. The food cooked by a Brahmin ought to be eaten by all lower castes. But here the arbitrary rules of caste set at defiance the laws of Logic and of *Manu*. There are Sūdras (Ahirs, Kahars, &c.) who flatly refuse to take the food cooked by a Brahmin, not to speak of other higher castes. To such we ask, where do they find an authority for this height of absurdity. The *Vedas* then have nothing to say about this. Let us see what the *Smṛitis* say.

We begin with *Manu*. In Chapter IV. while describing the duties of a *Snātaka* Brahmin, *Manu* lays down the rule about lawful and unlawful food. In considering the verses, we must constantly bear in mind that those verses are specially meant for the Brahmins; and for the lower classes greater liberties are allowed. From verse 205 to the end of the chapter, *Manu* deals with this question. But we nowhere find in those verses any traces of the strict rigour of the present caste system. We search in vain in those verses for the rule which prohibits a Kanauji Brahmin now-a-days to take the food of a "Sarjupadhi Brahmin," though both call themselves Brahmins; or which makes a Gujarati Brahmin cook his own food, though he may be the best of lawyers, and acquainted with all these texts. We wish we had space enough at our command to give full quotations from *Manu*, but are prevented from doing so. We content ourselves, therefore, by giving some of the most remarkable verses of *Manu*, showing the spirit in which he legislated.

"A Brahmin who knows the law must not eat cooked food given by a Sūdra who performs no *Śrāddha*, but on failure of other means of subsistence, he may accept raw grain sufficient for one night." (Ch. IV., verse 223).

The words in italics are important. The cooked food of a Sūdra who performs *Śrāddha* may be eaten by a Brahmin.

"He may accept from any man, fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift which consists in a promise of protection." (V. 247.)

Mark again the words in italics and observe the important conclusions that flow from it. If a Christian or a Mahomedan invite us and offer us food, we commit no sin by eating his food. Otherwise we shall be guilty of gross ungentlemanliness, and insult his feelings by declining the food which he offers us in all love and sincerity. It was to meet contingencies like these that *Manu* and other law-givers of ancient India made this salutary rule. It was acting upon this rule, that led the great Rāma, the noblest of Indian heroes and a model Arya, according to the modern notions, to accept the invitation and take the food of Guha, belonging to a caste lower than a Sūdra.

"He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud."

"Ajigarta, who suffered hunger, approached in order to slay his own son, and was not tainted by sin, since he only sought a remedy against famishing.

"Vāmadeva, who well knew right and wrong, did not sully himself when, tormented by hunger, he desired to eat the flesh of a dog, in order to save his life.

"Visvāmitra, who well knew what was right or wrong, approached when he was tormented by hunger to eat the haunch of a dog, receiving it from the hands of a *Chandāla*." (Manu. Ch. X. 104-108).

Here then Manu propounds the well-known maxim that necessity has no laws; and eating the haunch of a dog, the most unclean of all animals, given by a *Chandāla*, the most degraded of all men, is no sin in times of necessity. It follows, therefore, as a necessary corollary, that the Hindus, while sojourning in foreign lands, commit no sin if they eat the food of foreigners, for necessity compels them to do so. Manu was a practical man and made his laws for practical men; while we are totally impractical and our laws are made by Pandits who are still more impractical; and the result is that few of us do strictly adhere to these absurd laws. Those who are brave, openly defy such impracticalities and suffer social martyrdom; and those who are less brave, break these laws in private and are swelling the ranks of hypocrites. We are not exaggerating matters when we say that the majority of our educated men are hypocrites. As an example, let us see what took place in the Fourth National Congress, which assembled some years ago at Allahabad. It represented fairly well (even according to the reluctant admission of its opponents) the educated Hindu community of India. Now a considerable portion of these delegates showed a decided preference for European and English dishes prepared by very unorthodox Indians (Mahomedans). They ate and drank the food cooked by Mahomedans, and the drink fermented by the English, but how many of them have the courage to acknowledge what they did? Such are our leaders.

Before leaving this branch of the subject I may give a few more quotations—not this time from Manu but from other sacred lawgivers of India. Let us see what Āpastamba says. In Prasna I, Khanda 19, verse 2 and the following, we find:—

- "2. Who are those whose food may be eaten?
- "3. Kanva declares that *It is he who wishes to give.*
- "4. Kantaa declares that it is he who is holy.
- "5. Vārshyāyani declares that *it is every giver of food.*"

Thus of the three authorities above quoted, two Rishis, Kanva and Vārshyāyani are in favour of the food given by anybody—a remarkable majority. To go on with the quotation and the reason why the food given by *everybody* should be eaten.

"6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt

cannot leave the sinner). But if guilt can leave (the sinner) at any time, then food given by the sinner may be eaten because he becomes pure (by the gift which he makes)."

The above dilemma is simply unanswerable; and Vārshyāyani and Kanva argue logically when they say there can be no *sin* in eating the food given even by a sinner. Further on:

"7. Offered food, which is pure, may be eaten, according to Eka, Kunika, Kanva, Kutsa, and Pushkarasadi.

"8. Vārshyāyani's opinion is that food given unasked may be accepted from anybody."

After giving the opinion of the sages of yore as above, Āpastamba sums up his opinion in the following terms and comes to the same conclusion as Manu:—

"Food offered unasked by *any person whatsoever* may be eaten.

"14. The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though the giver be a sinner. The manes of the ancestors of that man who spurns such food do not eat his oblations for fifteen years, nor does the fire carry his offerings to the gods."

So far for Āpastamba. Gautama, in Chapter 17, of his work, comes to the same conclusion. Similarly Vasishtha, in Chapter 14, holds the same view, where he says:—

"Food offered by a man who has faith must certainly be eaten, even though the giver be a thief." (V. 17).

So also Baudhāyana, in Prasna I., Kandika 10, says to the same effect.

We could multiply authorities, if so required, from all the most authentic Smritis, to the effect that the present pernicious distinctions about eating, find no countenance in them, and that these customs are the fanciful and corrupt growths of the latter-day authors.

If our educated young men who are so fond, on every occasion, of appealing to ancient authors, are sincere, they ought to show an example by bravely coming forward, and acting upon the dictates of their Aryan ancestors. We know this is a difficult task, which may appear almost an impossibility, but if they are really loyal to ancient sages, they should be prepared to brave every danger and act upon their conviction. Manu declares that a Brahmin may take the food of a *Sūdra*, *a fortiori* he may eat the food cooked by a Kshatriya or a Vaishya: then why do the Brahmins refuse to eat the food of the *Sūdras* in these days? But it is hopeless to expect in these degenerate times

* In ancient days, when students from the four castes used to go to a Brahmin teacher, the service of the Brahmin student was to look after the sacred fire of the teacher; the Kshatriya student's duty was to protect his house and cattle from attacks of wild beasts, &c.; the duty of the Vaishya student was to bring rice and other provisions and to cultivate the teacher's land, if he had any; and the Sudra student's duty was, to cook. Hence we find in the Smritis that the food offered by six kinds of Sudras is to be accepted unhesitatingly by Brahmins. These kinds are, "Dasa, Napita (barber), shepherd, a friend of the family, a benefactor and one who offered himself (to serve)." (Parasara Smriti, XI. 22)—B. A. Sastri.

the same degree of unity as in the days of Manu, though we are sure that if we could bring back the unity of those days, we should bring back with it the long lost glory of India. If the ideal of Manu be a very high ideal, cannot we do something towards its attainment, however little? Can we not do this much—let there be only four castes, and not the four thousand, which we at present find. Is there anything unorthodox or un-Hindu in a Brahmin of Bengal eating the food cooked by one of the Punjab, or a Kshatriya of Punjab eating with the Kshatriya of N. W. Provinces, and so on? In short, let all the Brahmins, whether they be Bengali, or Gujarati, or Dravadi, or Punjabi, or of whatever other country, have no hesitation in eating with each other, and so with the other castes.

The practical necessity of reconstructing the social policy of India, especially with regard to caste, lies in this, that new forces have suddenly arisen around us, and we are no longer the isolated group of men which we were some thousands of years back. We know we shall be answered that caste in some form or other exists in every community; that England with its freedom is not free from caste distinctions. Now whatever may be the specious merit of this argument it has no real worth. Admitting for argument's sake, that there is caste system in England, that is no reason, if it is a bad system, why we should preserve it. Other nations may have the same social evils that we have, but the existence of a cognate evil in another society is no excuse for the perpetuation of a similar evil in our own. Caste in its hard rigour, as it is in India, finds no equal anywhere on the face of the earth. During the Vedic period there was no caste; later on, four castes only were recognised, and even among these, birth did not constitute caste, but work.

SIRISH CHANDER BASU.

(To be continued).

MYSTIC FIRE.

(Concluded from p. 403.)

IN further pursuing our study of Mystic Fire, let us give our attention to the following phases of its manifold unveilings and operations in the varied planes of nature:

I. We will attempt to look into the manner in which the idea of Spiritual Fire is unfolded as the basis of Manifestation (Creation):

II. To view man's soul, his conscious Being, the animal and the Spiritual Soul as a fire, or fires, as largely the product of fire:

III. To consider fire, as a living and regenerative force and power in the natural or physical, and the super-physical or spiritual worlds.

Let us in the first place seek to unfold the idea of spiritual fire as the basis of manifestation. The subject is so far beyond us, that our spiritual apprehension of it is very limited, and our power to com-

vey what little we intuitively realize, through the medium of written words, is still further limited. Spiritual ideas loom up before the inner eye, great and vast, but withal inclusive, ever seeming to escape us,—not admitting of conveyance through the formula of cold and set propositions; the spiritual flame of mystic fire, being as it were darkness to the normal reasoning faculties,—beyond them, quicksilver-like, it escapes us; needing to be seen in its own light, to be felt by its own vital energy, and to be expressed by the language of the soul, a power beyond mental cognition.

We will take to our aid, and endeavour to enter into, the deeper thought of a mystical writer whom we have already quoted. He is too rugged in style for exact quotation, we will therefore string together a few gems dug out of his rich mine of mystic lore.

"Note the goings of fire as he creepeth, riseth, slinketh, broadeneth. Note him reddening, glowing, whitening. Tremble at his face, dilating; at the meaning that is growing into it, to you. . . . Think that this thing is bound as it were in master-chains. Think that He is outside of all things and deep in the inside of all things; and that outside and inside are both identical, couldst thou understand the supernatural truth! Reverence fire and tremble at it; though in the Earth it be chained, and the foot of the archangel Michael be upon it. . . . Wonder no longer, then, if, rejected so long as an idolatry, the ancient Persians and their Masters the Magi,—concluded that they saw "All" in the magnificent element,—fell down and worshipped, making of It the visible representation of the very truest. . . . being God everywhere, and in us, and indeed us, in the God-lighted man, and impossible to be contemplated or known outside,—being ALL!"

The truth is, say the fire philosophers, in the rousing of fire we suddenly come upon nature and start her violently out of her ambush of things, evoking her secretest and immortal face to us. Therefore is this knowledge not to be known generally of man; and it is to be assumed as the safest in the disbelief of it; that disbelief being as the magic casket in which it is locked. The keys are only for the gods or god-like ones, whose spiritual nature has been in a measure purified, so that It can reflect its supernal light within them.

Again referring to those great souls known to us as the Persian Magi, our author continues:—"Already in their thoughts, had the Magi exhausted all possible theologies; already had they, in their great wisdom, searched through physics—their power to this end (as not being distracted by world's objects) being much greater than that of the modern faith-teachers and doctors; already, in their reveries, in their observations (deep within their deep souls) upon the nature of themselves, and of the microcosm of a world in which they found themselves, had the Magi transcended. They had arrived at a new world in their speculations and deductions upon facts, upon the things behind, which make these facts. Already in their determined climbing into the

heights of thought, had these Titans of mind achieved, past the cosmical, through the shadowy borders of real and unreal into the very inner soul of the universe.

Passing through these mind-worlds, and coming out, as we may figure it, *on the other side*, penetrating into the secret of things, they evaporated all powers, and resolved them finally into the last fire. Beyond this, they found *no-thing*; as into this they resolved *all-things*. And then, on the throne of the visible, they placed this—in the world invisible—fire; the sense thing to be worshipped *in the senses*, as the last thing of them, and the king of them,—that is, that which we know as the phenomenon, burning fire,—the spiritual fire being impalpable, as having the visible only for its shadow; the ghostly fire not being even to be thought upon; thought being its medium of apprehension when itself had slipped; the waves of apprehension of it only flowing back when it—being intuition—had vanished...the true thing being "Inspiration," or "God in us," excluding all matter or reason, which is only built up of matter. It is most difficult to frame language in regard to these things. Reason can only unmake God: He is only possible in his own development, or in His seizing of us, and "in possession". The view of the lower human reason, intellectually trusted, transforms what it cognizes into the angel of darkness and effaces God out of the world. Real light is God's shadow, or the soul of matter; the one is the brighter as the other is the blacker. Thus the worshippers of the sun, or light, or fire, whether in the old or the new worlds, worshipped not sun, or light or fire,—otherwise they would have worshipped the devil, he being all conceivable light; but rather they adored the unknown Deific Principle, in the last image that was possible to man of anything, the fire. And they chose that as His shadow, as the very opposite of *that which He really was*; honouring the Master through His servant; bowing before the manifestation, eldest of time, for the timeless; paying homage to the spirit of the devil-world, or rather to beginning and end, on which was the foot of the ALL, that the ALL, or the FIRST, and the LAST, might be worshipped; propitiating the evil principle in its finite shows, because (as by that alone a world could be made, whose making is only comparison) it was permitted as a means of God, and therefore the operation of God; downwards, as part of Him, though upwards dissipating as before Him,—before Him in whose presence evil, or comparison, or difference, or time, or space, or any conceivable thing, should be impossible; real God being not to be thought upon."

Let us now see how the torch of the Magi is taken up by their successors, the mystical Gnostics with whom it is the creative principle and *That* also which lies at the back of all Cosmic activity and manifestation. We will quote briefly from Mr. Mead's "Simon Magus," and a fitting prelude will be two lines from a "Hymn of Ancient Babylon to the Fire-God":

"The Fire-God, the first born, Supreme in Heaven they pursued, and no father did he know.

"O Fire-God, Supreme on high, the first born, the mighty, Supreme enjoiner of the commands of Ann."

On p. 50, treating of the Simonean Gnosis, we find the following:

"For on the 'Tongue of the Ineffable' are many 'Words,' each Universe having its own Logos. Thus then Simon speaks of the Logos of the Universe and calls it Fire. This is the universal principle or beginning or Universal Root. But this Fire is not the fire of earth; it is Divine Light and Life and Mind, the perfect intellectual. It is the One Power, 'generating itself, increasing itself, seeking itself, finding itself, its own mother, its own father, its sister, its spouse; the daughter, son, mother, and father of itself; One, the 'Universal Root,' It is That 'which has neither beginning nor end, existing in oneness.' 'Producing itself by itself, it manifested to itself its own Thought.'"

The erudite author of this instructive essay proceeds to introduce to us Heraclitus of Ephesus (503 B. C.), a sincerely religious man in every sense of the word, a reformer who strongly opposed the degenerate polytheism and idolatry of his age; he insisted on the impermanence of the phenomenal universe of human affairs, beliefs and opinions, and declared the One Eternal Reality; teaching that the Self of man was a portion of the Divine Intelligence. In farther unfolding to us the philosophic system of the great Syro-Grecian, our author continues:

"In his philosophy of nature he declared the One Thing to be Fire, but Fire of a mystical nature, 'self-kindled and self-extinguished,' the vital quickening power of the universe. It was the Universal Life, by participation in which all things have their being, and apart from which they are unsubstantial and unreal. This is the 'Tree of Life' spoken of by Simon. In this ocean of fire or life—in every point or atom of it—is inherent a longing to manifest itself in various forms, thus giving rise to the perpetual flux and change of the phenomenal world..... In the pure state, the living and rational fire of Heraclitus resides in the highest conceivable Heaven, whence it descends, stage by stage, gradually losing the velocity of its motion and vitality, until it finally reaches the earth-stage, having previously passed through that of 'water.' Thence it returns to its parent source. In this eternal flux, the only repose was to be found in the harmony that occasionally resulted from one portion of the fire in its descent meeting another in its ascent. All this took place under law and order, and the soul of man being a portion of the fire in its pure state, and therefore an exile here on Earth, could only be at rest by cultivating as the highest good, contentment, or acquiescence to the law."

II. Let us now turn our attention to that aspect of our study in which it applies to our own individualities, to our essential nature. We wish to be able to throw a few rays of the light within, in order to view the nearest, the intimate relationship and the underlying unity existing between our varied parts and attributes, by the medium of Mystic Fire. Let us then take a view of man's soul, his conscious 'being,' the

animal and spiritual soul, as a fire or fires—and as largely the product of fire.

We have already directed attention to the creative power of fire, fire as the basis of all that is; we therefore turn from the general to the particular; from the subtle living force as taken in the aggregate, to the particular manifestations or centres of power of the force, from the producer to the product. Here we are at once face to face with the great problem of life, the composite nature of man, the opposites which make up his complex being. Amidst this complexity I think we can pretty clearly trace two distinct lines along which the creative power has been manifesting; (a) the animal soul, the passionate and desire nature in man; and, (b) the spiritual soul, that more subtle and purified fire, having in some mystic manner a more direct relation, with the eternal ocean of light, within the inaccessible depths of which harmony, peace and love forever obtain.

What an ancestry lies behind us in regard to the lowest of these developments, our animal, passionate and desire nature, as we look into its past and its sevenfold migrations, ere it was prepared for the reception of its Divine Consort, the Spiritual Soul! Whence came the defilement which calls into activity the nobler qualities of the elder line of divine ancestry? In this great mystery which is all too deep for our finite thought, we discern the great fact that the animal within us is also divine in its last resort; that it is worth salvation, purification, transmutation; that, in its essence, it also is Holy Fire. While the great mystics and teachers of ancient India, amid the calm meditations of their souls have helped us perhaps a little further than any others, the mystery is still unsolved. Their spiritual essences, the Satva the Rajas and the Tamas, assist us to clearer thought, which is valuable, yet the 'Why' still remains "behind the veil, behind the veil." In the language of St. Paul, we look forward to the future when "we shall see even as we are seen, and know even as we are known." Of our line of pilgrimage through the material universe, the elemental essences, the rock, the plant and the animal, something is now generally recognized. We are in a measure conscious of our relationship to this phenomenal world in which for the time being we are immersed, but of our higher, Divine Ancestry, of that spiritual line of evolution which has resulted in our God-Nature, how dim and vague our vision, how weak and imperfect our highest conceptions!

In the Ebionite Epistle of St. James, Chap. III., 6. *et seq.*, the fiery power of the passionate nature is very tersely presented, in the bold angular style so noticeable in this writer; "Behold how much wood is kindled by how small a fire! And the tongue is a fire; the world of iniquity among our members is the tongue, which defileth the whole body, which setteth on fire the wheel of nature, and is set on fire by hell (the gehenna, or the fire of the valley of Hinnom). In this fine passage the 'tongue' is used as a synonym, being the organ of vocal expression of the formulation of 'words' which in their turn are the expression of

'thought,' having its origin in certain states and conditions of the individual generating it. It is the vehicle revealing the predominance of the animal or passionate nature on the one hand, or of the spiritual and purified on the other. How the quality and tones of the voice reveal the characteristics of the personality, we all know; 'Out of the abundance of the heart the mouth speaketh,' whether it be wisdom or folly, gracious words of love and compassion or hard words of indifference and unkindness. The last clause in the above quotation is worthy of noting: 'It is set on fire of hell', the original being 'gehenna,' i.e., 'the valley of Hinnom,' having special reference to a deep ravine outside the city walls of Jerusalem, where it is stated that perpetual fires were fed by the polluted refuse of the city cast therein. In the allusion to these fires we have a twofold illustration of mystic fire; (a) of a soul defiled by the degrading passions of the lower nature, and their destruction by fire as a means of the soul's purification; (b) to the evil use of fire in inflaming the passions and thereby corrupting the soul's spiritual atmosphere, as well as evilly affecting others. It is the same sun which ripens the fruits of the earth and breeds corruption and death in that which has lost its vitality. We need the 'pure oil of the sanctuary' to feed the divine fire into whose purifying flame we may cast all thoughts, desires, and imaginations, for cleansing in order to higher use.

III. And this brings us to the last aspect of our present subject, viz: *Fire as a regenerative power in the worlds of nature and spirit, of the seen and unseen.*

We see how it has ever been utilised in the physical world, and its beneficial results may be traced in the material aspect, in the present conditions of the world and nature. Earthquakes, volcanic eruptions, the destruction and uplifting of lands, islands, continents and their inhabitants, is a severe yet a necessary purifying process. Not always to be viewed as special judgments or inflictions of suffering, but as cosmic necessities arising from karmic conditions which are beyond the ken of ordinary humanity, yet, so arranged that no injustice shall be inflicted on any creature; that whatever of suffering is entailed shall have compensatory clauses attached to the infliction.

There is a still more painful side to this aspect of the operation of fire. When this mystic element is misdirected, its equilibrating compensatory reaction will necessitate a fiery ordeal, a cleansing process through which we must pass, that will entail suffering from which there will be no release until we have paid the 'uttermost farthing.' The field of the operation of 'the fiery trials which are to try us,' of the visitations of karmic justice which is constantly in operation, evidently extends over the two planes which we know as the physical and the psychic. Of these two conditions of the consciousness, we may look on the last named as that which entails suffering the most awful to those who wilfully refuse the lessons which life in physical bodies is intended to teach us. When the instrument of the passionate nature

is laid aside, there are no 'drops of water' available to 'cool the parched tongue' of the voluptuary or other wilful sinner against nature's laws, who is 'tormented in this flame.' However exaggerated the 'hells' of some religions may be, there is an underlying fact in nature of which they are the symbol. As already hinted, purgatorial fires become a stern necessity in the case of those who stifle the voice of the *God within*, who indulge their selfish propensities to the injury and suffering of others. With this brief reference to a gruesome subject, let us pass to a more congenial phase of its operation.

In great variety of ancient story we have illustrations of the regenerative power of fire. The story of Prometheus and the myth of his stealing the fire from heaven wherewith to animate the man, or ensoul the visible world; the torch borne in all priestly demonstrative processions, at all times, in all countries; the vestal fires of the Romans, the whole mystic meaning of fires on altars, the everburning tomb-lights, whether in classic or other lands, everything of the kind was intended to illustrate the operation and nature of immortal spiritual fire.

Fires and lights at funeral ceremonies also bear the same import. Cremation and urn-burial, the burning of the dead, practised in all ages and now revived in Western lands, on sanitary grounds, imply a profounder meaning, and one of wider scope than it is generally supposed. It symbolically covers all conditions of the departed entity. Does it need the purgatorial process for further purification, or, has its necessity for tabernacled in clay ended? has it reached the final goal of its long pilgrimage? each, together with all the intervening states of spiritual progress, find therein a fitting symbol. In the case of the final consummation, in the commitment of human mortality into the last of all matter, thereby indicating the overleaping of the intermediate states, there is indicated a delivery of the purified ego into the *Flame Soul*, having thus passed all stages—the final soul being reached.

In the commencement of the Christian Gospels, John the Baptist is represented in his capacity of the herald of the Christ, preparing his way and saying of him, "whose fan is in his hand, and he will thoroughly purge his floor, gathering the wheat into his garner and burning up the chaff with unquenchable fire;" and again, "I baptise with water, but there standeth One among you who, coming after me, is preferred before me. He shall baptize you with the Holy Spirit and with Fire." And the writer of the Acts, Chapter II., gives us a graphic account of its realisation; whether literally true or not, on the material plane, is of no moment to us. The Master had left his disciples with the command, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In obedience to their beloved Teacher and Master "They were all together for the same object. And there came, suddenly, out of the heaven, a sound, just as of a rushing mighty wind, and filled the whole of the house where they were sitting, and there appeared to them, in process of being parted asunder, tongues

as of fire; and it sat upon each one of them; and they were all filled with the Holy Spirit, and began to be speaking with different tongues, according as the Spirit was giving them to be sounding out." In this series of events we see a mystical significance, an historic pictorial representation of spiritual things and occurrences transacted in the inner consciousness of the individual soul through the potency and varied operations of holy fire.

The necessity for regenerative holy fire, of consecration by fire, was universally acknowledged in the ancient religions of the world. Numa is said to have settled an order of priestesses whose business and care it was constantly to maintain the Holy fire. Virgil makes reference to the building of 100 temples and their altars, "consecrated to a fire that never went out," and he calls these temples and their fires, "perpetual watches" or "watch-lights," or, proof of the presence of the gods.

These are no old-world myths wherewith the peoples of those ages amused themselves, but types, faint shadowings forth of the eternal realities that are ever with us. Would we have the "gods" again walk the earth in our coming 20th century? Then let us open all the avenues, the powers and capacities of our nature, to the purifying flames of heavenly fire; let us do what in us lies to remove the dense and murky clouds of materiality that hang around us, and the divine ones of former ages will again unveil their brightness; realities will take the place of the vain shows of earth; the patriarch Jacob's mystical ladder will be utilised and men will again "see visions of God."

Perhaps we sometimes harbour the unworthy thought that the "gods" are partial in their favours; but it cannot so be. They are the embodiments of *justice, truth and love*. Let us prove ourselves true to the light received, let us cultivate an unselfish regard for others, and we shall experience—when we are able to bear it, and as we need it—the favour of the light of their presence, a presence it may be, not always visual, but none the less real.

We are occasionally informed by some of those who are known as leaders in the Theosophical Society, that they are increasingly conscious of the presence and special guidance in their work, of the beloved 'Masters' who inaugurated the present movement. This should be stimulating to each one of us; we should not look on our brethren as specially selected, or exclusively favoured ones, but rather, noting these visitations as preludes of a yet further, and more abundant manifestation of Holy Heavenly Fire—redouble our exertions to the removal of all obstacles, increase our vigilance against the recurrence of contrary currents in our spiritual atmosphere, of the lighting of 'strange fire,' so that the altar of our hearts may be prepared, made ready for the descent thereon of the heavenly fire, that the temple of our bodies may receive the Sacred Flame, that our souls may be illumined by the divine

light, in whatever form and by whatever means we may thereby be fitted most effectually to let the fire burn and the light shine through us for others.

W. A. MATERS.

A JOURNEY ON THE ASTRAL PLANE.

I STOOD at the corner of.....street watching the motions of a crowd, when I caught sight of an old man who appeared to be almost too weak to struggle through it. Turning to my wife, I asked if she was willing to assist me in helping the old man into a quieter street; and as she agreed to do so, we both went up to him and offered to assist him. After a very sharp scrutiny he accepted our help, and we gradually made our way to a quieter part of the town when, to our astonishment, all the feebleness disappeared and we beheld before us a strong and dignified man. He smiled at our surprise and explained that he had done as he had to find out if there were any in the crowded streets who had sufficient compassion to help an old man, who appeared so weary and feeble that many openly jeered at him. He then proceeded to talk generally about me and showed an unusual knowledge of my affairs, ultimately inviting us both to accompany him to a small vessel which belonged to him and lay at anchor in the harbour.

After we had inspected the curious vessel, our equally curious old man told us he was going home, and if we cared to go with him, the time would be well spent, we should have a pleasant trip, and return wiser than we left.

Somehow I could not refuse, nor indeed did I wish to do so; I wanted to be with the old man, and I wished to see more of the vessel which in itself was wonderful. In the hull were windows of very thick glass, so that one could look out on all sides, and even see what passed under the vessel. There were several compartments or cabins on board, and a small bath-room was attached to each cabin; but what astonished me most was that when darkness fell, these rooms were filled with a soft luminosity, I cannot call it light, because there appeared to be no lamps or other means of producing light.

As we stood in one of the compartments which had been assigned to us, my wife asked me if I knew anything about the old man, who he was or even what his name was.

"No, I do not," I answered, "but yet somehow I feel we must stop; anyhow let us see this thing through and in the meantime I'll go on deck and ask what we are to call him."

Going on deck as I spoke, I found the vessel was speeding through the water at a great rate, but there were no sails nor could I discover the means of propulsion. The old man observed me, came up to where I stood and placing his hand on my shoulder said, "You may call me....., with regard to these other matters, ask nothing yet; observe and wait with patience, then all will be quite clear."

He then explained that the bath-rooms were attached to all the cabins, for all were required to bathe regularly twice a day, because it was as necessary that our bodies should be clean as that our food should be clean; since in the former case we absorbed into our system the finer matter of the atmosphere, and if it were contaminated by passing through the dirt and dust that accumulated on our skins, it would result in our building into our bodies many impurities.

"But" I said, "how can that be; don't we build our bodies from within, out of the food we eat"?

"No", he replied, "you do not; you absorb from the atmosphere much in the same way that the leaves of plants do; and to allow the dirt to remain on the body is equivalent to filtering water through a dirty sponge. If therefore, you seek to so purify the body that it may become spiritual, you must bathe frequently".

"Where are you going"? I inquired, for the vessel appeared to be making for the shore.

"I am going to see if there are any compassionate people in the town you see in front of us. You had better stay on board".

* * * * *

After the lapse of about an hour.....returned, bringing with him several persons. As we saw them coming towards the boat I could not help wondering where he would put them, for there was not a sufficient number of rooms. But this was soon settled, for they were divided into groups, each group to occupy one of the rooms. The only room not so occupied being that of.....which he reserved for himself.

My wife was somewhat indignant at this arrangement; she thought it was not decorous, and considered that as married people we should have one of the apartments to ourselves. At her request, in which several of the others joined, I went to.....and placed the matter before him; but he only smiled and said, "It is quite true that conventional usage requires certain barriers to be placed between the sexes, but then conventional usage has only succeeded in producing immorality".

"But", I urged, "it seems to me desirable that at any rate some consideration should be shown to the feelings of these people".

"No", said....., "my people are all unconventional; modern civilization has not touched us, and so, being pure-minded, we live pure lives—lives that are perfectly natural; you place a number of sheep in one pasture, a number of turtle-doves in one cote, and there is no sense of shame or indecency amongst them. Why should man who is supposed to belong to a higher evolution, be less moral than these are? Why should he, fashioned as he is said to be, in the image of his Creator, require to be shut up apart to prevent the lower animal nature conflicting with, and conquering the higher spiritual nature? Your nineteenth

century training on this matter is both crude and artificial; believe that within is the spiritual ray which is pure and to you all things will be pure".

We had many such talks during the voyage, indeed any conversation with..... was not only highly entertaining but was distinctly instructive and educative; but I may not enter into the *teachings* without his permission, and will therefore confine myself to a bare account of the 'experience'.

It was very early in the morning when the bows were directed straight to the land and ere long the narrow mouth of a river was visible. Up this river we sailed or rather went; by-and-by the course carried us between precipitous rocks on either side, well wooded and gradually ascending, at their summit they seemed almost to meet;—a pale, blue line above being all the sky that was visible to us, and even this soon disappeared and we were left in the narrow river, almost enveloped in dense damp foliage, with only the luminous light, which seemed to originate nowhere, and yet be everywhere.

"Don't be afraid, and keep quite still" cried.....

For a few moments we all seemed to lose consciousness of physical matters, but when we did regain consciousness of things around us the whole scene had changed. Our little vessel was rapidly approaching an island, covered with palm trees, in the centre of the lake on which to our surprise we found ourselves. Some of the passengers were terribly afraid, nearly all were silent, wondering what next would occur. As for myself, somehow, the general appearance of the island we were approaching was strangely familiar, and I gazed at it much in the same way I suppose a man would gaze at the shores of his home after years of travel. Hundreds of questions rushed to my lips, but I had learnt the lesson of patient silence and none of them were voiced. I was quietly watching.....when suddenly looking up at me he smiled and said:

Breathes there a man with soul so dead
Who never to himself hath said,
"This is my home, my real home."

"Not a very correct quotation," I answered.

"No, but it conveys the real sense of what you feel, which is better,".....said.

Shortly afterwards we went ashore and, out of a house close to the edge of the water....., brought bundles, and placing them on the ground said: "Here you will find tents, make this your home for a short time; I will cause food to be sent to you and will take you home again later." "H., bring your wife and come with me."

We both followed our guide for some distance and on arriving at a small plateau he bade us stand with him upon a stone slab measuring about twelve feet each way. When we were all three on it.....uttered some sound and the slab slowly sank down and we found ourselves at

the entrance to what appeared to be a tunnel. I scarcely knew what to think, still less was I capable of observing very closely all that occurred. Suffice it to say that, still keeping close to....., we found ourselves in an immense library, or, I should say, a series of rooms comprising an immense underground library, lighted in the same way as had been the boat, with a light that cast no shadow. All round the walls were shelves well-filled with books of every age,—Rolls and scrolls, palm-leaves and books, bound and unbound, in manuscript and printed. In each wall was a door; three of these doors led into similar rooms, while by the fourth we had entered. In the centre of each room sat an Attendant, one of whom looked at us very closely, but on receiving a sign from..... he took no further notice of us.

"This", said....., "is our general room, where we keep all those miscellaneous works that cannot be classified as either Religious, Philosophical, or Scientific. In the other three rooms are the classified works".

We walked around and observed on the shelves notices that all books must be obtained from and returned to the Attendant. One of the books seemed to arouse my wife's interest and, woman-like, she ignored the notice and stretched out her hand to get it, but received, instead, a very sharp electric shock.

Observing this.....said, "Did you not see the notice? We take every precaution to prevent persons using the books who have no right to do so; for, there are those who try sometimes to penetrate even here, who are really enemies to the Truth. The Attendant knows all who may use the different books".

"But", I exclaimed, "are not all who are allowed here permitted to use any book they wish?"

"No, for it would not be wise to place within the reach of an untutored student all knowledge; he must prove himself fit to be trusted with it before it is given to him."

Taking us into the other rooms,.....informed me of the great treasures of writings here collected. "Here", he said, "are to be found most ancient writings, dating from, according to your calculations, prehistoric times. Combining the three departments we have the 'Secret Doctrines'—not the one you possess, that is but a mere handful of the seed from this vast store-house".

We were then invited into the Laboratory connected with the Department of Science. Here were long tables, covered with all manner of apparatus. Looking around I saw placed in cupboards and recesses many articles with the use of which I was familiar. Commenting on this,.....informed me that all these articles were obsolete and therefore laid aside. "Just the same", he said, "as you laid aside childhood's toys when you outgrew them".

Students were working in the Laboratory under the direction of tutors, who were, I was told by....., Adepts in their work.

"Here" said he, "are carried on experiments of which the outside

world has no knowledge, and of which it will remain ignorant until it evolves through many generations. Our pupils collect their results and record them, then these results are verified and, if again proved beyond all possibility of doubt to be correct, are finally recorded and fully preserved. As we see humanity prepared, and as we find suitable agents in the world outside, we give out from time to time some teachings a little in advance of the current thought."

"Will you explain and illustrate how?" I asked.

"Certainly I will. Your scientists have elaborated a system or table of *Elements*. These differ widely from what were called elements in olden days, because, under our direction one and another was led by certain definite experiments to discover that, say water, for example, was not an element; and in the same way now there are, here and there, isolated scientists who have reduced the number of elements, discarding those which later experiments prove to be compounds. Before long there will be a general recognition on the part of physicists and chemists, of the existence of a *Single Element*, of which all those at present called elements will prove to be but different phases of the ONE, according to the rate of vibration, or else compounds."

"Again",.....went on to say, "it may appear a strange doctrine to you to be told that gold grows, as indeed do all minerals and metals. For those metals which are called elements are not really such, they are *variations* of the one element. In this way you will understand how it is that new metals are discovered. Let us take gold as an example. We have many variations of the one element, that is to say, the one element at various rates of vibration. Some of these combined yield gold; and these different variations of the one exist separately in different parts, and are frequently uniting and forming various combinations. Water, a valuable agent, carries these different variations here and there; meeting other variations, a union takes place, and gold is formed; but you know that if you seek to combine equal parts of hydrogen and oxygen you will not only obtain water but will have a residuum of oxygen left unused, but capable of being used in some other combination. So is it with gold formation, and the unused balances unite with other variations producing other metals, &c., thus sometimes you find gold mixed with silver, copper, rock, &c."

"That", I said, "is somewhat interesting, but it wants thinking out, for it seems to me that it will account for the fact that in a certain locality gold is found; a rush is made upon that locality and all the gold removed, and the place in time deserted: then probably after many years gold is again discovered and another rush takes place. Is this so, and does it satisfactorily account for the circumstance alone?"

"Well",.....answered, "you are getting a bit of the true state of the case, enough at any rate to cause you to study the matter."

"I will give you one more instance," said....., continuing; "you know what appliances are needed in the scientific world to produce

magnetism and electricity. Now these two are again but variations of the one force, and depend entirely upon vibration for their separate and distinctive existence. Knowing this principle we can at will produce either by the Mind-force."

"Is that how the light here is produced?" I asked.

"Yes," he replied, "and also how the vessel in which you came was propelled".

"But", I objected, "if these things are the product of thought, does it not necessitate a continuous strain upon your will-power to produce a continuity?"

"Not so,".....answered, "for continuity is governed by law and we are conversant with that law."

"May I see some of your recorded results?" I asked.

"You would not understand them, since all records of every description in this department are written as *Ideographs*."

"Well", I exclaimed "having been brought here, I suppose there was some reason for it. May I come again?"

Calling to him a Tutor, evidently, a Greek,.....told him all about our coming and my request, asking if he would accept me as a pupil: he agreed to do so and.....said he would now teach me how to get back quickly. He also gave minute instructions how I should come to the Library and Laboratory whenever I desired to do so, or whenever I received a certain sign which he proceeded to explain to me. Then taking us into a small room he spoke very seriously to both of us, on the responsibilities that lay upon us, and the new obligations we were undertaking;—for he accorded my wife a like permission to come to this place. Then.....left us alone and, putting into practice the practical lesson we had received from him in Psycho-dynamics, we returned home.

H. D. OAKWILL.

Ed. Note.—What gives this narrative a special interest is that, in certain details, it fully confirms the statements, so often made by H. P. B. and others, as to the existence of cave-libraries wherein are stored up, for the use of our race, all the great literary and scientific products of human thought. Authorities apart, does it not seem but common sense that, if there are any guardians or watchers over the race—and what sensible man can doubt it?—they would not let any of the finest fruit of our intellectual development be obliterated and irretrievably lost to us by any imaginable chance? If they would, then there would be so much evolution to do over again, so much waste of cosmic energy. The observer in the present case is known to me as a man of honor and an advanced occultist, though as yet suspected to be such only by his most intimate friends. These rock-libraries are so excavated and afterwards hermetically closed that there is no connection with the outer atmosphere; the air within is absolutely dry, pure and free from destructive

microbes, so that books, manuscripts and other intellectual records will remain indefinitely without decaying or decomposing by dry-rot. The libraries are to be reached only in the astral body, just as in the Pyramid, the neophyte, in course of initiation, could only reach the Initiator-Guru by passing into his sealed, stone apartment in his projected Double. Hindu tradition says that he who would visit the Rishis or Mahatmas of the Himalayas must enter their caves through apertures large enough only for a small bird. Babu Sarat Chandra Das, O. I. E., Rai Bahadur, is my authority for saying that the candidate for the rank of Adept, in Tibet, is kept for a certain time in a close stone room, having but a small hole through which food and drink are supplied him, and when he is ready for the test he must get out of the room, or cell, as best he can—which is, of course, in the Double—and make the circuit of Tibet, stopping at prescribed lamaseries en route, inscribing his name, with the date, at each, in a special register, and getting back to his place of departure within a prescribed time. Stephens, the famous explorer of the ruined cities of Central America, describes a staircase that he saw which ended at the stone ceiling overhead, as though meant to give access to an upper-story room, yet was left unfinished—a puzzle to the modern explorer. H. P. B. explained to me, however, that this was one of the stages of initiation, the neophyte having to lie on one of the steps, throw himself into trance, project his Double, and pass through the stone floor into the upper room where the Initiator awaited him. These subterranean library repositories of the world's acquired knowledge exist in different parts of the world. So far as I know, they are all out in hills or mountains, and a certain surface shape is given them by which they may be detected as far as the eye can see. I have passed one such in India more than twenty times, and if I had the brutally selfish curiosity of some iconoclasts, I might, with a sufficient number of melinite, or dynamite cartridges, blow the roof or sides in—if some timely accident should not blow me and my coolies into bits before I could point out the right place to attack; than which nothing would be more likely, for the safety of these treasures is not subject to the caprice of fools or knaves.

Of course, one does not have to sail to these caves in any self-propelled boat, which is evident enough from the fact that Mr. Orkwill and his wife had permission to revisit the Library at pleasure: That part of the astral voyage was an illusion.

O.

MISS EDGER'S INDIAN TOUR LECTURES.

I. THE NECESSITY FOR RELIGION.

Editor's Note.—The lectures given by Miss Lilian Edge, M.A., during her late Indian tour, from Calcutta to Rawal Pindi and when returning to Madras, met with so cordial a reception, and the requests for their publication have been so many, that she has kindly consented to write them out and recast them for the *Theosophist*. Only those will be selected which were oftenest chosen from the list sent in advance to the Branches. Of course, as they were spoken extemporaneously from brief notes prepared by her, it will be impracticable to give them exactly as delivered, but in substance they are the same discourses, and their publication will increase the feeling of respect and affection which they aroused in her Indian audiences, without exception. She has added a certain value to them by quotations from works that she had in mind while travelling but has only been able to consult since her return to Headquarters. The series will comprise five lectures, whose titles are: "The necessity for Religion;" "The building of a World;" "Man, his Nature and evolution;" "The finding of God;" "The Theosophic Life."—H. S. O.

IT seems strange that in an "enlightened" age like the present it should ever be necessary to take up for our consideration the question suggested by this subject. For surely to all thoughtful minds the necessity for religion should be so obvious, that the only question that would occur to them would be, not whether religion should be the ruling motive and guiding power of life, or why it should be so, but in what way the practical realisation of this might best be brought about. And yet, when we look at the world around us, we are obliged to admit that there are many of our fellow-men who have not yet so far awakened as to give any serious or continuous thought to religion at all. They drift through life in a whirl of activity on the physical plane, seeking ever to grasp the fleeting pleasures of the moment, surrounding themselves with wealth and luxury, or gathering around them a circle of "society-friends" and acquaintances, in the hope that there they may find happiness; dissipating all their energies in this never-ending quest, apparently oblivious of the fact that they themselves are permanent, spiritual entities. And yet perhaps not entirely oblivious; for at times there sweeps over the soul a feeling of utter weariness and dissatisfaction, a consciousness of the uselessness and vanity of this mere material life, and a yearning for something higher and purer, something that might bring a lasting peace and content in the place of this feverish excitement and struggle.

There is another class of persons who have been brought to a somewhat similar position, though by a totally different process. Setting

out on the journey of life with deep reverence for religion, and being of a thoughtful and critical mind, they have sought in vain to reconcile the inconsistencies of so many of the exoteric creeds, or, having carefully studied the investigations and conclusions of modern science, they have found that these cannot be brought into harmony with many of the accepted religious dogmas. Their search has been not for pleasure, but for truth; but, amid these conflicting elements, their minds have become overwhelmed with the difficulty of the problems they have sought to solve; and, in sheer despair of finding the truth, they have fallen back upon a position of agnosticism, accepting only what can be proved by the physical senses, and devoting themselves to mere material life, because that is the only thing with regard to which they can be sure. Amongst these we often find instances of that most pathetic aspect of human development, souls who, despairing of finding any intellectual or spiritual satisfaction themselves, spend all their energies in making the lives of those around them as happy as they can; or perhaps in attempting to reform some of the great social evils by which we are surrounded.

Such are the two kinds of materialism that are more or less rampant to-day in all the countries of the world; even here, in India, in spite of the spiritual inheritance of the past, they are gradually gaining ground; and it is therefore well that we should examine carefully into religion, to see if there is any force in it to stem this tide, that is threatening the spiritual progress of man.

There appear to be three main sources of human knowledge: scientific research, philosophical enquiry, and revelation, the last being sometimes identified with religion. The first at present confines itself almost exclusively to the physical plane; and, observing and collecting facts, deduces from them theories regarding the laws of nature that govern phenomena. It is unable to penetrate beyond the realm of effects, and its theories are simply generalisations of the facts observed. For instance, an inexperienced mind might at first sight think that the law of gravity was the cause of the various phenomena connected with the mutual attraction of bodies; but a more careful scrutiny shows that it is nothing but a general statement of these phenomena, and that in reality, scientists are no nearer understanding the actual cause of attraction than they were before Newton formulated the law. The real value of scientific research lies in the mass of facts which it brings together, to which other methods of study must afterwards be applied. The danger of confining ourselves to scientific study is, that we may mistake the effect for the cause, and thus imagine that we are gaining all possible knowledge. Then we shall fall into that form of materialism, which rejects everything that cannot be proved by the ordinary methods of physical science; and of which one of the chief tenets is that everything, even human consciousness, is merely the result of physical force working in physical matter.

Philosophical enquiry is to some extent a safeguard against this form of materialism; for it concerns itself largely with the nature of human consciousness. While science treats of phenomena, looking at nature from outside, and never reaching beyond generalisations of phenomena, or, at most, their *immediate* causes; philosophy seeks to penetrate into the inmost recesses of being, to find the *ultimate* causes of phenomena and to discover the reality that lies behind or within them; thus it treats of the nature of God and man, and tries to solve the various problems of consciousness, thought, and will. But, like science, it works from without inwards, from below upwards, and is thus able to bring into play only the purely intellectual faculties of man. Science starts upon the physical plane, gathers facts, deduces general principles from them, and throws the light of the reason upon them; philosophy starts where science leaves off, and, still by means of the reason, rises from the concrete to the abstract, throwing the light of reason upon the more complex, internal problems of thought. But it is ever baffled, because it is trying by the intellect alone to solve problems which transcend mere intellect; or, to use the theosophical phraseology, it is using the Lower Manas to reason upon matters belonging to the Higher Manas. Thus, if we confine ourselves to science and philosophy, there is danger of the mind being bewildered by the complexity of the problems suggested, and, in despair of ever solving them, falling into agnosticism; or even worse, of imagining that they are actually solved, and failing to detect ignorance and confusion of thought under a cloak of stock phrases and high-sounding words.

But there is, fortunately for the progress of human knowledge, a third source, revelation; and in that, if rightly understood, there is what will save us from materialism and agnosticism. It is well-known that the greatest scientific inventors and discoverers have not reached their best results by the mere working of the reason. Their discoveries have come to them as a flash from, they know not where; they have suddenly, so to speak, seen a picture of the way in which some problem on which they have been working, may be solved. Then, working upon this, they have brought the reason to bear on it, have elaborated the details, and have found that it has led them aright, and enabled them to give to the world some great truth, which has been the stepping-stone to many more, or some invention which has greatly facilitated all mechanical progress. Students of Theosophy, and of Hinduism, are at no loss to explain these flashes of genius. For they know that there are faculties in man higher than the intellectual, and that, though these are latent in the majority of men, they are at times active in the more advanced. These are not confined in their action to the study of phenomena and the deductions therefrom, but are able to reach to the deeper truth that lies behind. Such students also know how, in the infancy of humanity, there were great Teachers, who came over from a past cycle, for the purpose of helping forward the evolution of the present one. They had developed the higher faculties, and were thus

able to teach men elements of the truth, which had been impressed on the astral light at the beginning of manifestation, but much of which men could not yet understand. But, as evolution advanced, a few developed sufficiently to be able themselves to catch a reflection from the astral light; and thus have come those rare "flashes of genius." Or sometimes a thought is thrown by those very Teachers into the mind of some searcher for knowledge. For they have never left humanity; They ever watch over it and guide it by Their thoughts and Their unseen influence and, from time to time, when any crisis arises, They come again and actually live among men, to renew or continue the teaching of the past. This is the true revelation; and, if to some it may seem that the foundations of the Divine origin of revelation have been undermined, it must be remembered that the faculties, whereby the great Teachers saw the truth, are those which bring man into oneness with God. There need be no miraculous revelation of truth by God to man; all that is needed is for man to rise into closer union with God, and then he will see for himself the divine laws of the universe. At present these higher faculties are confined to the few, and are only beginning to develop in others. Thus, if we were to depend solely on revelation for our knowledge, we should be in danger of falling into superstition and error, through the inaccurate exercise of faculties, which in the early stages of growth are apt to mislead, or we should have to base our beliefs simply on the authority of others, and should thus lose that independence of thought which alone can make our belief real. Revelation and intuitive genius must be tested by reason and observation.

Thus all the three sources of truth must be used and evenly balanced. They form the threefold basis on which the intellectual aspect of true religion must rest; if any one of them is absent the whole structure will totter, but if all three are there, it will rise, well-proportioned, beautiful in its symmetry, and so firmly established that it will withstand even the most violent attacks that may be made on it. And it will then be found that true philosophy is one with religion, and that science and revelation disclose to us the two sides of the truth. The relation between these two, at present, is too often one of antagonism; and a considerable proportion of humanity is divided into two classes, one of whom is looking at truth solely from the point of view of science, the other solely from that of revelation. They fail to realise that they are both looking at the same truth under different aspects, and so it often happens that each declares that the other has failed to see the truth at all. It reminds one of the old familiar story of the time when knight-errantry was so widely spread through Europe. It is said that two knights were travelling about in search of adventures, and happened to meet at a point in the road where there was a shield hanging up. "What a beautiful silver shield!" said one knight to the other. "Why, you must be blind," retorted the second, "the shield is not silver at all, it is golden." And so they began to dispute over it, and at last came to blows. After a time a third knight

happened to come up, and enquired into the cause of their quarrel. When they had explained it to him, "Why," he said, "what fools you both are; had you taken the trouble each to look at the side at which the other was looking, you would have seen that you were both right and both wrong; for the shield is silver on one side, and golden on the other." In just the same way the scientific materialists, and the narrow adherents of revelation need each to look at the truth from the point of view of the other; and then there will come that union between science and revelation, which alone can lead to a true understanding of religion and philosophy. Science looks at truth from below and can rise only to a certain point dependent on the development of our faculties of observation and reason; revelation shows us the truth from above; it is only when the two meet and join hands that we shall really understand the whole of religion.

We will now take certain of the conclusions to which scientific investigation has led us, in order to see whether the deductions made from them by those who call themselves materialists or agnostics, have really a solid foundation on which to rest. Perhaps the most important of these conclusions is the existence in nature of two great principles, matter and force. These are so closely connected that we never find one without the other; there is no matter in or through which some force is not acting; no force that is not acting in or through some matter. And we can find no place in nature where matter and force are absent; thus they are omnipresent and inseparable. Further, neither of them can be destroyed. We might take a piece of wood and burn it, and a superficial observer might at first think that the wood was destroyed. But any one who knows the mere rudiments of chemistry would know that if we were to take the various products of the burning, the smoke, the ashes, the gases and vapour that have passed off with the smoke, we should find that the quantity of matter existing was exactly the same as before. We have changed the form, the wood has been broken up into the organic constituents, but the matter *in itself* is unchanged. Similarly with force; if we lift a weight and put it on a high place we expend a certain amount of force, and again a superficial observer might say that the force ceased to exist, when we left off exercising it. But here too, one who knows only the rudiments of mechanics, would understand that there was in that body a certain amount of energy stored away as the result of the force we have expended on it, an energy depending on its position above the surface of the earth; and that by means of pulleys or other machinery, this energy could be utilised to do various kinds of work by simply allowing the body to fall; and even more than this, the amount of work done, including of course the overcoming of any friction, will be exactly equal to the work we did at the first in lifting the body. Or again, there is stored in our coal-fields a certain amount of energy which has in the first instance come from the sun. When we burn the coal, this energy is set free in the form of light and heat, both of them forces. But we can use the heat to change

the water in the boiler of a steam engine into steam; the force of the heat has been transformed into the energy stored in the steam, which shows itself in the form of pressure, and this may be utilised to drive our machinery. And it is possible to calculate to a nicety how much work can be done by a certain quantity of coal, for we know that no force can ever be lost. We might go on multiplying illustrations of similar changes constantly taking place. The forms of matter and force are ever changing, matter and force themselves remain ever the same. Thus both are indestructible, omnipresent and inseparable.

But science is taking us yet a step further with regard to these two great principles, and showing us that there is a certain unity underlying them. Taking this first with reference to matter, it is a well-known fact "that the innumerable and varying forms in nature may all be reduced to some seventy substances, known as the chemical elements; and that the difference in the forms is the result of the difference in the proportions in which these elements are combined, and in the way in which the particles of different bodies are built up. But there is every reason to believe that these chemical elements themselves could all be reduced to one simple substance, and that the differences in the elements are due to the way in which the atoms of this single substance are built up into forms.* Sir William Crookes, one of the most advanced scientists of the day, propounded this as a theory many years ago, and gave to the single basis of all matter, which he postulated, the name of *protyle*. Again, it is stated in the "Encyclopædic Dictionary" (Phil. 1894), under the word "Spectrum," that "it is now held as probable that the so-called 'elements' are themselves 'compounds,' which at a certain temperature are broken up into much fewer elements, or possibly into one,"† M. Tiffereau, an advanced French chemist, and Dr. Emmens, a chemist of New York, are at the present time carrying on investigations with regard to this unity of matter. Many years ago M. Tiffereau discovered a process whereby silver could be changed into a substance having all the properties of gold, and Dr. Emmens has recently made a similar discovery quite independently. This can be explained only on the supposition that the two metals are in reality modifications of one common substance; that the silver is first broken up into the atoms of this substance, and that they are then recombined in a different way, producing gold. To quote Dr. Emmens' own words, he believes that "there is but one matter in the universe. The chemical elements are but *modes* of this universal substance combined with more or less of a something we call *energy*. By changing the *mode* we change the *element*, but not the *substance*."‡

* See article on "Occult Chemistry," by Mrs. Besant, in *Lucifer* for November 1895.

† See *Mercury*, September 1897, page 4.

‡ See *Theosophical Review*, January 1898, pp. 387, 388.

Turning now to force, we find that here too are signs that scientists are likely before long to show that all forces are simply modifications of one common force. It is not very long ago that it was commonly believed that heat was a kind of invisible, imponderable substance which scientists called caloric. It was thought that when a body was hot, it was because it contained a greater quantity of caloric, and that when it became cooler, it was because some of the caloric was extracted from it. But many difficulties arose in connection with this theory; for under certain circumstances which should have tended to diminish the amount of caloric in a body, there was no fall in temperature; and there was under many conditions a rise in temperature when there was no possibility of an additional quantity of caloric passing into the body from any outside source. It was already known that both sound and light were forms of vibration, or force, and so scientists began to suspect that heat also was a form of force; and many experiments were conducted upon this hypothesis, leading eventually to the establishment of the fact that not only is heat a force, but it is essentially the same as light, differing from it only in the rate of motion of the particles. A similar change has taken place with regard to electricity; and, whereas in the past it also was regarded as some form of substance, it is now admitted to be a force, and by some is thought to be a vibration similar in character to the other forces with which we are familiar.

Thus the conclusions to which scientific investigations have led us are, that matter and force are omnipresent, inseparable, indestructible, and that there is a certain unity, though not yet fully proved, underlying both. Various deductions have been made from these conclusions. One is that matter and force are the two eternal realities; that from them are derived not only all the phenomena of nature, but also those of consciousness; those who hold this view consider that the reason of man, his moral sense, his highest religious and spiritual aspirations, are only the result of the evolution of matter and force; and thus they postulate a material basis for all phenomena. A somewhat different deduction is, that there is but one reality, matter, and that force is one of its properties or functions, and that when matter has evolved to a certain point, it develops a higher property or function, consciousness. Others, reasoning from the same premises, but treating the subject rather from the point of view of philosophy, urge that matter and force, all the phenomena of nature, have no real existence apart from the mind of the person observing them; that the only reality therefore is mind and that the external world is only the outer expression of mind. There is yet another view, that matter and force are themselves but aspects of some unknown reality, which underlies both. This is the opinion of Mr. Herbert Spencer, who says:—"I have repeatedly and emphatically asserted that our conceptions of matter and motion are but symbols of an Unknowable Reality; that this Reality cannot be that which we symbolize it to be; and that as manifested beyond consciousness, under the forms of matter and motion, it is the same as that which, in con-

sciousness, is manifested as Feeling and Thought..... I recognise no forces within the organism or without the organism, but the variously-conditioned modes of the universal immanent force, and the whole process of organic evolution is everywhere attributed by me to the co-operation of its variously-conditioned modes, internal and external.* Scientific research, then, does not in itself necessarily lead to materialism; we must, therefore, see whether the teachings of the sages of old, which we have seen to be what is really meant by revelation, are consistent with the facts that science has taught us, and whether they will help us to discriminate between these different deductions and to know which is the truth. We will first take the revealed teachings as they have been preserved in the Hindu scriptures; and then as we find them in the Christian, so that we may see how these two systems, generally thought to be so different, or even antagonistic, are really at one in their inner teachings.

First, then, we learn that there is an Infinite source of all existence; that This is incomprehensible, unconditioned; we cannot attempt to describe or define It, for the finite mind cannot approach the Infinite. The only conception we can even attempt to form is that of absolute Being, and that falls far short of the Reality. The name assigned to That in the Hindu system is Parabrahman. Brahman is the Supreme Spirit, the highest conception we can form of Deity; thus That which is beyond Brahman, Parabrahman, is both unknown, and, to conditioned thought, unknowable. This then corresponds with the Unknowable Reality postulated by Mr. Herbert Spencer. In the Christian Scriptures this conception is less clearly brought out; for, in places, God is spoken of as Infinite and Unknowable, while in other places He is anthropomorphised, and very human attributes are ascribed to Him. But in reality there are various words used in the original Scriptures, and distinction has been to a great extent lost in translation. At times, however, it can be traced, and it appears to me that one of the most suggestive passages is the one in which Moses, on asking God by what name he is to speak of Him to the Israelites, is told to tell them that "I AM hath sent" him to them.† This seems to be the nearest approach that can be made in the English language to the idea of Absolute Being.

We next learn from the Hindu Scriptures, that from time to time there arises in Parabrahman a centre of energy, or of consciousness, which is by some called Ishwara. The difference between Parabrahman and Ishwara is that Parabrahman is unmanifested, and therefore unconditioned; Ishwara comes forth from Parabrahman as a manifestation, and is therefore conditioned. Not conditioned, however, in the sense in which the humanity of the present day is conditioned, for we are at a very low stage of development, where we are greatly

* Appendix to "Principles of Biology," vol. I., p. 49.

† See *Bhagava*, Chap. III., v. 14.

limited and hampered by the bonds of dense physical matter. With reference to Parabrahman, Ishwara is finite and conditioned, with reference to us, He is infinite. That which corresponds in the Christian Scriptures to Ishwara is the Logos, or the Word; of Whom it is said again and again that all things were made by Him, that He is in all things, being "the Light which lighteth every man that cometh into the world."* In essence, Parabrahman and Ishwara, God (in the sense of the Absolute) and the Logos, are one; in function they are different, Ishwara or the Logos, being the active aspect of Parabrahman or God.

The next step in manifestation is the appearance of two aspects of the One Reality, which are sometimes called Mulaprakriti and Daiviprakriti. Mulaprakriti is substance, or the essence that underlies matter as we know it; the root of that original, primordial substance, out of which the different planes of the universe are afterwards evolved. It appears to Ishwara as a "sort of veil thrown over Parabrahman," and "that veil is the mighty expanse of cosmic matter." It is the basis of material manifestations in the Cosmos.† Daiviprakriti is the energy or force of Ishwara, that conscious, intelligent, active force which is the working cause of manifestation. Daiviprakriti, therefore, working in Mulaprakriti, produces the whole of the manifested universe. This is the builder or creator of the world. In the Christian Scriptures also we can trace this same duality; for we are told in the first chapter of *Genesis*, that "the earth was without form and void; and darkness was upon the face of the deep." This is in reality a description, of Mulaprakriti; the words "formless," "darkness," "the deep," all being applied to the condition of undifferentiated cosmic substance. But "the Spirit of God moved" (or brooded) "upon the face of the waters"; that is, the energy of the Logos, or Daiviprakriti, began to work in Mulaprakriti, thus "creating" the world, or producing manifestation.

Now, when we compare these religious teachings with the conclusions of science, we see how the unity that scientists find underlying matter and force, is the reflection on the lowest plane of that unity on the highest plane from which everything has emanated. The two principles of force and matter are the reflection on the physical plane, of Daiviprakriti and Mulaprakriti on the highest; and the inseparability and indestructibility of force and matter are again the reflection on the lowest plane, of the same characteristics of Daiviprakriti and Mulaprakriti on the highest. Science and Revelation thus disclose to us the opposite sides of the shield of truth, and it is only when we see both that our conception can be complete. This is the only true answer that can be given to materialism. The deduction that matter is the only reality, of which force is a property or function; and the opposite one that mind

* See Gospel of St. John, I., v. 1-18.

† See "Discourses on the Bhagavad-Gita," by T. Subba Row, p. 10.

is the only reality, and the outer world is its expression; these two express each but a small part of the truth, and hence the conclusion is faulty. The deduction that matter and force are the two eternal realities, comes nearer to the truth, but falls short by losing sight of the underlying cause, which is a unity; and the conclusion reached by Mr. Herbert Spencer, while perfectly consistent with the teachings of science and also of revelation, needs to be supplemented from the latter, as it is the Logos that forms the connecting link between the unknowable, or unmanifested, and manifestation; between pure abstraction and concrete life and consciousness.

This then is the necessity for religion. First that by the grandeur and sublimity of its conceptions it may awaken in the heart of the indifferent and careless a consciousness of something beyond the present world, that will satisfy that yearning which at times arises, even in the most thoughtless. And next, that by the consistency and completeness of its conclusions, drawn, as they should be, alike from Science and Revelation, it may offer that which will meet all the demands of the mind, at the same time that it satisfies the heart, and thus prevent both the forms of materialism that exist to-day. We shall see in future papers, how the religious teachings that have been here hinted at, may be applied to our ideas of the world, of man, and of duty, so as to make our lives more worth living, more full of the beauty and dignity that should always be associated with that which is divine in its origin.

And now I want to say a word or two especially to my Indian brothers, to you to whom has been entrusted the custody of Scriptures containing much, perhaps all, of the teaching given to humanity at the beginning of the present cycle, by the divine Teachers of whom I have spoken. For though fragments of this are to be found in the Scriptures of all religious systems, there is a great body of Sanskrit literature which gives a more comprehensive view of it that can be obtained elsewhere. When the great Aryan race, of which both you and we of the West are branches, was obliged to separate, our ancestors went out into the hard, stern struggle with difficult circumstances, which was to develop in them certain qualities of endurance and determined persistence, which are so marked a characteristic of some of the Western Aryans. You remained here, to guard this mighty literature, and to keep alight the flame of spirituality, so that the purpose of the Aryan race might not be thwarted by the necessary development of material and intellectual activity in the West. The question to-day is, how has that sacred charge been preserved? Since I came here, a few months ago, I have been told that some most valuable MSS. have been left to decay, to be eaten by ants, or have even been thrown away by the descendants of the ancient pandits, in order that their shelves might not be encumbered with useless matter! I have been told also, that where there has been danger of truths being irretrievably lost, the MSS. have been withdrawn from their unworthy

custodians by the great Elder Brothers of the race, and have been hidden away in places of safety, until humanity is more worthy of them. This would not have been, had India's sons been faithful to their trust.

And even as to the MSS. that remain, how many are there in India to-day who are able to read and understand them? The study of Sanskrit has been neglected, because it has been found more profitable to devote the energies to other objects of study. In other words, such is the forgetfulness of the past, that the understanding of the sacred records is deemed of less importance than the accumulation of wealth, which at most can last one only till the close of the present earth-life!

Nor is there even sufficient intelligent understanding of those truths which are contained in the more popular, exoteric writings. Many of the youth of India are to-day growing up without knowing and understanding their own religion. How then can they be expected to appreciate and understand the deeper truths contained in much of this literature? I was talking the other day with a student at one of the Colleges in India; he was telling me of his unhappy experiences at a Christian Missionary College, of the way in which his religion was attacked there, and he simply retaliated by attacking Christianity. When I asked him why he did not rather defend his own religion, than attack one of which his conversation showed that he knew almost nothing, his answer was, "Oh, I could not defend my own religion, for I did not know it well enough myself; so there was nothing for me to do but to attack Christianity"! Some there are, undoubtedly, who realise the great privilege that is theirs, and who do their utmost to preserve and utilise these treasures of the past. But their number is too few by far. This literature is the inheritance of the whole Aryan race, and workers are wanted, not only that it may be preserved, but that parts of it may be brought within the reach of other branches of the race. Let then all who realise the importance of this, do their utmost to save what remains of the literature, and to learn to understand it. If they cannot work, themselves, let them help those who can; let time, energy, money—whatever is needed,—be gladly devoted to this work, for it is for the lasting good of humanity. Let the fathers bring up their children to know, understand, and reverence their religion, that they too, when their turn comes, may be worthy of their heritage. And let us all, we of the West and you of the East, who recognise our common ancestry, join hands in this work, for it will help to spread the truth amongst men. And then, whether India recovers her past greatness or not, whether the East or the West be the dominant power in worldly matters, will signify nothing. For we are working not for one race or nation, but for all humanity; not for material or worldly advancement, but for the development of the intellectual and spiritual powers, which alone are permanent. And as the truth is spread, so may religion again become

the ruling power on the earth, and humanity advance ever upward, becoming purer, nobler, and more divine.

LILIAN EDGER.

[*Author's Note.*—It may be of interest to those of the readers of the *Theosophist*, who are not already aware of the fact, to know that among those who appreciate the ancient Sanskrit literature, is a small band of workers in the Punjab, who are engaged in making a comprehensive descriptive catalogue of all the Sanskrit MSS. they can trace. This work was begun nearly thirty years ago by the Indian Government, but either for lack of money, or else through the belief that there were no more MSS. to be found, the work has been stopped, and it has been left in a very incomplete state. A few members of the Theosophical Society in the Punjab under the direction of a certain very pious and learned ascetic, formed themselves some time ago into a society called the "Sanakrit Pustakonnati Sabha," the object of which is the "research, selection, collection, preservation, diffusion, and revival of Sanskrit literature, to such an extent as may be within the power and means of the association." They are carrying on their work with loving patience, earnestness, and devotion, for they feel that they are working for the future benefit of the whole of humanity. The making of the catalogue is a stupendous task, and is likely to take a great many years to accomplish. But, realising its importance, they are undaunted by any difficulties or obstacles. The sympathy and good will of us all should be with them, and those of us who can, should help in other ways. What is more especially needed is, to gather information with regard to any MSS., whether in public libraries or in possession of individuals; and to help the Association to secure any valuable or rare MSS., either by gift, by purchasing them, or, if this cannot be done, by copying them. If any who appreciate the value of Sanskrit literature, wish to share in the privilege of doing this work, they can gain full information as to details, by applying to Rai B. K. Lahiri, Prime Minister (Diwan), Faridkote State, who is the President of the Association.—L.E.]

PROPHECY.

(Continued from page 279.)

EUGENE Bareste, in the excellent account of 'Modern Prophecies' contained in his admirable work on Nostradamus, does not mention the prediction of St. Césaire, Bishop of Arles from about 502 to 544, a man of great learning and piety. It does not appear from Moreri's notice of him that a great deal is known of his life. But he evidently wrote a good deal, and 23 of his Homilies have been printed with others in the appendix to the fifth volume of the Benedictine edition of the works of St. Augustine. He appears to have presided at four several councils and Pope Symmacus conferred upon him the *Pallium*. His prophecy is extracted from the *Liber Mirabilis*, from a unique original in the King's Library at Paris. It relates to France, and the purport of it runs thus: That the rulers of France will be smitten with judicial blindness, at a future very distant period. Her nobles, he says, shall be deprived of their estates, and rank schism shall divide the church; there shall be vast carnage, as great as in the times of the Gentiles. The world and the church shall deplore the ruin of a most celebrated city, the capital and mistress of France. Some interpret this, "of Lyons," but it manifestly relates to Paris. The altars shall be destroyed, the convents sacked, and the holy virgins forced to fly for their lives. The church shall be stripped of all her temporal property; in fact church and state shall be utterly overthrown. "But at length the Black Eagle and the Lion shall appear.....then misery be to thee, oppressed city of opulence! Thou shalt at first rejoice, but thy end shall come. Misery be to thee, O, city of philosophy! thou shalt be subjected. A captive king humbled even to the dust, shall at last recover his crown."

Here we have an exceedingly vivid picture of the French Revolution when the church toppled down, the nobility were dispossessed, the Bourbon dethroned, and then the people vanquished by the artillerist and sabreur, Bonaparte, and reduced to the dire servitude of conscription, under the insidious mask of patriotism and the re-establishment of order. The Black Eagle of Russia and the Lion of England appear and set up again for a moment the fallen Bourbon. *La Bourbe* mire is replaced on the throne of *Lutetia*, the city of mud. How the great and the mean always present themselves together and hand in hand, in all that concerns the pride of man. *Homo*, *humilitas*, and *humus*,—man, humility, dust, are all of one etymon in the Catholic philosophy of the tongue of Rome. Before passing on from this strange piece of clerical forecast let us stop to note the date (about) when it was uttered. Césaire died 544. Only four years afterwards Totila captures Rome for the second time. Add the 1260 day-years of Daniel to 549, and you have 1809, the 20th year of the

Revolution of 1789, when the Papal states were invaded, Napoleon excommunicated, and at his zenith. It is curious that the capture of Rome should coincide with the overthrow of the Papal chair, at an interval of 1260 years exactly.

The learned Alstedius, the Protestant theologian, is the next name of any interest occurring in the same book; and as Bayle says of him, he was one of the most fertile pens in the 17th Century, and quite justified the anagram of his name, *Sedukitas*. He died in 1638 at the age of fifty. One of his ideas was that all the Arts and Sciences may be found in the Scriptures. He wrote also on the Millennium. His prophecy seems to amount to little more than an attempt to unravel the 12th Chapter of Daniel and to see when the "term of days," consisting of 1290 and 1335, would respectively be realized. He complicates Daniel's periods by intermixing them with the apocalyptic numbers and finally pitches upon the year 1694 as that on which they are to reach fulfilment. His interpretations are, as we have just seen, derived from the numbers given in Daniel XII. If he could have tacked a hundred years on to that, he would have alighted full on the French Revolution. He talks of the four monarchies of the world. The East or Assyrian; the second, Southern, are of the Persians and Greeks; the third, Western, of the Romans; the fourth, Northern, a kingdom as he surmises, that God shall shortly set up "by the lion of the North." We have seen St. Césaire to make this to be England; but it does not appear that Alstedius intended the same thing.

From the Letters of Lord Chesterfield (ed. 1775) we see that his Lordship was impressed by the great coming event. In the letter dated December 25, 1753, he writes:

"The first squabble in Europe that I foresee, will be about the crown of Poland."

Now it is very remarkable that Poland was partitioned for the first time, August 5, 1772, though the actual spoliation was delayed until 1777. So that the event had taken place before the letters had appeared in type, the first edition of the Letters being 1774. He goes on to say that French affairs grew more serious every day. He represents the king as despised, as a bigot to the church, jealous of the parliaments, and oscillating between church and parliaments. He notices that the poor are discontented, that the nation begins to reason freely; in fact that all the symptoms that threaten revolution to a government, "now exist and daily increase in France." In another letter, dated April 13, 1752, he talks of the spread of revolutionary principles, adding, "but this I foresee, that before the end of this century, the trade of both king and priest will not be half so good as it has been. Duclos, in his reflections, has observed, and very truly, *'qu'il y a un germe de raison qui commence à se développer en France'*;" this he considers will prove fatal to regal and papal pretensions. Of course in the temperament of Chesterfield there is the least possible proportion of the genuine spirit of prophecy. But it is

interesting as showing how a clear worldly mind of that day could read anticipatively what was about to occur. It felt the shadow of the events that were approaching. But if cold, worldly wisdom can piece enough together to make a forecast of this sort, why may not a spiritually fatigued disposition be capable of a still more lively representation of such things? If that can piece, this should pierce. Here again the inference may be drawn, that humanity has a gift of prophecy always latent in it, and responsive to external stimuli.

There occurs in the "Arcana Cælestia," of Swedenborg, this sentence, according to the book we are handling, for I have not referred to the work to find it: "La noble nation Francoise se soulevra tout à coup, brisera ses fers, et renversera la putain de Babilone."

This is clearly an early forecast by the Swedish seer, of the upheaval of the French Revolution, and contemporaneous with the epistolary prevision of the worldly minded Stanhope. Now the "Arcana Cælestia," in Latin, was published in London, in five parts, of which the fifth was issued in 1753, and nearly forty years before the taking of the Bastille. Here again we see that coming events make themselves felt on the sensitive tablets of men's minds, years before they emerge into fact and are recorded as history.

Count Guibert, about 1727, a soldier of distinguished talents, wrote thus to the same purpose:

"There is to spring up a people of a manly genius which arises to shake off its fetters, and settle a form of Government, the whole of which will increase its force; it will frame just laws, and call forth a revolution. This people is the French."

This is only a further evidence of the widespread feeling in France that something extraordinary was about to happen.

There follows next, a prediction by Christopher Love, a vigorous presbyterian, who states that he bases all on the Revelation of St. John, and the book of Daniel. It seems to have been published under the title of "A short work of the Lord's in the latter age of the world." But it is not given by Brook in his "Lives of the Puritans," where he notices Christopher Love (iii. 115-138), nor does Watt record it. Love makes an interesting allusion to the prophecy inscribed in Hebrew on Seth's pillar at Damascus, which was extant in the time of St. Jerome, and of which he has transmitted to us a copy. It was built by Seth before the flood, and written by Enoch the prophet, at least this is Love's view of it. Josephus talks of the column of Seth, but Whiston holds him to be in error, saying that he confuses two things, reading Seth for Sesostris. I do think that very likely, for Sesostris' works would be at Thebes in Egypt, and not near Damascus, as Jerome certifies, and where he says he took his copy from it. I am not aware that any other writer confirms Jerome as to the fact that any such pillar was extant in the neighbourhood of Damascus, and there is a prophetic book called the Book of Seth that speaks of the coming of the Saviour and of the star of the Magi. The whole seems so mixed with confusedly related and apocryphal matter, that one

can hardly see what Christopher Love means when he talks of basing his calculation on this and the Revelation of St. John. The account that we get of Love's execution on Tower Hill, in Brook's "Lives of the Puritans," shows him to have been a gallant, truthful, pious old presbyterian. He dies in ecstasy like a primitive martyr, rejoicing in the heavenly nativity about to open upon him, and shows a will which, if a little narrow, is yet of the texture of adamant. But though beautiful in morality, and compelling the spectator's admiration, it is not the temperament from which we should expect to reap large, profound, or permeative criticism. Plasticity is required to receive philosophic impressions that will outlast opposition, and endure through the ages. He says that in 1779 there are to be great earthquakes and commotions by sea and land and undoubtedly it was a time of terrible unrest. There are to be great wars in Germany and America in 1780. The destruction of Popery and the fall of Babylon is to be in 1780. Possibly Babylon in this case is Paris rather than Rome; and the fall of the Bastille was in 1789, so that the destruction of Popery would be the suppression of the Gallican church. God will be known by many in 1795. What this means it is difficult to say. But as Napoleon established order in Paris, and Love's very next words are—'This will produce a great man,' he seems to keep fairly within the margin of truth. In 1800 the stars wander and the moon turns to blood. As this would mean the overthrow of kingdoms and their governors, it was true enough. Africa, Asia and America tremble in 1803, and there is a great earthquake over all the world, 1805. This is very well for a man talking in the tower of London in 1651, the night before his beheading. But after that, wars are to end, and peace, that happy consummation, is yet to come. The peace of Europe seems to be maintained more than ever, by the bristling of bayonets. And it is often enough interrupted by outbursts of wars, so that an observer can scarcely determine which is worse, active war, or a peace carried on upon a war footing. Love's dates, when actually mentioned, are accurate enough, and the conclusion may be taken as a foregone formality, equivalent to "after this, the Millennium."

John Lacy wrote on Prophecy, and from his "Warnings," published in London in the year 1707, one or two curious forecasts may be gathered, leading, as he himself thinks, to overthrow Antichrist and establish that chimerical thing, the liberties of mankind. Still, the tidings out of the East and out of the North shall trouble him, and though he plant his tabernacle in the mountain of delight of holiness, he shall come to his end and none shall help him. [Dan. xi. 44]. He cites a prophecy from the "Prophetical Pleiades," of John Amatus, a monk of Mont-Cassin and a bishop of some church in Italy in the eleventh century, during the Papacy of Gregory VII., a Pope to whom he addressed many verses. He also wrote upon the breastplate of one High-Priest, and a treatise on the Heavenly Jerusalem. Amatus' prophecy, however, only extends to a vast shedding of blood, civil discords, and fields lying untilled, and he brings all these indefinite and dateless horrors to a close with, "The

right hand of the world shall fear the left, and the North shall prevail against the South." But Lacy himself threatens judgments upon France. Speaking of Louis XIV., he says: "The Lord will destroy the images which thou hast set up, all thy statues, and all the court of France. Versailles shall be thrown to the ground. Paris convulsed, the royal family afflicted, and thy iniquities avenged upon thy grandchildren. Lyons, Toulouse and Bordeaux, they shall all suffer", and Lacy winds up with, "England shall be less visited with divine judgment than France."

We come next to the learned Pierre Jurieu, a Protestant polemic, sometimes called "the Goliath of Protestantism," from the virulent rancour in which he indulged. He studied in Holland and England and finally took orders in the Established Church here, but he returned to France and was called to the Professorship of Theology and Hebrew at Sedan. These duties he discharged with great honour, but in 1681 the Reformers were deprived of the academy of Sedan. The injustice of this, no doubt rankled in his mind, and he accepted a chair at Rouen. But he quitted this, quickly, for Holland, being discovered as the author of "La Politique du Clergé." He was almost immediately offered a professorship at Rotterdam. Smarting under his French persecutions he here took to the passionate study of the apocalypse, for the interpretation of which, his lively imagination led him to think he had a divine revelation. He thought, not altogether erroneously, that Paris was the great city where the witnesses lay dead, and that in three years and a half, i.e., 1689,* they should rise up again. He thought William III., of England, was the divine instrument destined to establish Protestantism in France. As he himself did not die till 1713, he felt all the ridicule that his numerous enemies heaped upon his head when 1689 had elapsed with no fulfilment of a single prediction of his that could be recognized. The disappointment is said to have thrown him into a state of dejection and languor for the rest of his days. This must however be a great exaggeration of the facts of the case, for he published several works from time to time and retouched his "Histoire des Dogmes et des Cultes," a work composed in his younger days and now completed by him for publication. Probably this is the best work of his life, and likely to live long, as it is full of new views and conjectures, indicating great vivacity of intellect. His mistake as to the witnesses was the compressing of the 42 months of years into $3\frac{1}{2}$ natural years. But as to the year 1689 he is, as we have seen, by no means the only interpreter who has fixed on that year for the cataclysm, making it, to a year, exactly one hundred years before its time. In 1789 it transpired in full force. The religionless *sans culotte* massacring the Papist, as the brutalized Papist on St. Bartholomew's day had slaughtered Protestants 217 years before, on a 24th of August.

C. A. WARD.

(To be concluded.)

* Again wrong by 100 years.

Theosophy in all Lands.

EUROPE.

LONDON, March 31st, 1898.

During the past month the Blavatsky Lodge has had the privilege of hearing lectures from Mrs. Besant on two consecutive Thursday evenings. The first of these occasions was devoted to the subject of "Mental Healing." This question, Mrs. Besant pointed out, is attracting a good deal of attention at the present time, especially in America, and it was well to study carefully what the best of its exponents had to say about it, for it is a part of the work of Theosophy to consider, sympathetically, every system of religion or philosophy, and try to find in it the germs of Truth which link it to every other system. Our work is unificatory. In all systems of thought there were kernels of truth, and this was the attractive force which laid hold of men's minds, in spite of errors and exaggerations which often hid the pearls within. There were several systems of mental healing, but that set forth by Mrs. Eddy, while the most dogmatic, appeared to be the best known and most generally followed. The case as presented in Mrs. Eddy's work—from which frequent quotations were made—seemed to be stated with exaggerations which perhaps in their own place might have their use in startling minds from an accustomed materialistic groove of thought. According to this system, everything proceeds from a Universal Mind which is a trinity, viz.:—Mind, Will, and Idea—a view which seems to indicate the Logos of a System rather than the *One Existence*. Man is regarded as the reflection of God, and the real man is again a trinity of mind, will, and idea, and again reflects himself as a personality. But this personality is illusory. Matter is the creation of mind, and all evils are the result of the mind of the true man working imperfectly. Matter, according to this theory, rests on belief, and any change of belief would alter the manifestation. If belief ceased, matter would disappear. Thus it is held that if belief in the health of the body can be established in the mind of a sufferer, a healthy condition will ensue.

Miss Francis Lord, who has systematised the teachings more definitely and clearly, writes of five sources of error which are always playing on the human mind, and a ripple of amusement went round the audience when it was found that the first of these "sources of error" is "our parents"; others being the Race and Race beliefs, the lower self, the environment, and the healer. Undoubtedly a belief in the reality of thought-transference is impressed on the minds of those who accept this system of thought. We are told that in the healing process it is the immortal part of the patient that must be influenced, and that the thought which it is desired to impress must be definitely formulated in the mind, but not articulated. There is enjoined upon adherents a daily practice of what are called "affirmations and denials," designed evidently to impress upon the mind by regular repetition, the truths which are to become part of the fixed convictions of the patient, a process of which Theosophists will readily understand the *raison d'être*. Mrs. Besant's conclusions with regard to the system, as laid down by Mrs. Eddy

and others, were these:—(1) Nervous diseases might be materially affected by the proposed methods; the exchange of harmonious for inharmonious vibrations might do much in such cases. (2) In diseases of fluids of the body, the method might be used to expel injurious particles, and to vitalize the white corpuscles so as to enable them to get rid of undesirable intruders in the form of microbes. (3) Clairvoyant vision and anatomical knowledge would both be needed for any such cases as broken bones, lesions, growths, etc., and failure to effect good might certainly be looked for where neither medical knowledge nor clear vision directed the energy of the healer.

On the last Thursday before her departure for India, Mrs. Besant gave a most beautiful and earnest address to members, on the Theosophic Movement. No one who was privileged to hear it could fail to be deeply stirred by the picture of the possibilities which lie before us, and by the thought of the solemn responsibility resting upon each member of the Society, to make full use of opportunities which "prophets and kings" have sought for in the past and sought in vain. Partially, at any rate, every eye must have realised in the light of the speaker's eloquence, *something* of the meaning of the path which opens out before the earnest student, and every heart must have been stirred to renewed life, and to devotion to the great cause which is entrusted to our keeping at this stage of human history.

On the 17th Mr. Mead lectured on the subject of the "Mysteries among the Greeks," giving a most interesting and scholarly account of the most recent investigations into this subject. Mr. Mead quoted largely from Dr. Hatch's *Hibbert Lectures* on the subject, but it is needless to say that light was again and again thrown on points from a Theosophic standpoint, which is missing from the writings of scholars who lack the key which theosophical teachings afford in these investigations. Mr. Mead especially pointed out that it is the lower, or outer Mysteries with which Dr. Hatch and other scholars deal, and that ever behind these lay the possibility of real Initiation and the steps of the Path, which have ever been open behind the outer veil of all religions; for the world has never been without its Teachers and Initiators. Mr. Mead quoted Plutarch as saying:—"When a man dies he goes through the same experiences as those who have their consciousness increased in the mysteries", which is indeed a striking piece of external evidence to the truth of those statements made regarding the *initiations* in connection with the mysteries, which it may be remembered were so interestingly described by Mr. Leadbeater in a Lodge Lecture which was fully reported in the *Theosophist*, October 1897.

In *Pearson's Magazine* for this month is an article by Mr. H. C. Fyfe, describing the wonderful work of the transmutation of silver into gold, as carried out by Dr. E. S. Emmens' process. In his laboratory at New York he verily converts silver into gold—or what is sold as such to the United States Assay Office in that city. Dr. Emmens does not insist that the metal which he produces is gold, but he chooses to call it so, and it is certain that the Government pays the price of ordinary natural gold for it. Mr. Fyfe says that what the Doctor claims to have discovered is a missing element which comes between silver and gold, and which he calls *Argentaurum*; it is a hitherto unknown form of matter, and is described as having properties akin both to gold and to silver, and as being readily converted into one or the other of these metals. Indeed it would seem that this substance needs very

careful treatment, for, being an unstable body, it is as likely to revert to silver as to advance to gold. The argentaurum gold is said to have stood every test. It is of green colour by transmitted light, and yellow by reflected light, properties possessed by gold alone. The finding of it is, however, at present, out of the reach of ordinary people, for the results are obtained only by means of the *Emmens Force Engine*, which produces readily a pressure exceeding 500 tons to the square inch. "The operation consists of five stages:—(a) Mechanical treatment. (b) Fluxing and granulation. (c) Mechanical treatment. (d) Treatment with oxides of nitrogen, i.e., a modified nitric acid. (e) Refining." "I regard," says Dr. Emmens, "the mechanical treatment as the *causa causans*. The fluxing and granulation serve, I think, merely to render the molecular aggregates susceptible of displacement and re-arrangement." Writing to Mr. Fyfe, Dr. Emmens tells him that many interesting discoveries are being made in his laboratory by the use of means that other investigators do not possess, viz.:—the Force Engine. He writes, "for example, we have produced some remarkable allotropic forms of gold, and a very singular growth of silver. We have dissociated an alloy by a mechanical method. We have rendered arsenious anhydride readily soluble in pure water. We have doubled the amount of aqueous extract from wood. We have produced from gold, copper, ferric hydrate, nitric acid, and a substance having the odour of oil of almonds. In light and radiant energy generally we are also obtaining some surprising results."

The Humanitarian, for this month, contains a paper on "Occultism in Eastern Lands," by the late Sir Richard F. Burton. It is the second part of a MS. published by special permission, and is entitled "Sindh: the Occult Science, Demonology, Magic and Alchemy." It is simply an account of the practice of magic among the Moslems, which is described as consisting of Talismans, incantations, etc. He says that *Alchemy* is considered by the Arabs as "the most luminous part of the philosophic learning", but that the professional alchemists are usually cheats. Also that there are many ancient works on alchemy so 'scientific' and 'sybilline' that there is probably not a native of Sindh who could understand them at all, and they now content themselves with what they take from the Persians, or learn from oral instruction. The first part of the MS. was published in the same magazine in June last. It is called "Spiritualism in Eastern Lands," and is interesting as showing that Sir Richard really had faith in occultism, though he had no faith in the "spirits" who manifest themselves. He uses the term *Spiritualism* as connoting magnetism, occultism, and similar matters, and calls himself "a Spiritualist without the Spirits"; but he avoids asserting that spirits do not exist. So long ago as 1876 he had addressed a letter to the *Times*, on "spirit" phenomena, stating that experience had convinced him that (1) "perception is possible without the ordinary channels," and (2) "that he had been in the presence of a force or power evidently material." Travellers, he says, are compelled to postulate some such force or power, even in the absence of proof, for they find traces of it among all peoples, savage or civilized. By perception being possible outside ordinary channels, he meant that the senses may sometimes be independent of their organs, and he goes on to give some notes on Spiritualism—"a handful which proves what the heap is." He gives an account of phenomena observed by Dr. Rossi, at Cairo, where, to this day, Egyptian sorcerers produce magnetic somnambulism. He says that in the *Qanon-i-Tolam*,

translated by D. G. A. Herkloss, three years before Lane's account in "Modern Egyptians" was published, there is a chapter devoted to the "Viewing of Unjun," or the Magic Mirror, the same as used in India to ascertain the position of buried treasure, etc. Another process to this end, used in Western lands, is then described in the words of a Tunisian notary who with three others was present at an incantation practised by a Moroccan, the results of which were so fearful that all four fled. After describing the austerities practised by Yogis, and their effects, he alludes to the Spiritualism witnessed by Col. Churchill in the Lebanon. There the most extraordinary and unaccountable results have been brought about; "but as the ears of Europeans would only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous, and ridiculous," he gives but few instances thereof.

E. A. I.

Mrs. BESANT IN THE NETHERLANDS.

Mrs. Besant's visit in January has aroused a good deal of interest. She arrived in Amsterdam from Sweden, January 26th, accompanied by Mrs. Sharpe, Secretary of the Blavatsky Lodge, London. On Thursday 27th, Mrs. Besant, lectured in Rotterdam, on "Theosophy and its Teachings." The hall, which was prettily decorated, was well filled, although the lecture was delivered in a foreign language and not translated. Many of the Rotterdam members were very glad to have the opportunity of speaking a few words with Mrs. Besant, personally, this being the first time she had lectured in that city. Friday 28th, an afternoon reception was held at the Headquarters in Amsterdam, of which a large number of members and friends availed themselves. In the evening she lectured in Haarlem in a large hall which, thanks to the energetic propaganda of the Haarlem Lodge, was well filled. The lecture was followed by an "afternoon tea" on the ensuing day. This proved a great success, as a large number of really earnest people came to make further enquiries. A group gathered round her, and her replies were by request translated by the General Secretary, for the benefit of those who did not understand English. On Saturday evening she lectured before the Amsterdam Lodge, on the "Christ Story." This lecture being for the members only, was also translated. No translation was given of the public lectures, as all were taken down in shorthand and will appear within a few days in book form. On Sunday evening she gave a public lecture in Amsterdam to a large audience in the Free Church, kindly lent us by the committee, for the evening. Her subject, "Esoteric Christianity," seemed to be particularly appropriate, and her hearers were deeply impressed by her eloquence.

Monday, January 31st, she left for the Hague, accompanied by the members of the Headquarters. A reception for members was given in the afternoon by the Baroness de Bodenhausen, and the time passed all too quickly. The evening lecture was crowded and was listened to with deep attention and enthusiastically applauded. Mrs. Besant left, the same evening, by the night train for England, via the Hook of Holland; a number of friends assembled on the platform to say good-bye and to thank her once again for her words.

All the lectures were fully reported in the daily press, which has never before shown itself so friendly. Mrs. Besant's visit belongs already to the past, yet the impetus given to the work in Holland is not past, but is making itself felt daily, and we hope when next she visits our country we shall be able to keep her a little longer in our midst.

E. W.

MRS. BESANT IN ROME.

Teosofia (the Italian Theosophical Organ) for March, has an open letter from the Theosophical Lodge of Rome to Mrs. Annie Besant; the following extract is from a translation kindly sent us by a friend who is a member of the Lodge. We have not space for the whole of it:

"With you Mrs. Annie Besant, Theosophy has entered to-day into the very centre of Christianity; but it has entered bearing in its hand an Olive branch in token of peace.

Rome has heard from your lips that Theosophy is Divine Wisdom, that purest source from which all religions are derived, and which, like a careful mother, welcomes all, reconciles all, and is an earnest of peace, of brotherhood and of love.

Your words are sounding still in the ears of your hearers, who, whether prepared or not, will keep them always in their memory until the day shall come when the breath of the age, bursting from the imprisoning shell of language, shall reveal in its full glory, the spirit which has been concealed within.

We, Theosophists of Rome, have felt and shall always feel inexpressible joy and gratitude for the work of love and of progress which you have begun for our country, and for which we wish to thank you publicly."

NEW ZEALAND SECTION.

The second annual convention of the New Zealand Section of the T. S. was held at Auckland, Jan. 3rd and 4th. Mr. S. Stuart was elected Chairman and Mr. S. Davidson Secretary. Letters of greeting from other Sections and from Miss Lillian Edger were read. The General Secretary, Mr. C. W. Sanders, in the course of his remarks, after alluding to the aid rendered to the cause of Theosophy by the President-Founder, during his visit to New Zealand, and to Miss Edger's resignation of her official post, said:

"There is no necessity for me to eulogise Miss Edger's services on behalf of this Section, the facts have been before you all; the unselfish work she has done, the time and the means and the energy she has given are marked in the records of the Section and of the various Branches, and in the respect and affection we all feel for our gifted friend. We have lost her to a certain extent, but we feel that our loss is others' gain, and so we do not selfishly grudge the change, and as in future she will work on behalf of our Australian brethren as well for us, so should we be drawn in thought and sympathy and unity of purpose with the Australian members even more closely than we are at present. It is a good thing for our Section that it has been able to supply such a talented lecturer as Miss Edger, to the Society at large, and our earnest and sincere wishes for the success of her work should follow her to her new field of duty."

After taking up the different points in connection with the various activities of the Section, he closed by saying:

"Above all the money you can give, above all the time you can Oriental, and so given both generously, what is wanted is that you give your hearts, that you give your lives, to the great and eternal cause of the uplifting of humanity, to the at work of the Universe, the forwarding of the work of evolution, that work to which the great souls who are our Masters and our Guides have given up their stence."

The Convention was a harmonious one. The Chairman, in his closing address, said that the Convention had demonstrated the importance of such meetings. "Though the work done was perhaps not much to look at, yet the discussion of the various matters brought before them had led to a much deeper understanding of the work of the Society in New Zealand than they had before; and it enabled us to see how, should difficulties or misunderstandings arise among members or among Branches, they could by such general meeting be discussed and settled, and the air cleared in a way that nothing else could affect.

The more experience we had of Conventions the more we would perceive wisdom of holding them, because through them the scattered members of Branches could best come in contact with each other, and through them, could best get to know of the nature of the work done by each Branch, and of the needs of the whole. By Conventions, changes in the Constitution could be most easily made, and with the least friction, should such arise, cause at them every thing can be discussed, from the affairs of Branches to the affairs of the whole Society, and only by discussion can we learn about everything. Everything should be discussed, and so come to be understood. This means the Section will grow and increase in usefulness; without such discussion there may be disagreement and consequent break-down, because without harmony we cannot progress. Should differences arise we can by discussion try and settle them, but he wished to point out that as Theosophists we cannot disagree, as we have a united aim and purpose. Yet, as the greatest difficulty of the Society was not yet settled in some of our Branches, he would point out that very often these misunderstandings and sudden breaks were turned to advantage by the Masters, and the splits resulted in increased membership, so we may hope that it might be the same in the future.

The world at large opposes progress, so those who had progress at heart do not stop; all new principles upset old ones, only Truth can prevail, it never changes. Theosophy being the Truth behind all things, accounts for all things, and cannot be suppressed, in spite of mistakes, which are necessary in evolution. We must work on. We have the ideals of the Masters before us, and should go on, in face of all mistakes and all opposition, and do our utmost to carry out these ideals."

Dunedin Branch held its annual meeting on February 7th, when the officers, Mr. G. Richardson, President and Mr. A. W. Maurais (Star Office, Dunedin) Secretary, were re-elected.

Mr. W. Nicholson has resigned the Presidency of Woodville Branch, and Thomas Gilbert has been elected to take his place. This Branch has had a considerable amount of trouble, but the determination and enthusiasm of the Secretary, Mrs. Gilbert, has kept it going, and the meetings and classes continue as usual.

All the lect

before showington Branch has passed through a time of comparative disruption; but activity has been once more resumed, and the following officers have been elected: President, Mrs. Richmond; Vice-President, Mr. W. S. Short, Secretary, Mrs. Gibson (24 Marion Street, Wellington). Under the able guidance of Mrs. Richmond (who was formerly President of the Christchurch Branch), the Branch should have a useful future before it.

A number of young people have lately been coming into the Society, and are displaying a considerable amount of interest and enthusiasm; a most hopeful and encouraging sign of the T. S. in New Zealand. The holidays somewhat interfered with the usual activities, but in the month of February, Mrs. Draffin gave two lectures in Auckland on "The Teachings and Miracles of Christ." These were delivered in a most sympathetic manner, and attracted very fair audiences and aroused much interesting discussion. Mr. A. W. Maurais lectured in Dunedin in the same month, on "The Ancient Wisdom; Its Relation to Christianity." It is strongly felt that as the majority of our people approach religion through Christianity, frequent expositions of the 'hidden wisdom' contained in that religion, and also frequent exposures of the falsities that have grown over it, are very necessary.

The holidays being now quite over, classes and meetings are once more fully resumed.

NOTES FROM CHICAGO.

February 26th, 1898.—This season has contrasted with last year's attractions and its number of speakers and teachers. It has been, by comparatively quietness itself. Yet owing to excellent methods for study, the Wednesday evenings have been very profitable. One or more questions from the carefully prepared list on a printed card, are answered and spontaneously discussed, eliciting much interest, different shades of opinion, and evincing much study on the part of the assemblage. These meetings and discussions are open to all, whether members or not. On each Sunday, at 3 P.M., we have an address, at which time, Josephine Leocke, Municipal Superintendent of Drawing in the city schools, drew lately a crowded audience. Her subject was Art, considered materially and metaphysically.

A Wednesday evening, lately, was varied by an address on Food, in its Material and Occult Uses, by Ella Thorington Nash, which awakened attention: she is an expert on that subject, and is an active and clairvoyant student on more lines than one.

Both central and suburban Chicago Branches manifest renewed interest in Theosophical study, and increased membership, as the effects of last year's conspicuous work by the Theosophical missionaries.

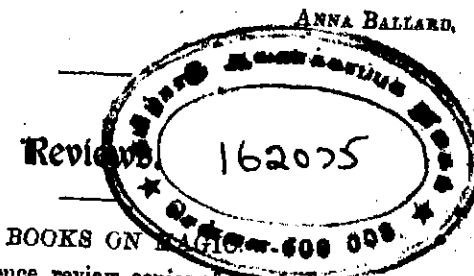
The Chicago Public Library, in its new, great and admirable edifice, equal to any in the country, and of elaborate and beautiful interior workmanship, in mosaic, etc., is I hear, finding it necessary to duplicate or triplicate its occult books, to meet the public requirement. I have repeatedly asked there for Sinnett's later work, etc., and always find those books out on loan. The Library's 1st and 2nd volumes of the Secret Doctrine, show years of constant, careful usage.

It appears that Chicago has a few, perhaps five or six, real "Mystics" of the actual Mediaeval tinge; persons not identified with any of the socie-

ties which are devoted to studies Metaphysical, Spiritual, and Oriental, and who regard the throngs, hungering and groping at and around these organizations for the knowledge which has been long occult, and the light of life which has been beclouded, as merely children in the primer.

Two of these rare devotees, have just now re-published in excellent shape, a book which had become scarce and seriously expensive;—"Occult Philosophy or Magic," by Henry Cornelius Agrippa, von Nettesheim; first published about A.D. 1510, and translated into English in 1651. The present volume is the first of three; the second is to come in April, and the third next Fall. This first volume includes Agrippa's early life and his 74 chapters on Natural Magic, which simply means the power in nature, known by perfect intelligence. It has valuable notes, superior illustrations, and "by direction of the Brotherhood of Magic," a message to mystics, instructing how to make and use the Magic Mirror;—price \$ 5, publishers, Hann and Whitehead, Post Office Box 336, Chicago, and also for sale at the Van Buren Street Theosophical Office:

Each volume is at \$ 5. The 2nd. vol. will give Agrippa's 60 chapters on Celestial Magic, and will contain new special chapters bearing on the subject.—The work is what every student will deeply enjoy.



By an interesting coincidence, review copies of two large and important books on Magic reached us by the same overland mail—those of Mr. MacGregor Mathers*, and Mr. Waite†. Both are creditable alike to author and publisher, and each is a very valuable addition to the library of the student of the occult sciences. Let us notice them separately, beginning with the book of Mr. Mathers.

To the best of our knowledge this is the maiden venture of our old and esteemed friend and colleague, Mr. Watkins, in the book-publishing business, and a most creditable one it is. The paper, printing and binding are all excellent, enough to fill us poor people of Madras with the spirit of envy. The part of the author has been done with that literary accuracy and good scholarship for which Mr. Mathers is well-known. The work is divided into thirty chapters, with an Introduction and Conclusion. The manuscript now translated is in antique French, a translation from the original Hebrew, and believed to be the only copy in existence, unless the rumor be true that a

* "The Book of the Sacred Magic of Abra-Melin, the Mage." Translated from a unique and valuable French MS. in the Bibliothèque de l'Arsenal, at Paris, By S. L. MacGregor Mathers. London, John M. Watkins, 26 Charing Cross, S.W. Price 21s. nett.

† "The Book of Black Magic and of Facts, including the rites and mysteries of Gothic Theurgy, Sorcery, and Infernal Necromancy." By Arthur Edward Waite. With illustrations. London, George Redway, 1898. Privately printed at £2 2s. nett. Edi-

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fragment of the work exists in Holland. Its date is A.D. 1458, and it purports to have been given by Abraham, the author, to his son Lamech, and to comprise the Magic taught by God to Moses, Aaron, David, Solomon, and other holy Patriarchs and Prophets. It is alleged to have been known to Eliphas Levi and Bulwer Lytton, the latter having based his description of the adept sage Mejnour, in *Zanoni*, and his description of the observatory of Sir Philip Derval, in *A Strange Story*, upon this quaint work. Mr. Mathers believes that this Abraham, of the seventeenth century, was a man of great influence, who doubtless had much to do in the political struggles of the time. His tremendous self-confidence is proved by his many and dangerous journeyings for many years, through wild and savage regions and places most difficult of access, even in our own day, in search of a Teacher of the Sublime Science. Discouraged by no obstacles, he persevered and still persevered until he was rewarded by the accomplishment of his heart's wish: his Guru was found, the teachings were given him. No Hindu or other Asiatic will refuse credence to this narrative on the score of any inherent improbability, for it is but the repetition of the experience of many searchers after the hidden wisdom. His travels ended, he seems to have passed the most of his subsequent life at Würzburg, a place of H.P.B.'s sojourn before she took up her final residence in London. His elder son, Joseph, "he instructed in the Mysteries of the Holy Qabalah, while to Lamech, the younger, he bequeathed this system of Sacred Magic as a legacy." He seems to have utilised his occult knowledge to some purpose, since he admits that by it he got his wife, and a treasure of 3,000,000 golden florins (say about £ 900,000), by means of some of the Magical Operations described in the Third Book of the present treatise. A formidable list is given of the various sovereigns, popes, bishops and nobles before whom he performed marvels, which shows him to have been renowned as an adept in his specialty. In religion he must have been very broad-minded and eclectic, for he insists that this system of Magic may be attained by any one, whether Jew, Christian, Mahomedan or Pagan, and discountenances the changing of one's religion for another, such a change meaning in those times the absolute renunciation of the essential basis of all religions and the consequent enfeeblement of the necessary prime qualification in the Magician, an absolute faith in his own divine nature and a divine overruling Power. His advice on the manner of using Magical Power, when acquired, to the honor of God, the welfare and relief of our neighbour and for the benefit of the whole Animate Creation, is, says Mr. Mathers, worthy of the highest respect. Yet he can scarcely be said to have stuck very closely to the law of white Magic, since he used his acquired power to enrich himself and get a wife—presumably not otherwise a consenting party. In his very learned Introduction Mr. Mathers classifies the spirits of the Elements of Nature in the usual way, viz., as mild, good and friendly to man; bad, devilish and malignant; and neither good nor evil *per se*—monkeyish, tricky, childish—taking their color or impulse from the persons into whose company they may for the moment be drawn. To epitomise a ponderous work like this into a review notice is, of course, impracticable; the reader must be referred to the work itself. But it is not pleasant to find enumerated among things possible, the multitudinous feats of sorcery that are banned in India as of the Black Tantra or *jadoo*; such as the finding of treasures, the possession of unlimited wealth, the making of tempests, the revival of corpses, the rendering of one self invisible for evil as well as good purposes, the opening of locked doors,

the compelling of spirits to bring one whatever is desired for eating or drinking, the transformation of men into the appearance of animals, the casting of spells, the destruction of buildings, flying through the air, to know others secrets, to excite hatred, and enmity, quarrels, contentions, combats, battles, loss and damage. The Third Book contains a large number of Magical Squares for use in various contingencies. The Author excuses himself for giving out these secrets on the ground that God is the Supreme Ruler of all, and that harm can only be done by the misuse of these magical formulae if it is His sovereign pleasure: a neat way, it would seem, of shifting the responsibility for the evil consequences of his own indiscretion upon the shoulders of a Personal God who, of course, would not have allowed the publication of either the Hebrew original of this work, or the seventeenth century French translation, or Mr. Mathers' clever rendering of it into most readable English, if He had not been willing that it should have been done! Truly, a soothing salve to a rebuking conscience. The book may be ordered through the Manager of the *Theosophist*, as usual.

The tone of Mr. Waite's book is quite different, while its literary merit is equally high. He handles his subject as a transcendentalist who, recognizing that there is "a Magic which is behind Magic," regards all written ceremonials as either a debased and scandalous travesty or a trivial and misconstrued application. He says that the object in view is to bring forth from the obscurity of centuries a variety of processes "which would be abominable if it could be supposed that they were to be seriously understood;" and "to place within reach of those persons who are transcendentially inclined, the fullest evidence of the vanity of Ceremonial Magic as it is found in books, and the fantastic nature of the distinction between White and Black Magic, so far as the literature of either is concerned." He is undoubtedly right in so saying, for to be a real pupil of a real Master of Occult Wisdom, no circles, fumigations, spells, evocations, or playing with evil spirits are recommended or permitted: he is taught to know Nature, handle it, and win his supreme place in it through the evolution of his spiritual faculties, powers and ideals. We have seen that Abra Melim left full instructions how to accomplish many selfish things, and how Abraham, the Jew-aspirant, gained an immense fortune and a wife by what can only be called the exercise of Black Magic. In searching through the records of Sorcery and Magic one is constantly forced to see that, in ninety-nine cases out of the hundred, the student of Magic has some personal object in view, and the immense sale of dream-books, fortune-telling manuals, and books of charms is accountable only on the theory of a selfish purpose. Compare all these ritualistic ceremonials, their practitioners and purposes with the simple, childlike faith of George Müller, in whose "white soul" no taint of self-interest existed, who lived only to do good, and asked his God to give him the means of doing it. That was the true White Magic, and, by comparison, these "fantastic" procedures seem contemptible. Mr. Waite is correct in saying that his laborious and painstaking researches will benefit the considerable class who concern themselves in the study of this side issue of human history, and find in it a curiosity of old world crudity, a proof of the ever active thirst for knowledge of the hidden side of nature and of the powers latent in ourselves. To the unchartered explorers of the borderland sphere, in this world of fascination or terror, as the mind which regards it is tempered, all paradoxes seem to obtain actually, contradictions logically co-exist, the effect is greater than the cause, and the shadow

more than the substance. "Therein the visible melts into the unseen, the invisible is manifested openly, motion from place to place is accomplished without traversing the intervening distance, matter passes through matter. There two straight lines may enclose a space; space has a fourth dimension, and further possibilities beyond it; without metaphor and without evasion, the circle is mathematically squared. There earth becomes gold, and gold earth. There words and wishes possess creative power, thoughts are things, desire realises its object. There, also, the dead live, and the hierarchies of extra-mundane intelligence are within easy communication, and become ministers or tormentors, guides or destroyers of man. There the Law of Continuity is suspended by the interference of the higher Law of Fantasia." Truly, a magisterial synthesis.

Yet Mr. Waite concedes that there may be some truth amid all this sham; that perhaps, "in the majority of cases most of such experiments made in the past were attended with results of a kind. To enter the path of hallucination is likely to insure hallucination, and in the presence of hypnotic and clairvoyant facts it would be absurd to suppose that the seering processes of Ancient Magic—which are many—did not produce seership, or that the auto-hypnotic state which much magical ritual would tend to occasion in predisposed persons, did not frequently induce it, and not always in the predisposed. To this extent some of the processes are practical, and to this extent they are dangerous." We have italicised these last few words because of the truth which they contain. One speaks of the bravery displayed by the fighting man in time of Battle, but his Courage is small in comparison with that of him who enters the Black Country of magical research without a skilled teacher to lead him by the hand; the soldier's peril is less than nothing beside that which the other must encounter, who rushes into the crooked path along which madness and death too often lurk. Only he is safe who can keep ever vivid throughout his whole experience, the consciousness of the power of his spiritual self over all other powers that (can and will) pit themselves against him, and whose motive is untainted with the slightest shade of selfishness. No such brief notice as we can afford space for could do justice to this striking contribution to the history of the branches of occult science dealt with; we must refer the curious to the book itself if, perchance, copies of it should be still available. It is copiously illustrated with about 200 page plates and small cuts, and gotten up in Mr. Redway's usual tasteful style. Of rare works on Black Magic, now first rendered into English, it contains seven of the most famous, of which one, the "Grimoire of Honorius," is usually priced, at the Paris bookshops, when a copy is attainable, at one hundred francs (£ 4). The Manager of the *Theosophist* will forward orders for the book, if requested.

O.

BUDDHISM AND ITS CHRISTIAN CRITICS.*

The profound scholarship and critical acumen of Dr. Carus is once more displayed in this latest work from his pen. Though writing in English, a foreign tongue to him, he handles it with the skill of an Englishman and the classical grace of a Cambridge University graduate. The friend of Buddhism cannot fail to feel regret that it is not to be translated

* By Dr. Paul Carus, Chicago. The Open Court Publishing Company, 1897. Price \$ 1. 25.

into the Vernaculars of the several Asiatic Buddhist countries, and the replies which it would provoke from the better educated among the brethren of the Sangha, to be rendered into English for the instruction of the Western critics of Buddhism. Dr. Carus divides his book into the following six grand generalisations: The Origin of Buddhism; the Philosophy of Buddhism; the Psychological Problem; the Basic concepts of Buddhism; Buddhism and Christianity; Christian critics of Buddhism: besides which there are a Preface and a Conclusion. With great ability he analyzes the real idea of Atman and the Self, as embraced in Buddhism. Brahmanism and Christianity, reaffirming his previously declared view that Buddhism does not deny the existence of soul as a compound of qualities, but only as an indissoluble unit, a metaphysical self: Buddhism is not pessimistic, despite the false ideas of it among Western thinkers who have been misled by the earlier Pali translators. He sharply criticizes Professor Oldenberg for his failure to grasp the spirit of the Buddha's teaching, notwithstanding his great scholarship; and Professor Rhys Davids also comes in for his share of rebuke for the like sin. A chapter of some seventy pages is devoted to a comparison of the strange resemblances and certain dissimilarities between Buddhism and Christianity, the substance of which, if known throughout Christendom, would do immense service, possibly even teach the clergy something like humility and charitableness towards their Pagan brethren. Dr. Carus assumes it as certainly proven, that Buddhist missionaries, sent by the Emperor Ashoka, carried the Dharma to Palestine as well as to all other then civilised countries, which fact may of itself account for the infiltration of Buddhist ideas into the new religion that was destined to spring up a century or two later. His arraignment of the Christian critics of Buddhism for their prejudice, unfairness and (as in the case of Gutzlaff) ignorance, is scathing. He says in one place, "Apparently there is a Christianity which is not yet free from paganism and lacks charitableness in judging others." Its breadth and comprehensiveness make Buddhism superior to Christianity, for it would never imitate the spirit of the latter, and say of Mohammed, Zoroaster or Confucius that they are "false prophets. Buddhists recognize the prophetic nature of all religious leaders." In support of this he cites from an edict of Ashoka this declaration: "There ought to be reverence for one's own faith and no reviling of that of others." Dr. Carus has earned the gratitude of every educated and thoughtful Buddhist.

O.

ADVANCE THOUGHTS.

BY CHAS. E. GLASS.*

In this closely printed book of nearly 200 pages the author has given to the world his views on a great variety of subjects, mostly of the progressive and reformatory class. His scriptural comments will hardly suit the champions of long established creeds; however, this will be all the better for the common people who are getting tired of them. Interspersed with the author's opinions may be found many quotations from the world's choicest literature—gems from cultured minds who from time to time have penned their best thoughts for the benefit of humanity. Mr. Glass firmly believes in present inspiration as being of equal value with that of the past, and his

* [Trubner and Co., London; price 5 shillings.]

ideas will, in the main, be found to coincide with those advanced by the better class of the advocates of modern Spiritualism, and a few facts relating to its phenomena are given. The table of contents of this work covers twenty four pages, showing the abundance of the subjects discussed.

E.

Charaka Samhita, part XVIII.,—translated into English—contains the closing portion of lesson VII., and the beginning of lesson VIII. The last-mentioned, treats of relations existing between the preceptor and pupil, and gives special and general rules for the conduct of the physician. It will interest Eastern physicians, especially.

WHENCE AND WHITHER.

BY ANNA BLACKWELL.

[George Redway, publisher.]

The above is the title of a neat booklet wherein the mutual relations existing between "philosophic convictions and social forms" are ably treated. It is not often that so small a book and one that is not published in the interest of Theosophy, contains so large a proportion of Theosophic thought. The author regards the present as an "epoch of transition," and concludes that as the natural result of viewing our environments from a newer and broader standpoint, there will be effected, "not merely... a decomposition of the elements of Society, as it has hitherto existed, but also... a re-combination of those elements, on the basis of some new form of mental conviction."... The differences which would naturally result from viewing the Universe from a truly spiritualistic standpoint, instead of the materialistic one of the past is clearly portrayed. In the former case, an intelligent co-operation with the divine purpose would take the place of individual antagonisms, and united efforts for ameliorating the conditions of ignorant and suffering humanity would supersede the selfishness and barbarisms of the present age. These closing words may well be repeated:

"The use we make of each phase of our existence decides the character of the next phase of our career."

A HANDBOOK OF CARTOMANCY.

BY GRAND ORIENT.

[George Redway, London.]

In the preface to the present 3rd edition of this work, the author truly says: "The successful conduct of all magical operations depends, almost exclusively, on the temporary predominance of the intuitional faculties of the seer, and the errors and uncertainties which commonly characterise the results are directly owing to the disabilities, limitations, and untrained condition of these faculties in the vast majority of men"; again, while alluding to the superstitious faith in various methods of divination, the author further says:

"Whatever the process, whatever the instruments, they are simply aids to elicit clairvoyance, and to cast the Seer, for the time being, into a biological condition."

This is, verily, the cream of the whole book of 115 pages, which teaches divination by a "Wheel of Fortune."

We have also received from the same publisher, *Fortune Telling Cards and How to Use Them*. This pamphlet is accompanied by a pack of the cards—thirty-two in number.

E.

LORD GAURANGA.*

This book, of which only the first volume has yet appeared, gives a very interesting account of the life of Lord Gauranga, or Sri Krishna Chaitanya, who lived in India in the fifteenth century. The playful waywardness, the entrancing beauty and sweetness of the child Gauranga, with the occasional wise sayings that fell from his lips, making those round him wonder if he were Sri Krishna come again to earth; the strange experience at his investiture with the sacred thread, when he was for a time glorified and all present felt that he was indeed Sri Krishna; the change that then came over him causing him to develop into the intellectual giant who showed so little religious devotion; his youth spent in the midst of those who flocked to his "tole", attracted by his great learning and his loving, unselfish disposition; all these are described with a simplicity and sympathy that cannot fail to attract the reader. But the chief interest of the book is centred in the latter part which begins by describing the pilgrimage to Gaya where his experience when invested with the sacred thread was repeated, leaving him as remarkable for his *bhakti* as he had before been for his intellectual power. The steps by which Sri Krishna gradually gained the control of the personality of Gauranga, are told with an understanding and precision which show that the author knows something of the working of occult laws; while the descriptions of the various occasions on which Sri Krishna manifested Himself in Gauranga in all His glory, well illustrate the tenderness, love, and beauty of the Lord. Another marked feature in the book is the description of the effects of *bhakti* in purifying and ennobling the lives and character of the devotees. The greatness of the theme is sufficient to make any writer feel the utter inadequacy of words; but it has here been treated with reverence, and love, and an evident appreciation of the importance of making the one object of life the finding of Sri Krishna. This, together with the tolerance to other faiths that is expressed throughout, gives the book a pure, healthy tone; and it would be impossible for any one, who understands what *bhakti* is, to read it without being the better for it.

L. E.

MAGAZINES.

The Theosophical Review.—March. Mr. Mead gives a brief historical sketch of "Bardaisan the Gnostic," closing with a translation of one of his hymns which is styled by Professor Bevan a "master piece of religious poetry." "The Sufferings of Animals," by Susan E. Gay, is an attempt to arrive at a philosophical solution of the subject treated. H. Ernest Nichol

* "Lord Gauranga, or Salvation for all." By Shishir Kumar Ghose, Calcutta; Golap Lal Ghose, Patrika office.

writes on "Browning's 'Rabbi Ben Ezra,'" quoting some of the choicer stanzas of the poem, with which he is in close sympathy, and explaining the beautiful and Theosophical ideas therein embodied. "Concerning Intelligible Beauty,"—a translation from the Greek, by W. C. Ward, is continued. This instalment, especially the ninth section, appeals strongly to the instinct of beauty in the reader. Further facts, chiefly political, are given by Mrs. Cooper-Oakley, concerning the life of the noted mystic, the Comte de St. Germain. "Theosophy and the New Astronomy," by John Mackenzie, which has been a very interesting paper, is concluded in this issue. Mrs. Besant throws much light on "Problems of Ethics," treating the subject from a highly philosophical standpoint. "Together in the Death Hour" is a brief but lovely narrative, by Mrs. Hooper. "In the Twilight" is another short story, conveying a useful lesson.

February *Mercury* opens with "Some Thoughts for the Present Year," and next gives the substance of an interesting lecture by A. Marques, on "Why we should study Theosophy." "Theosophical Studies in the Bible," by S. E. Sulley, and "Universal Brotherhood", by Paul Tyner, are instructive. Countess Wachtmeister tells us, in her monthly letter, how she has to cope with the materialistic tendencies of the Western mind. If not quite ubiquitous, she certainly visits many places in a very short space of time, and abounds in good works.

Theosophy in Australasia.—March—publishes one of Miss Edger's excellent lectures entitled "Christianity in the light of Theosophical Teachings." It will be read with interest, which can also be said of "Questions and Answers."

Theosophia.—Amsterdam—opens its March issue with an article by Afra on "The Three Parsis." The principal translations from the English are "The Place of Politics in the Life of a Nation," and "The meaning and use of Pain,"—both by Mrs. Besant.

Sophia.—The issue of March 7th, of our excellent Spanish contemporary magazine contains a very serious and important article, accompanied by two large folding plates of illustrations, by Senor Artmo Soriay Mata upon his demonstration of the mathematical order which is observable in the evolution of the Cosmos. "The world" says he "according to the Pythagorean doctrine partly revealed by Plato and by Euclid, and since by the Catholic Church, by the Gnostics, Kabalists and Alchemists, is a mathematical series of forms of perfection, each one of them the manifestation in act of all its predecessors and containing the potentiality of its successors." Space filled with (living) atoms, and the atoms combining together in polyhedral forms, in minerals, vegetables and in animals, in which life manifests itself progressively, is proof that all Nature is but the transformation of the intelligible, the manifestation of the rational, ideas in motion, abstractions that we think are things, but which, in point of fact, are but ideas. This, very meagrely put, is the grand conception of Senor Soria, whom one might almost suspect to be a returned Grecian geometrician.

Lotus Bleu.—Our gallant French colleague has followed the example of *Lucifer* and changed the title of his magazine after the same fashion. Henceforth it will be known as *La Revue Theosophique Française*, *La Lotus Bleu*. The necessity for the change is not very apparent and every publisher's

experience shows that it is not sound business to alter a title which the public is familiar with, for one that is new. The March number is largely filled with a translation of Mrs. Besant's lecture on "Karma Yoga." Dr. Pascal's erudition appears as usual in his continued article on "Sensitiveness;" Capt. Courmes concludes his on Cremation; the devoted M. Gillard discusses gravely and judiciously the use of speech, counselling thoughtfulness and discouraging useless gabbling; and M. deCastro has something pertinent to say about the Symbolism of the Bible. Owing to the loss or mis-sending of the MSS. for this number in the post, its appearance was delayed and much inconvenience was caused to the Editors.

L'Ideé Theosophique.—Our enterprising new Branch at Brussels has sent us the second number of a new journal edited by M. Octave Berger, bearing the above title—in English, *The Theosophical Idea*—and published at his expense. The subscription price is only 1.50 Fc. or less than one rupee, which certainly brings it within the reach of the poorest reader. M. Berger offers one of the surest proofs of his worthiness in the extremely modest value he puts upon his fitness to expound "this sublime science." He should not let that discourage him in the least, for ignorance of a subject is always a melting obstacle when one sets himself to studying and thinking with the zeal of a true aspirant and the courage of the true searcher after knowledge. The number before us is 6 pp., 4 to, and contains, besides the Editor's opening address to the reader, a report of Mrs. Besant's French lectures, and a Press Summary. We shall be thankful for a copy of the first issue of the paper, for the purpose of binding.

Modern Astrology, for April, gives, among other interesting matter, a report of the proceedings of the Second Annual Meeting of the Astrological Society, which was held in London on February 19th. The interest centred largely upon the three principal addresses, which were delivered by the Chairman of the meeting Mr. W. A. B. Culpeper, by the President of the Society, Mr. Alan Leo, who spoke on the "Past, Present and Future of Astrology," and by his wife Mrs. Bessie Leo, who called attention to the wonderful variety in horoscopes, which is in harmony with the great variety which exists throughout all departments in nature. The speeches were well received, and favorably and accurately reported by the *Daily Chronicle* and other periodicals. Now that astrology has such able and earnest advocates as Mr. and Mrs. Alan Leo, and others of the Society who might be mentioned, who aim to purify it from the accretions of past superstitions, and place it on the sure basis of truth, it is attracting the attention of the more cultured classes.

Intelligence, for March, gives a portrait of Swami Abhedánanda, followed by an article from his pen on "The Attributes of God." Dr. Wilder's instructive, paper, on the "Ganglionic Nervous system" is concluded. We have never known Dr. Wilder to write an uninteresting article, during the past twenty-five years. A variety of interesting contributions follow.

Received, also from Europe, *Theosophisk Tidsskrift*, *Balder* and *Váhan*, which latter notes the resignation of Mr. Mead as General Secretary of the European Section of the T. S., and the temporary appointment of Honourable Otway Cuffe to fill the vacancy.

From America we have *The Temple, Universal Brotherhood, Pacific Theosophist, Notes and Queries, The New Century, Banner of Light, Philosophical Journal, Phrenological Journal, &c.*

From India we have *The Gleaner*, which has a very good leader on "Talking, Writing and Thinking." *The Hindu Paper*,—a new Calcutta periodical which promises well—*Mahatma Journal, Brahmavadin, Prabuddha Bharata, Arya Balu Bodhini*, which contains very good reading matter, even though it may be considered a little beyond the average understanding of boys, *Prasannata, Dawn, The Light of the East*, and others.

A pamphlet containing the report of the Second Convention of the New Zealand section T. S., *Modern Astrologers, Light, Harbinger of Light and Rays of Light* are also acknowledged.

CUTTINGS AND COMMENTS.

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

An artistic curio. Mrs. Besant has added to our collection of curios in the Adyar Library, a book which is at once unique and beautiful. It is a copy of her lecture on Yoga, translated into the Dutch language and bound in turquoise blue silk velvet, with an over-shield or second half-cover in cedar wood, carved exquisitely. The design is cut through so as to show the velvet beneath in the open spaces, and in the centre is the seal of the Theosophical Society, admirably carved. The book lies in a folding case of blue cloth, with a hand-painted white lily on the face, and lined within with amber-colored velvet. The whole is a work of art and reflects great credit upon its designer and sculptor—probably one of the talented members of our Society. The curio has been placed in the large glass case where part of our collection is kept, and of course, is subject to the orders of the generous lender.

Decease of George Müller. At the ripe age of ninety-two years and six months, George Müller, whose life has been so exceptionally fruitful in good works, has finished his labours on this plane. For a period of more than sixty years this man, a Prussian by birth, conducted an Orphanage at Bristol, England, which was supported during this entire period, solely by prayer; that being his only reliance and the only means used to procure the necessary funds whereby the 132,000 orphans, whom he maintained, educated, clothed, and, finally, aided to start in life for themselves, have had their many wants supplied,—about one and a half million pounds sterling having been collected by him in this manner. He made it a rule never to appeal to the public for support, "Prayer and Faith" being his watchwords—his dual motto. A more extended account of Mr. Müller's remarkable life-work may be found in the September *Theosophist*, 1896, p. 766, where some of his answers to prayer under specially trying circumstances are noticed, showing that even specific sums of money at definite times were obtained by him in this way,

for such wholly unselfish uses. Much other work was done by him during his busy life, such as publishing bibles and other religious books and tracts, and preaching 3,000 sermons.

A recent correspondent of the *Madras Mail*, writing of his work says:

"He was inspired, as no one else in his long day seems to have been, by an unfluctuating and thorough belief in the readiness of a Higher Power to provide. He held that he could never over-draw his account on that Power; and he cheerfully accepted grave financial responsibilities in the conviction that he would be furnished in due time with the means requisite to carry out the plan to which he devoted all his energies for upwards of three score years and ten. He, a foreigner, started at Bristol without friends, funds, or influence, but he was from first to last buoyed up by the conviction that 'I shall not want.' Again and again in the early days of the Orphanage, both his exchequer and his larder were exhausted, but never was his brave heart 'troubled' or 'afraid.' To him the Higher Power was no vague, cold, distant abstraction, but a living Force, an irresistible influence for good, a sure refuge, and he leaned on that Power, while never sparing pains to promote the welfare of the thousands upon thousands of friendless orphans to whom he became a father. But he absolutely refused to employ any of the usual methods of raising subscriptions for benevolent objects. It seemed to him to imply a want of trust in the efficacy of prayer, a want of confidence in the Controller of all things, to circularise the public. His Orphanage should tell its own tale of useful work, it should stand on its own merits.... He determined to pray without ceasing—not to the public, but to Providence—for the funds that he needed, and he never wavered from or modified this determination. He commenced on a small scale, but gradually enlarged the scope of his work, and at the present moment there are some two thousand orphans in the buildings which he erected at a cost of £115,000."

It is to be earnestly hoped that the good work which has been so successfully carried on by him at his Orphanage will not be allowed to languish for want of support.

The International Congress of Spiritualists" and of others who are interested in psychical science, will be held this year in London, from June 19th to 24th inclusive. A reception will be held at the offices of the London Spiritualist Alliance, 110, St. Martin's Lane, W. C., but the other meetings of the Congress will be held at the various rooms of the St. James Hall, Regent St., W. The amount of talent represented by those who are advertised to address the meetings augurs well for the success of the enterprise, and though it may not be possible for the *Theosophist* to be personally represented at the Congress, it has our cordial good-will.

Shall we encourage the butcher? At a meeting of a Buddhist Association at Colombo, the other day, the question as to whether the buying and eating of meat already killed and exposed for sale in the market, constitutes a sin according to Buddhism, was exhaustively discussed. On votes being taken it was found that a large majority of the members upheld the opinion that no Buddhist could partake of meat exposed for sale without encouraging the butcher and thereby becoming equally guilty of the sin of violating Buddha's first commandment.

A
baby
prophet.

Chicago has a juvenile seeress named Winifred Clive, who is attracting the attention of the public. According to the *Chicago Tribune*, when nearly two years old she predicted the election of Mr. McKinley as President, though her father and other male members of the family were ardent "Bryanites". Business often calls her father away, and at such times he is accustomed to write at regular intervals. Once when the letter did not come as expected, Mrs. Clive was quite anxious but was assured by the child's grandmother that the letter would undoubtedly come on the following morning. "But he wrote last night", said the child. The ladies said that, had this been the case the letter would have come by the first delivery, as usual. However, the letter came that afternoon, when it was proved that the child was right. There had been a failure to mail it in season. *The Tribune* says further:

"In general appearance Winifred Clive is anything but the seer described by tradition. She is plump, rosy and pretty—an image of perfect health. She does not go into long trances or shut herself off from the company of other people. On the other hand, she is vastly interested in dolls, picture books and the rest of the features of a well regulated child's life. Her predictions are often made in the midst of play. She will pause a moment, assume a serious expression, deliver her statement, and continue her sport. The entire interruption seldom occupies two minutes."

Mr. Mead's
retirement.

Our learned and esteemed colleague, G. R. S. Mead, makes public in the *Vahan* for April 1st, the fact that he is retiring from the office of General Secretary of the European Section, T. S., which he has so admirably filled, to devote his whole time to literary work. He recommends as his successor, the Hon. Otway Cuffe, one of the best of our English Theosophists. I think the step a wise one. He could not have named a better man than Mr. Cuffe for the responsible post. Mr. Mead has made his own that special field of comparative theosophical research which deals with the Gnosticism and Neoplatonism of pre-Christian and early Christian eras, displaying a remarkable Grecian scholarship, and adding very largely to our knowledge of the literature of chosen subjects. His official routine of duties has long been interfering with his literary work, and as in Mr. Cuffe there was, ready to hand, a thoroughly competent substitute, and one whose unselfish devotion to the cause is second to none, he has judiciously taken the necessary step by putting him in temporary charge of the Secretariat, and leaving the question of his permanent election to be settled at the annual convention of the European Section in July. I shall be glad to know of Mr. Cuffe's nomination being unanimously ratified.

O.



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES. *

SECOND ORIENTAL SERIES, CHAPTER XIV.

OUR last chapter brought us up to the 1st September. There were more days of sunny friendships and bright surroundings at Elmhurst, but on the 10th day the first growl of the coming tempest was heard, for we received from Adyar, a lugubrious letter from Danroder, intimating that the Missionaries were hatching a plot, evidently with the help of Mme. Couleauk. He said that this woman was going about here and there, breathing vengeance against H. P. B. and the Society. The members of the Board of Control, to which I had confided the management of our affairs at Headquarters, became so tired of her and her wretched gossip that they tried to get her and her husband to go to Colorado, where Dr. Hartmann offered to present them with a gold-mine claim of his. They were both willing and anxious to go, and a day for their sailing, via Hong Kong and San Francisco, had been agreed upon, when they spoiled everything by saying that they held compensating letters of H. P. B. and that if they did not receive a bonus of Rs. 3,000, they should give the letters for publication. Of course, that stopped all negotiation; the Board held a meeting to which the accused were summoned, affidavits of their slanders were read in their presence, and they were expelled from membership in the Society. Then came a wrangle and contention about their quitting our premises, they contending that Mme. Blavatsky had left her rooms in their custody, and that they should not leave Adyar until an order was received from her to that effect. Under advice of counsel, the Board wrote and cabled H. P. B. to send the required order, she cabled it back, and at length, after weeks of most disagreeable disturbance, the worthy couple were turned out of the compound, and went and settled themselves at St. Thomas in a house provided for them by the gentle, Christian Missionaries! Their bombshell mortar battery was fired off in

* Two series, of thirty chapters each, have appeared. This is the third series.

the September number of their Madras organ, the *Christian College Magazine*, and then they stood by to see the superstructure of the Theosophical Society crumble and bury its founders beneath the ruins. No reasonable person was deceived by the pretence that the employment of the self-discredited Coulombs as tools to attempt our ruin, was "in the interest of public morals;" the partisan spirit underneath the attack shone clearly through. If it had been a question of attacking the leaders of one of the sects of their own religion, it is very doubtful if the interests of public morals would not have been left to take care of themselves, but when the chance of discrediting the Society which of all others had the strongest hold upon the confidence of the Indian peoples offered itself, the temptation was irresistible, and even such unsavory accomplices as these were paid their price—partly in cash, partly in promises—and the Rev. Mr. Alexander is said to have served as their literary *chef de cuisine*. Very ably, too.

Naturally enough, so sensational an article achieved instant notoriety; the Calcutta correspondent of the *Times* cabled its substance to that paper on September 20th, and it very soon became known throughout the whole civilised world. Only by the reaction was it now seen how widespread the interest in our views had become, and it is doubtful if any Society had ever before had to sustain so terrible an attack. It almost seemed as if the very reactive bitterness of public denunciations of Mme. Blavatsky was the strongest proof of the deep impression which her revelations of the existence of the Eastern School of Adepts, their individual characters and spiritual attainments, and the part they play in the progress of our race, had made on the public mind.

Though I have traced the development of this conspiracy to its culmination within a single paragraph, weeks passed between our first warning from Damodar and the appearance of the Calcutta dispatches in the *Times*. These were weeks of painful anxiety to us and others, but to H. P. B. herself of strong mental agony. Her super-sensitive temperament made her suffer mental tortures proportionate to the length of her enforced inaction. A perfect parallel can be found in the case of my distinguished compatriot J. Fenimore Cooper, the author, of whom his biographer, Prof. Lounsbury, says:

"The extent to which Cooper was affected by hostile criticism is something remarkable, even in the irritable race of authors. He manifested under it the irascibility of a man not simply thin-skinned, but of one whose skin was raw. Meekness was never a distinguishing characteristic of his nature; and attack invariably stung him into defiance or counter-attack."*

What H. P. B. could do under the circumstances, she did. She wrote to the *Times* of October 9th, denouncing the alleged private letters of herself to Mme. Coulomb as forgeries, and in published interviews in the *Pall Mall* and other journals declared her intention of returning to India and prosecuting the Coulombs and the Missionaries for libel. Follow-

* "James Fenimore Cooper." By Thomas E. Lounsbury. London, 1884. Kegan Paul, Trench and Co.

ing her letter to the Editor of the *Times*, appeared one from Mr. St. George Lane-Fox, who had just returned from Madras and who said that, in common with all who were acquainted with the circumstances of the case, he had "no doubt whatever that, whoever wrote the letters, they were not written by Mme. Blavatsky;" moreover, that he did "not believe that the true theosophic cause suffers in the slightest degree." The accuracy of this judgment has been abundantly proven by subsequent events, for, as statistics show, the growth and strength of the theosophic movement has, year by year, been double what they had been up to the moment of the attack.

I have no intention at this late day to flog this dead horse; the public have taken their sides, H. P. B. has cast off the burden of her earthly sorrows, and time is daily vindicating her greatness of character and dignity of life-aims. Her personal faults and weaknesses are well nigh forgotten and her reputation now rests upon the books she gave us, whose paramount value is being brought to view after the dust and smoke of the conflict have passed away. In company with Mr. Rudolph Gebhard, I returned to India in the first half of November, and Mme. Blavatsky followed in December, bringing with her Mr. Leadbeater and Mr. and Mrs. Cooper-Oakley, of London, and three Delegates from Ceylon to attend the Annual Convention. Dr. Hartmann and I had joined the party at Colombo, whither I had gone to report to the Sinhalese the grand results of my mission to London in their interest.

Before her departure from Europe, H. P. B. received the most gratifying proofs of the unshaken confidence of our European colleagues in her integrity; the London Lodge and the German and French Branches unanimously adopted resolutions of a complimentary character, and the first two cabled their decisions out to Adyar. Meanwhile letters and telegrams poured into Headquarters from the Indian Branches, and the reports from our colleagues of the Board of Control—all of which are now lying on my table as I write—became bright and reassuring; we felt that the storm had passed without doing us such grievous damage after all.

Landing at Bombay on November 10, I lectured on the 12th, on "Theosophy Abroad," in Framji Cowasji Hall, to a packed audience, and one of the most enthusiastic I ever addressed. Madras was reached on the 15th, and what sort of reception I had the local papers of the day show. More than 300 students of the very Christian College whose professors had attacked H. P. B., and a large number of our Society members met me at the station with cheers, a band of musicians, addresses, garlands and perfume-sprinklings. Their joy and enthusiasm seemed boundless. The address read to me by the school-boys is very flowery, but quivers with true affection. In certain of its sentences they touch the very heart of the mystery of the failure of the missionaries to weaken our hold on the Indian public—for a mystery, indeed, it must have seemed to them. These Indian lads identify the Theosophical Society with the revival of Sanskrit Literature, the re-

conciliation of Religion with Science, the throwing of light upon man's future state, the welding of the "incohesive" Indian castes and creeds into one brotherhood feeling of mutual sympathy, and the defence of Aryan wisdom and Hindu honour against all critics and all comers. With such convictions as these possessing their minds, and with such thrills of gratitude pulsing through their hearts, the poor conspiracy against H. P. B. and the Blessed Ones, was doomed to failure, nay, was predestined to do us infinite good instead of infinite harm, in the long run. One sees this in the tone of the influential Indian journals of the day. Noticing the return of Mme. Blavatsky and her party, the *Indian Mirror* of December 20, said:

"The Hindu community, in general, is the more attracted to Mme. Blavatsky because they believe that the Missionaries have, in reality, attacked the ancient Hindu religion and philosophy under the guise and pretence of exposing that lady's 'trickery.' On that account the feeling of the Native community against the Missionaries and for Mme. Blavatsky is very strong."

The *Indian Chronicle* said: "We are not Theosophists ourselves... but we have a great respect for the founders of the Theosophical Society. It is the only foreign movement which appeals to the national feeling of India...and instead of being made the butt of ridicule and its leaders the subject of persecution, it ought to be patiently nourished. The Christian scoffers...are perhaps not aware that the existence of Mahatmasis universally believed throughout India, and it is preposterous to suppose that...the Padres of Madras will do any serious harm to that belief...Theosophy, though it may have to bear much temporary annoyance...will come out of the fiery ordeal purer for having gone through it." The *Sabas*, of 8th November, expressed the same opinions, saying that the Hindus believed in occult science before we two persons were born, and that this belief—in the case of hundreds, knowledge—cannot be affected by anything that may happen to us. The *Amrita Bazar Patrika* said that the Christian accusers were incapable of grasping the possibility of facts such as Theosophy dealt with, but the Hindus, knowing Yoga, believe in the Mahatmas implicitly. In trying to discredit the existence of such men, the missionaries, as the tone of the whole Indian press shewed, were slapping the faces of and offering deadly insult to the whole Indian people.

Her reception at Madras was even more tumultuously joyous than mine had been. She was met at the pier by a large Committee, garlanded, along with her party of fellow travellers, and escorted in procession to Panchappa's Hall, where an assemblage that crowded the place to suffocation was waiting. They rose to their feet and gave vent to their feelings in a roar of cheers and vivas, as she slowly walked through the square to the platform, her hand nervously gripping my arm, her mouth set like iron, her eyes full of glad light and almost swimming in tears of joy. The new-comers from London received each a separate ovation also. Mr. Q. Ramiah, the Tahsildar of Madras, bade her welcome on behalf of the local Branch, Judge P. Srinivasan requested permission

for the address of the Christian College and other College students bearing some 300 signatures, to be read, and she assenting, it was read by A. G. Krishnaswamy Iyer, a student of the Christian College, amid great excitement. When the outburst of cheering at the end had somewhat subsided, H. P. B. made her first and, so far as I know, only speech from a public platform. She said that "of all the letters published, not a single one, as it stood, had been written by her. She would deny them all *en toto*...she would be the greatest fool in the world to commit herself so that she might be fairly accused of such vile, disgusting things...As for her accusers, she and the Colonel had treated them with all possible kindness, and what should she say of their going over to the enemy's camp, when her back was turned, and selling her like Judas Iscariot. She had not done anything against India of which she should be ashamed, and she was determined to work for India while there was health in her". (Report in the *Madras Mail*).

Other speeches were made by Mrs. Cooper-Oakley, Mr. Leadbeater and myself, which were vehemently applauded, and the presentation of garlands and bouquets to H. P. B. and the rest of us terminated the proceedings.

H. P. B. came back fully determined to prosecute the Coulobes and the Missionaries; she had so declared in London and so wrote me from Cairo, where she had stopped some time to collect testimony about the antecedents of the Coulobes. From thence Mr. Leadbeater, then an Anglican curate, or clerk in Holy Orders, wrote to the *Indian Mirror* (issue of Dec. 16), about what he and the others had discovered; facts, certainly not much to the credit of these champions of "public morals." He says that the information, derived from the members of Mr. Coulob's own family, showed that his (M. C.'s) wife, formerly a Miss Emma Cutting, had been employed for a short time as governess in the family of S***Pasha, "but was expelled from his household upon the discovery that she was endeavouring to instil vicious ideas into the minds of her charge"; that she pretended to be able to see clairvoyantly, buried treasures; that several were induced to dig where she told them, but discovered nothing save once, when they found some doubloons—which a little girl had seen her place in the hole the night before." Mr. Leadbeater further says that he was assured by Mr. Gregoire d'Elhas, Vice-Chancellor of the Russian Legation at Cairo, that he knows Mme. Blavatsky intimately, and saw her daily during her (former) stay there, and "esteems her most highly and has never till now heard the slightest reflection on her moral character." I think we may fairly offset this testimony of a high Russian official against the calumnious falsehoods of an accuser like Mme. Coulob. And a fair-minded person would be disposed to look with great suspicion upon her statement that Mme. Blavatsky, one of the most brilliant women of her time, had put her reputation so completely in her power as the wretched letters in question would show. Of course, never having seen the letters themselves, nor being as infallible in determin-

ing the genuineness of handwriting as professionals like Netherclift and Berthelot—the Government expert in the recent Zola trial, who made as ridiculous a failure about Dreyfuss' writing as the other did about Parnell's—I cannot express any opinion as to their genuineness; moreover, since poor H.P.B. is dead, the truth will never be known*; but I can and do say, for the hundredth time, that I have had numberless proofs of H.P.B.'s occult powers, of the clear altruism of her motives, and the moral purity of her life; and I thrust those old scrap-books and bundles of letters and papers back into their boxes, with the sense of relief that one feels on putting out of sight a loathsome thing. Yet not until I have shown *why* H.P.B. never redeemed her promise to prosecute the Coulobes; for that fact has been used ever since to her discredit, and most unjustly. Fortunately, it is all a matter of record. For it, we must now turn to the Annual Report of the T. S. for the year 1884.†

She sent me from Cairo the following cable: "Success complete. Outlaws. Legal proofs. Sail Colombo, *Navarino*." The meaning of this is that she had what she regarded as legal proofs of the fact that the Coulobes were outlaws who had fled the country to escape arrest for fraudulent bankruptcy. This I learnt on reading the written statements of reputable witnesses which she brought with her; statements which, however suggestive as to the line of enquiry that should be followed up in case the matter should come to trial, I saw at once were not in form for production in Court. Acting without legal advice, she had made a mess of the affair. From the day she landed she kept urging me to take her to a judge, or solicitor, or barrister, no matter which, for her to file her affidavit and begin our action, but I positively refused. I told her that within the next few days the Convention would meet, and that our paramount duty was to lay her case before the Delegates, have a special Committee formed, of our ablest lawyers, and let them decide what steps she should take; that she and I had so merged our personalities into the Society that we ought not to move until we should know the wish of our colleagues. She fretted and stormed and insisted, but I would not stir from my position and, when she threatened to go by herself and "wipe this stain off her character," I said that I should, in that case, resign my office and let the Convention decide between us: I knew too much about legal practice to do any such foolish thing. She then yielded.

The Convention met in due course on the 27th, and in my Presidential Address I laid the matter before it. The following paragraphs will be pertinent to our present narrative:

"With regard to the proper course for Madame Blavatsky to adopt in the matter of a lawsuit, there is a difference of opinion among her friends.

* In his "Leaves from a Life," p. 263, Mr. Montague Williams, Q. C., says that in a case in which he appeared, Netherclift and Chabot swore positively to a writing as that of a certain man, and it was proved to be by quite another one; that their evidence from handwriting is quite worthless. "In fact," he says, "in my opinion they are utterly unreliable."

† Cf. also, my article on the death of H.P.B., in *Theosophist* for August 1891.

She herself naturally feels anxious to go to Court with her proofs, and have her accusers punished. That was her first thought when we received the news in London, and I am not aware of her having changed her opinion. Some of her friends and all her enemies also urge it. Her assailants especially display a very eager and unanimous, not to say suspicious, anxiety for her to do so. But the vast majority of our members throughout the world have expressed a decided objection to this course. Their opinion is that, do what our counsel may, it will be impossible to avoid having the trial of Madame Blavatsky's reputation turned into a trial of the truth of the Esoteric Philosophy and of the existence of the Mahatmas, and, as these are subjects the most sacred, not only to Hindus but to occultists of all religions—the prospect is shocking to their feelings. They represent that, in view of the angry prejudice against us among the Anglo-Indians as a class, the utmost latitude is likely to be given to opposing counsel to ask the most insulting questions, and goad to desperation our witnesses, especially Madame Blavatsky, whose extreme nervousness and excitability all know. This strictly within the limits of legal practice, and without our having any redress. I have the written opinions of eminent London counsel upon this point, which will be submitted for your consideration. In face of this divergence of opinion, and in deference to the views of so many of the leading men in our Society, I have represented to Madame Blavatsky that it is her duty to be governed by the sense of the General Council and not undertake to decide, for herself.....If for (the Society's) sake we should be required to sacrifice even our lives, we ought to be ready to do it without a moment's hesitation. And, finally, I have insisted that the present imbroglio shall be unreservedly laid before a special Committee of the best lawyers and judicial officers, selected from among the Delegates, who shall be required to examine persons and papers, and submit their recommendations for the decision of the Convention before its final adjournment; she, to hold herself ready to sue or not to sue her traducers, as the Convention may order. To this she has with some reluctance, finally consented."

A committee was chosen and, before the adjournment, duly reported as follows:

"Resolved:—That the letters published in the *Christian College Magazine* under the heading "Collapse of Koot Hoomi," are only a pretext to injure the cause of Theosophy; and as these letters necessarily appear absurd to those who are acquainted with our philosophy and facts, and as those who are not acquainted with those facts could not have their opinion changed even by a judicial verdict given in favour of Madame Blavatsky, therefore it is the unanimous opinion of this Committee that Madame Blavatsky should not prosecute her defamers in a Court of Law. Signed by Norendro Nath Sen¹, Chairman; A. J. Cooper-Oakley², Secy.; Franz Hartmann, M. D.; S. Ramasamier³; Naoroji Dorabji Khandalvala⁴; H. R. Morgan, Major General; Gyanendranath Chakravarti, M. A.⁵; Navin K. Bannerji⁶; T. Subbarow⁷; P. Sreenivasarow⁸; P. Iyaloo Naidu⁹; Rudolph Gebhard; R. Raghoonath Row¹⁰; S. Subramania Iyer¹¹. The high charac-

(1) Editor *Indian Mirror*, Honorary Magistrate, Calcutta; now a Member of the Legislative Council; (2) M. A. (Cantab.); now Registrar, Madras University; (3) District Registrar, Madura; (4) Judge; (5) formerly Professor of Mathematics, Allahabad, now Inspector of Schools; (6) Deputy Collector and Magistrate; (7) B.A., Pleader, High Court, Madras; (8) Judge; (9) Deputy Collector (Ret.); (10) Deputy Collector, Madras, formerly Prime Minister, Indore; (11) now a Justice of the High Court, Madras.

ties and competency of this Committee cannot be questioned, and if a client is ever justified in acting in legal matters under the advice of counsel, assuredly H. P. B. was in this case.

In the course of the debate upon the above Report of the Committee, Babu Norendranath Sen cited the case of an action for libel brought by his cousin, the late Keshab Chunder Sen, and said that "the position of plaintiff in an Indian libel case is much worse than that of defendant." This was his professional experience as a Solicitor of many years standing. Judge Khandaivala said that, after giving the Coulomb letters a careful study, he was convinced that the one in which his own name occurred was "a perfect forgery." General Morgan said that, for reasons stated, he believed that the whole series of letters were forgeries. Judge Sreenivasaw narrated the circumstances which attended his own receipt of Mahatma letters, and which made a deep impression on his audience; finally, he felt convinced that there was no legal proof of the genuineness of the letters in Mme. Coulomb's possession, "at the best it is but a matter of opinion." Mr. (now High Court Judge) S. Subramania Iyer's remarks were full of the luminous impartiality and common sense which have elevated him to his present position on the Bench.

"From my experience," he said, among other things, "I know the difficulty of proving the genuineness of letters in a Court of law, a difficulty which has existed in cases in which I have been engaged myself. It is merely a question of opinion, and I would ask if it is not better to form such an opinion from the evidence embodied in a pamphlet than by the surrender of one's judgment to the verdict of a Court of justice. The question is whether this Society, putting itself forward as a Society for the 'promotion of peace and order,' is justified in making an appeal to a Court of justice in this matter. I think that every reasonable man is at liberty to form an opinion on the evidence placed before him, without going into a Court of justice in which results are very often contrary to the truth. If Theosophy has only strength in itself, I consider it will survive such difficulties. We cannot bind Madame Blavatsky, but as a member of our Society, I do not think it is the proper course for us to give the world the spectacle of a spiteful cross-examination. Many are insisting that it will be necessary, simply because it would make an interesting trial, but as sober men engaged in spreading the truth, we ought to take a different view."

Other speakers took part in the discussion and, the question being put to vote, "The report of the Committee was then unanimously adopted by acclamation. Three cheers were then given for Madame Blavatsky, who was deeply (and very naturally) affected by this fresh proof of affectionate confidence." On her appearance the next evening before the audience of 1,500 persons who attended the celebration of the Society's ninth anniversary, she was cheered to the echo, and every allusion to her in the speeches of the several speakers aroused great enthusiasm.

One fact, reported confidentially by a very respected colleague of mine, made a deep impression on the minds of the Committee. His name was

heard a conversation between two influential Madras civilians about Madame Blavatsky and the charges against her. In reply to a question by one of them as to what would be likely to happen, the other said "I hope she will bring an action, for**who must try it, is determined to give the greatest latitude for cross-examination so that this d—d fraud may be shown up, and it is not at all impossible that she may be sent to the Andaman Islands." Of course, this was equivalent to saying that the case was already prejudged and that H. P. B. would not have a chance of getting justice. What it was that was calculated upon, seemed pretty clear from the fact that when the Missionaries saw that H.P.B. had been kept from walking into the trap, they caused Mme. Coulomb to bring an action for libel against General Morgan, intending to subpoena H. P. B. as a witness and cross-examine her, but immediately withdrew it when she was sent away to Europe by her attending physician, as will hereafter appear. Their anticipated victory proved a defeat; H. P. B.'s persecution doubled the love felt for her by the Hindus and her foreign colleagues; and they were left with their disreputable informer on their hands. The Rev. Mr. Patterson, "Editor, *Christian College Magazine*," in the *Madras Mail* of 6th May 1885, appealed to the public for money to send them to Europe, "as the genuineness of the Blavatsky letters may now be considered (by them?) settled, and there is therefore no longer any necessity for M. and Mme. Coulomb to remain in India. . . . They are penniless, and it is impossible for them to earn a livelihood in this country. . . . They are not without some claim upon the consideration of the public. . . . There are many who, feeling that a good work has been done, will be willing to contribute, &c." He acknowledges receipt of the following sums; The Rt. Rev. the Bishop of Madras Rs. 50; the Hon'ble H. S. Thomas Rs. 100; the Rev. Dr. Miller Rs. 100; the Rev. J. Cooling, B.A., Rs. 10. Poor Missionaries; poor Coulombs! This was their last resource, after the ghastly failure of a lecture scheme, in which the Coulombs—personally conducted—were to have made the grand tour, showing up the fraudulent tricks of H. P. B., with accessories of bladders, muslin, wigs, and pulling-strings. The one trial given them at the (Missionary) Memorial Hall, Madras, was such a fiasco that it was never repeated, and the poor traitors sank gradually out of sight into their congenial mud. Up to that time, the Society had chartered 95 Branches in all the world, up to last December, it had chartered 492. Evidently, the crumbling which was expected to follow the Coulomb episode did not happen: the engineer was 'hoist with his own petar.'

While the party were in Colombo, en route for Madras, an interesting episode occurred. The Rev. Mr. Leadbeater, with H. P. B. and myself acting as sponsors, "took Pansi!" from the High Priest Sumangala and Rev. Amaramoli, in the presence of a crowded audience. This was the first instance of a Christian clergyman having publicly declared himself a follower of the Lord Buddha, and the sensation caused by it may be easily imagined.

As we are not likely to have to recur to the Coulomb scandal in any detail, it is proper that I should say what its actual effects were upon us. We have seen that the growth of the Society, as a whole, was quickened to an unexpected degree, and I must also add that very few individual resignations of members were sent in. Yet, so far as the great public is concerned, undoubtedly both H. P. B. and the movement were for a long time under a cloud. They will be for another fifteen years until her generation dies out. It is so much easier to think ill of others than to judicially decide upon their merits and shortcomings, and "where much mud is thrown against a public person some of it always sticks:" a venerable truism. Until the attacks of the Coulombs and the S. P. R. were made, H. P. B. was simply an exceptional, eccentric and brilliant woman *sans pareil*; after that, she was as one who had been arraigned before a Scottish jury and dismissed with the verdict "Not proven," which was very different from "Not guilty." Among our members were quite a number, and some influential ones, who had acquired doubts of her perfect innocence yet excused her in their minds for the sake of the public benefits and private consolations she had given.* We were still under the spell of phenomena-hunting and to have doubt cast on H. P. B.'s phenomena was to shake the whole superstructure—that now solid edifice of Theosophy which settled on its base later on. My correspondence shows the existence of this feeling of gloom and unrest, and in my succeeding chapters it will be shown how I handled the situation. As these fourteen years have gone by since that tragical 1884, the relation of H. P. B. to the movement has greatly changed, and for the better. She is now remembered and appreciated, not so much as the thaumaturge but as the devoted agent of the Elder Brothers for the spreading of long-hidden truth to modern times. As time goes on this will be more and more so, and in the growing effulgence of this new day the shadows cast about her martyr personality will melt away and the calumnies of her foolish foes be forgotten, as are those libels against Washington which were so rife in his lifetime. For she was the herald of truth and, as Bacon said, "the sun, though it passes through dirty places, yet remains as pure as before." He might have added, "it illumines the faces of those who stand in its glory."

H. S. OLcott.

* This same charity has been extended to W. Q. Judge, whose guilt was much more capable of proof. One might almost fancy the author of these lines had poor H. P. B. in mind when writing them:

"A thousand blacker names, worse calumnies,
All wit can think and pregnant spite devise.
Strike home, gash deep, no lies nor slander spare;
A wound, though cured, yet leaves behind a scar."

CONTEMPORARY NATIONAL EVOLUTION.

THERE are two phases of the exceedingly ample field covered by the term evolution which largely occupies, and rightly so, the thought and attention of theosophical writers and students; these are perhaps best described by the terms used in the titles of Vols. I. and II. of the "Secret Doctrine," as cosmo-genesis and anthropo-genesis. The *first* dealing with the great illimitable Universe as a whole, and the *second* with the various phases of cosmic activity which lead up to and centre in man, finding in him and his future their ultimate crown and glory. Then there are again, also, the two phases which for lack of better terms we may name the natural and the spiritual evolution of man; the first pertaining chiefly to the casket, and the other to the jewel within the casket; the evolution of the organism, and of the soul, the life within it, which carries within itself the purpose of the entire process. In considering the evolution of the organism we again find that it covers a realm so vast, of such variety, and magnitude so amazing that it is only of an infinitesimal section that we can obtain even a glimpse. From the evolution of a solar system to that of the physical body of man there is indeed a wide and ample intervening field, all the varied parts and processes being intimately related.

It is into one small section of a section of these ample spaces that I wish to enter on the present occasion.* In brief, I desire to take the reader with me in a bird's eye view of *contemporary national evolution*, with the object of gathering its lessons for us, who, to some extent occupy the position of on-lookers. That which we especially wish to glean, to gather a knowledge of, is, how these national activities and political turmoils are working out the higher evolution; how out of the collision of organised selfishness, on the platform of national unity, is the principle so dear to us, that of universal amity and brotherhood, to be evolved?

Holding the above purpose steadily in view we shall try to obtain a view of the undercurrents which are now in so marked a manner agitating the many millions, of the European nations more particularly. And here we note that the most prominent, the strongest current, to which all others are made to contribute, appears to be that of '*Racial and national aggrandisement*.' And as a contributory, another is the enormous development of the modern commercial spirit and instinct, having as its consequence the accumulation of material wealth which appears to be without a parallel within historic times.

It is significant to watch how these forces for the time being override considerations of humanity and equal justice toward the weak, the suffering and down-trodden. We have an eloquent illustration of this in the position recently taken up by the British Government. For

many months past they have been urged to action by a large and influential section of their own people, in connection with the suffering Armenians and others who form the remaining portions of the disintegrating Turkish Empire, but without effect. No considerations of suffering humanity, however appalling those sufferings, were sufficient to move them to action,—perhaps the most humane Government on earth. But as soon as it became evident, at the commencement of the present year, that the other European powers were about to take advantage of the decrepitude of China, so markedly revealed to the world in her late conflict with Japan; and that they intended in their own way, and for their own purposes to manipulate the defenceless Eastern Empire—it now being not a question of humanity, but of commerce—we find the British cabinet promptly deciding on a vigorous course of action, in which they immediately had the support of the leaders of the opposition.

In a telegram from London dated 18th January 1898, occurs the following: "In a speech delivered last night, Sir Michael Hicks-Beach, Chancellor of the Exchequer, referring to the present situation in China, declared that Great Britain regarded China as being the most hopeful place for the future extension of British commerce, and the Government were absolutely determined, at whatever cost,—even, if necessary, at the cost of war—that the door should not be closed to British trade." Thus in careful and well-measured phrases, of unmistakable import, does the greatest commercial power on earth define her policy, and deliberately throw down the gauntlet. Let us now turn for a moment and note a few utterances of the current daily press. From a recent article we cull the following:—"The multitudes of China are like sheep without a shepherd.....we now see that natural wealth undeveloped, and millions on millions of thrifty industrious people hardly governed at all in the proper sense of the term, represent the truth.....politically every move on the part of China shows decrepitude and helplessness." And again:—"Great Britain has fought in the past for untrammelled intercourse with China, believing that the influx and influence of Western ideas must serve to awaken the people as a whole to the *blessings of civilisation*." The above writer is apparently oblivious to the fact that China enjoyed these 'blessings' when Britain and Northern and Central Europe were the homes of comparatively savage races.

What a descriptive phrase, what unconscious irony! "The multitudes of China are like sheep without a shepherd." Yes! but the 'shepherds' are quite ready to rule them with a rod of iron, when they can agree on the little questions of priority, &c. Poor Old China! the Wolves in sheep's clothing encircle her, East, West, South and North; well aware that the decrepitude of age has come upon her, and that she must fall an easy prey to the spoiler. The question for the time, apparently being, who shall have the first bite, who shall secure the largest share of the plunder.

The myriads of China appear to have none to voice their view of the processes under contemplation, to which it appears they are destined to be subjected, by the inevitable destiny of fate. It would be an advantage if we could obtain one of these 'Eastern sheep's views on Western shepherding.' Very recently I came upon such a view on the Turkish question, and although it was given some years since, it is quite up to date as regards its conclusions. It is from the pages of *Blackwood's Edinburgh Magazine*.* The writer's father held high office in Constantinople, and died leaving his son an ample fortune. He, being of a philosophic turn of mind, threw himself with ardour into the study of the peoples, and the religions and philosophies of both West and East. Leaving his native land at an early age, he first spent a year in Rome, then several years in England, which he left for the East, remaining a year in the United States of North America, *en route*. After another year in India, three years in Ceylon and one in Persia, he returned and settled down in his own country.

We will now make an extract from this highly interesting article. It is entitled "A Turkish Effendi on Western Civilisation and its Christianity." He says:—"After a careful study of the Founder of this religion (Christianity), I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to wit, the Greek, Catholic and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which if it could be literally applied, would, I believe, exercise so beneficial an influence on the human race as the teaching of Christ; but there is none, as it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by his followers, of all denominations. The Buddhist, the Hindu, the Mahomedan although they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away until but a faint flicker remains, but Christians have developed their social and political morality out of the very blackness of the shadow thrown by the 'Light of the World'. Hence it is that wherever modern Christianity—which I will for the sake of distinguishing it from the Christianity proposed by Christ, style Anti-Christianity,—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christianity and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christianity is Mammon; in Catholic countries Anti-Christianity is tempered by a lust of spiritual and temporal power; in Greek countries it is tempered by a lust of race-aggrandisement; but in Protestant lands Anti-Christianity reigns supreme.

* See *Theosophist*. Vol. I.

The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition, and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called "heathen nations," whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

This overpowering love of the "root of all evil," with the mechanical inventions in the shape of railroads, telegraphs, ironclads and other appliances which it has discovered for the accumulation of wealth, and the destruction of those who impede its accumulation, constitutes what is called 'Western Civilisation.'

Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilisation of Anti-Christianity comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christianity, it almost invariably shivers it to pieces. The consequence of the arrival of so-called Christians in a heathen country is, not to bring immortal life but physical and moral death—unless as in the case of Japan, they save themselves from physical decay by worshipping with all the ardour of perverts to a new religion, at the shrine of Mammon, and so fortify themselves against dissolution by such a rapid development of the mental faculties and avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom."

The above view certainly does not lack vigour or clearness of expression; if it is a little one-sided this is only what might be expected. There is no questioning the fact that 'Western Civilisation' is the dominating material force on our globe at the present time, and we shall be wise if we wish to understand its import, to attempt to view it from all sides, and to take cognizance of its varied aspects before arriving at a conclusion regarding it. We have need of remembering the poet's axiom, 'There is a soul of goodness in all things evil.' In order to appreciate the fitting events of the present, it is necessary that we take a retrospective historical glance. The germs now developing have long been in process of incubation. The character of the past colors the present and the future. All theosophical readers are acquainted with occult teachings regarding race cycles and their symmetrical sevenfold unfoldment. Of the seven great races, the seven sub-races in each great race, and the seven family races in each sub-race, &c., &c. I presume that the present dominant European nations constitute a series of family races, but in regard to this phase of the subject I have nothing to state, and as at present I possess no means of verification on these lines, I wish merely to state that it appears to me to have analogical support from other facts in nature. But mine is a much humbler task than the elucidation of history from an occult standpoint.

What I wish to do is to make a brief sketch of the more recent development of the dominant races which have their homes in Europe—the Latins, Anglo-Saxons, Germans, Slavs and Jewish Semites. The peoples who have in large measure inherited and succeeded the Roman Greek civilisations, and who, since the fall of the Roman Empire, have been gradually consolidating, slowly preparing for their mission, which as it presents itself to us, is yet to a large extent in the future. We are therefore about to examine the phenomenon known as the 'March of the White Man'. And we will confine ourselves to a glance at *their development during the past two centuries; their chief characteristics; and their probable future.*

Sometime since, a very interesting article appeared in the *London Spectator*, a well known magazine of high repute, in which it is stated that in 1680 the total white population did not number a tenth of the whole population of the globe, that in 1780 they had increased but to one-seventh, while in 1880 they were quite one-third of the entire population of the globe. Mr. R. Giffin, in an address to the Statistical Society of London in 1884, stated that then the white population of the world was 420,000,000; and in a recent number of the *Forum* it is stated that the peoples of European lineage now (1897) number 510,000,000; and their number in 1871 is put by the same authority at 371,000,000; showing an increase in twenty-six years of 139,000,000! If these statistics are only approximately correct, they show a remarkably accelerated ratio within the past quarter of a century, and point as we think to other changes in the near future, of a world-wide and startling character. Again to quote from the *Spectator*, "this, if pondered over, will appear one of the most startling facts in the history of the world. It would appear as though the world were to be given as a heritage to the white man; for in 1980 the white races will number 1,000,000,000, of whom 600,000,000 will be Teuton and 300,000,000 Slav." Or if we take the more recent figures as given in the *Forum*, 1,000,000,000 will be reached about 1950 instead of 1980, or within the lifetime of some of the present generation.

The century now closing has been marked by an advance so rapid and so unbroken as to be scarcely credible, and presents one of the most striking facts in history. The white races in and out of Europe under the influence of some mysterious call upon their energies have multiplied threefold. As there is no evidence of any corresponding increase in the dark races, and as indeed, outside of India such an increase is nearly impossible, the white men are now by the best calculations considerably more than one-third of the entire population of the world, instead of being as they were some two centuries ago a little more than ten per cent. And numbers are not by any means the only item to be taken into consideration; others of a more portentous character must present themselves to the mind of the most casually informed. They have increased in physical strength, and have so developed in brain and in consequent power of organisation, that it may be doubted if the

whole remainder of mankind, even if all were reduced to equal weapons, could seriously injure the white third which, again, if it chose to act together, and employ without pity the weapons its intelligence has enabled it to construct, could in a few years reduce the remainder of the world to an uninhabited desert.

The general movement sweeps ever forward, the wide spaces of the earth in Africa and Central Asia are being rapidly absorbed, and we can scarcely add, conquered, for they fall an easy prey to the dominant race, and it is safe to predict that within fifty years from 1898, every corner of the earth will be ruled by white men; and thus the Aryan race be sole possessors of the world.

W. A. MAYERS.

(To be continued.)

THE INDEBTEDNESS OF POPULAR CHRISTIANITY TO BUDDHISM.

FEW students, and still fewer scientific men of the present day, have much reverence for the religions of the world. The ancient writings of India, the sculptures of Assyria, and the hieroglyphs of Egypt, have shown the hearts of the ancients—their veneration and their sentiments. And what is the conclusion we favoured ones of the 19th century A.D., have come to—we that drank the Baconian Philosophy with our mothers' milk? "That human nature is human nature all the world over," that the same feelings have inspired the race throughout all ages, and if the ancients may be called "Children," "We are but children of a larger growth." We find the same religious principles, the same kind of worship, the same feelings expressed, the same hopes entertained. In fact, we are compelled to say that the religions of the world are one. They have had a common origin? They possess many thoughts in common, though separated and moving in various channels, and in many varieties of mind for ages, yet startling similarities prevail. The Mexican, the Druid, the Egyptian, the Hindu, the Greek, and the Romanist worship the same God—one who, though slain, has become incarnated through a woman, which woman is at the same time wife and mother of the deity; and that the slaying does not destroy the individuality, but liberates it to a wider sphere of usefulness and power. These ideas will be found in all the above-named religions.

But the object of this article is to draw attention to a striking similarity between Buddhism and popular Christianity. We say "popular Christianity," for we believe that what generally passes current under the name is very wide of the mark, when compared with the religion taught by Jesus of Nazareth.

Of all the many religions now professed, the Buddhist is, perhaps the most philosophical, learned and attractive. It certainly has many

more adherents than the Christian religion; it numbers amongst its wise men, intellects as bright as any the race has seen. It is customary in this country to call them "Heathens," to pity them for the darkness in which they have been born. Missionaries are sent to convert them. Thousands of pounds a year are spent in salaries to men whose business is to show them "a more excellent way." But with what result? In nine cases out of ten, instead of converting, the missionary has been converted, or, at least, has gone so far as to say that the road to life is not so narrow but that a Christian and a Buddhist may walk arm in arm.

But as to pity, the Buddhist scorns your pity, smiles at your fancied superiority, and challenges your clergy and doctors to find a flaw in his scheme of theology.

Sakyamuni or Siddhartha (for that was his original name, according to a prophecy made at the time of his birth), the founder of this religion—the first Buddha—lived about 600 B.C. His successors and followers went over the known world propagating their faith. The Essenes of Palestine are now proved to have been Buddhist priests, though they are commonly reckoned to be a sect of the Jews. Their numbers were not few when "Jesus was here among men." A monastery was built on the shores of the Dead Sea, and perhaps we thus get one clue to why Jesus has been called an Essene. He loved the solitude of the wilderness and the mountain, and was known to frequent such places. The Essenes, too, preached a strict morality and honesty; they were abstemious, lived on very plain food, wore none other than necessary clothing, lived in societies with all things in common. Those who think that Jesus' chief work was the preaching of morality, are thus induced to say that he was one of the above-named sect, and that the religions are the same.

We think it more than probable that the Buddhist teaching became very soon mixed with the doctrines of Jesus; that Christians, after the Apostolic days, soon adulterated their pure faith with the popular doctrines then common, and so they have set down to us a Gospel which is in truth no Gospel, no good news, but a mystery a non-understandable jargon. We shall prove this by a few quotations from the popular writings of the two religions.

The final state of eternal and supreme enjoyment is called by the Buddhists, "Nirvana." It is difficult for the Christian mind to comprehend what this word conveys to the minds of Buddhists. They do not mean by it, annihilation, but an absorption into the infinite—the loss of self in Buddha. This happy state is reached by "The Four Paths." The following will give a pretty clear idea of the meaning of "Nirvana." "The Four Paths, or Stages of the Path," are:—

1. Conversion. The entering upon the stream follows on one of four favourable conditions: companionship with the good, hearing the law, enlightened reflection, and the practice of virtue; while in the

first path, he becomes gradually free from three fetters—namely, the delusion of self, doubt, and belief in the efficacy of rites and ceremonies. Freedom from these fetters is 'the fruit' of the first path. Better than universal empire in this world, better than going to heaven, better than lordship over all worlds, is this threefold fruit of the First Path.

2. The path of those who will return only once to this world. The converted man, free from doubt and the two delusions of Self and Ritualism, gradually succeeds in this stage in reducing to a minimum, sensuality, ill-will and foolishness. To have done so is the fruit of the Second Path.

3. The path of those who will never return to this world. In this stage the last remnants of sensuality and malevolence are destroyed. When not the least low desire for one's self or ill-will towards others can arise in the heart, the fruit of the Third Path has been attained.

4. The path of the Holy ones. In this they become free from desire for life under material or immaterial conditions, from pride, self-righteousness, and ignorance. One is now free from all delusion—from all sin; He sees things as they are; evil desires of all kinds being rooted up from his mind, he only experiences right desires for himself, and tender pity and regard and exalted spiritual love for others.

This fourth part is Nirvana, which, literally, means 'the going out,' 'the extinction.' It is the disappearance of that sinful, yearning, grasping condition of mind and heart which would otherwise, according to the great mystery of Karma (desert), be the cause of renewed individual existence. Nirvana is therefore a moral condition, a pure, calm, clean state of mind; and if translated at all, may best be rendered *holiness*. Holiness, in the Buddhist sense—perfect peace, goodness and wisdom.

The life of man, to use a constantly recurring Buddhist simile, is like the flame of a common brass lamp (a metal saucer) in which a cotton wick is laid in oil. One life is derived from another as one flame is lit from another: it is not the same flame, but without it the other would not have been. As flame could not exist without the oil, so life, individual existence, depends on the cleaving to low and earthly things, the sin of the heart. The wise will be extinguished like the flame of a lamp; their old Karma destroyed, no new Karma arising, their hearts no longer lusting after future life, the seed of their existence being destroyed, and no new yearnings springing up with them, the wise go out like the flame of this lamp.

N. SUBBI.

(To be continued.)

Ed. Note:—The writer does not seem to distinguish between the individuality and the personality; it is the latter only that is destroyed.

THE GEOCENTRIC SYSTEM AND ASTROLOGY.

WHILE attending a lecture on Astronomy, I was struck by the air of proud superiority with which the lecturer referred to the mistaken notions of the ancient astronomers, and their belief of the Earth forming the centre of the Universe.

There can be no doubt that our astronomers have achieved a good deal since the middle ages, in elucidating the mechanical aspect of the visible Universe; but it seems to be unpardonable for them to continue to deny to the philosophy and wisdom of the ancient civilizations their due homage. We know, and they also should know, that philosophers, long before Copernicus, taught the heliocentric system, and it is only their wilful ignorance of the principle on which the geocentric system was based, which makes them look with such contempt upon it. It is another apt illustration of the verse of "The Voice of the Silence," "Self gratulation, O disciple, is like unto a lofty tower, up which a haughty fool hath climbed." . . .

Our revered H. P. B. has gathered convincing quotations, in "Isis Unveiled" and "The Secret Doctrine", from European scholars and scientists, showing that the Earth's rotundity and the heliocentric system were known from immemorial ages. If these arguments were not convincing to our astronomers, one would think that the archaeological discoveries of this century were sufficient to impress them with respect for the astronomy of the Ancients. People who constructed the zodiac of Dendera, although they are supposed to have believed themselves on a flat Earth, could not have been flatheads.

The lengthy quotation from M. Bailly, the famous French astronomer, in the "Secret Doctrine" I. 722, *et seq.*, is highly interesting, as showing that the Hindus were able to calculate the motions of the planets with great accuracy, 5000 years ago. And as they must have calculated these motions for 5000 years in advance, to enable them to make their predictions for the end of the cycle now ending, their observations, without the help of instruments which modern mechanical skill has rendered so perfect, must have been remarkably accurate, not to say wonderful.

But why then, if the ancient astronomers knew so well the constitution of our Solar System, became the idea that the Earth was its centre so widely accepted?

Perhaps the answer may be found in astrology. Professor Tyndall, in his celebrated Manchester lectures, explained that every object which is perceptible to our senses is a centre of force which so influences ether-waves as to give us through the medium of our sense-organs, the sensations of color, form, &c. The mode in which centres of force refract and reflect ether-waves determines the impres-

sions we receive of the various objects—determines their influence upon their surroundings. Now, setting aside for a moment the teaching that the esoteric constitution of the Kosmos was revealed by the avatars to the flower of humanity at the dawn of time, it is only reasonable to conclude that, if the ancient Hindus, as Bailly acknowledges, were such accurate observers, they must have observed that, besides the changing positions of the Sun and Moon, the aspects which these and the planets formed with each other changed among the Zodiacal constellations, and being like any other objects centres of force, their influence, singly and in combinations, must also be a changing quantity.

Even if we consider only the undoubted influence of the Sun and Moon on the seasons and tides, the astronomical observations of these bodies were for the purpose of calculating and predicting these events beforehand, to guide mankind in their relations to these changing influences, and for this purpose it is certainly not so essential to know the exact position of the Earth in space, in relation to the Sun, as to estimate the position of the Sun and Moon in relation to the Earth.

But we know that the ancients did not only consider the influence of the Sun and Moon, in their calculations they also gauged the influence of the planets and groups of stars forming the zodiacal belt, upon the Earth. According to the angle which these bodies, in their varying positions, formed with the Earth, they calculated the varying influences which would be exerted by them upon the Earth, predicting therefrom, not only the seasons, but also the changing conditions which would prevail during these periods.

To enable them to calculate these positions and influences beforehand, they must have known as much as our present astronomers, about the motions and constitution of our system, but as they had advanced a step further and calculated the varying influences resulting from these motions in ever-changing combinations, they must have considered this knowledge as an elementary though essential object, just the same as arithmetic is an elementary though essential object of study leading to the higher mathematics. It seems, therefore, excusable that the ancient astronomers, or rather astrologers, in what is left to us of their teachings, did not lay much stress upon the fact that the Sun is the centre of our System; that was a self-understood fact; for their higher purpose it was essential to observe the Sun, planets and stars as they surrounded the Earth and shed their influence upon it as a centre.

Besides, the study of astronomy belonged only to candidates for initiation into the mysteries; to the general public it was paramount to know what good or evil the future had in store for them; they were interested principally in their own physical well-being, and for that purpose the Earth had to be considered as the centre, and they naturally became accustomed to consider it as such in reality.

And when, later, ancient wisdom and civilisation became, with every

century, more and more obscured, is it surprising that a belief of the Earth being the centre of the System became to be accepted as truth? A little knowledge has ever been very misleading, and we find still, thousands who claim intelligence, but yet consider that the Sun, Moon and stars were expressly made for the enjoyment of the self-styled Lord of this little Earth. And also in this belief there is a substratum of truth.

The degenerate Astronomers or astrologers of early modern history, having neither the spiritual senses and wisdom of the ancient Initiates, astrologers, nor the perfect instruments of modern astronomers, had to be content to use the tables and rules left by their noble predecessors. They continued to predict seasons and influences, and with the former they succeeded, but with the latter, failures became more and more numerous, thereby bringing the whole science into discredit. Since the second century of our era, Claudius Ptolemy's rules and tables of planetary influence, arranged of course for the geocentric system, had to serve astrologers for the purpose of prediction and spiritual knowledge; but these were gradually though surely suppressed by the budding Christian Church, until the re-discovery of the A. B. C. of astronomy by Copernicus, gave the deathblow to astrology as a science.

Since then, the primary fundamental knowledge of astronomy has been reestablished by modern science on a wider basis, and is becoming public property; and now with the advent of the higher spiritual teaching, given to the world by the leaders of the Theosophical movement, we notice also a growing tendency to revive the second and higher part of astro-science, the determining of planetary influence—astrology.

And now it may be asked, is modern astrology, then, an exact science, and are its results reliable? Well, the writer has given the subject some considerable study, and found that the general claims of astrology are undeniable, but the simple application of rules left by Ptolemy and others, unless used by one possessing a high grade of intuition, is unreliable and must lead to mistakes.

Let us consider briefly the principles on which the present system is worked.

The planets, as centres of force, modify ether-waves according to their constitution, and the particular way in which each modifies them constitutes their influence. This influence, which to our physical senses appears as rays of light, is radiated into space and therefore falls also upon the Earth. As the appearance of the planets is different, so their influence differs also, and this is especially noticeable with the Sun and Moon, which for the purpose of astrology are considered planets. Again, the constellations of the Zodiac, the path along which the planets move, as organs of the great Kosmic body, have each a distinct influence, and as the planets move in succession through these spheres of influence, their individual influence is modified, and continuously changing.

Further, the planets in their regular motions form ever varying angles with the Earth, and when the influences of any two planets (just as any other forces) meet in a certain angle on the earth, this combined influence becomes modified and varied, according to the angle in which they meet. Thus we have an endless succession of combinations, and to accurately gauge the value of these influences at any given point of time, and for one particular spot of the earth's surface, would baffle the greatest mathematician, unless he could employ spiritual perception.

Now in Genethliacal astrology, or the prediction of planetary influence on individuals, this influence prevailing at any given point and time is supposed to agree with the karmic load with which a soul is entering the cycle of rebirth at that point, and the succeeding combinations of planetary positions foreshadow the influences and changes to which the new-born individual will be subject during his earthly career. It is supposed that the changes of planetary positions for each day after birth, correspond to the changes that will occur in each succeeding year of life.

Now any one who has ever taken the trouble to examine horoscopes or nativities, must admit that the rules laid down to estimate the value of the various planetary positions and influences, seem to be approximately correct; but it would be unwise to predict that these influences will produce certain results; all they could do is to form certain tendencies at certain periods. Planetary influence can only act directly on free elemental essence, but where this essence is co-ordinated to the will of man, where it is ruled by moral and intellectual faculties, evolved in the stimulating light of the divine spark, it can only respond to outside impulse as far as permitted by its ruler. Planetary influence may affect our various bodies, may awaken tendencies to certain actions or emotions, but we need not succumb to them; our moral strength and intelligence will aid us to counteract them.

It may arouse in us, for instance, a tendency to bad temper, irritability or anger. The man in whom the animal still preponderates, will give way to them and commit deeds under such impulse, which he might deeply regret, but the higher evolved man has learnt to subdue his passions by reason, and will successfully restrain and overcome them. The aspirant to Adeptship, in his greater moral strength, will even arrive at a state when influence of this kind cannot any longer impress him; he will challenge his Karma, beyond that allotted to him at birth, and may therefore be considered beyond planetary influence.

In justice to some exponents of modern astrology it must be admitted that this is recognised, and predictions are made more for the purpose of giving rules for conduct during the different life-periods.

But there is another point of weakness in the modern application of the science, for we have learnt, and have reasonable grounds for belief that, besides the visible planets, there are a greater number invis-

ble to physical sight, belonging to our Solar System. The exclusion of these spheres of influence, acting on the higher planes of being, from astrological calculation, must render any prediction or speculation doomed to mistakes and failure.

In Mundane Astrology, which relates to the prediction of general events, as the rise and fall of nations, wars, plagues, famines, &c., nations and countries are substituted for individuals. It is supposed, that certain countries and even towns are "under the rule" of certain parts of the Zodiac. As before mentioned, the signs of the Zodiac have each a distinct influence; they have each a distinct mode of altering ether-waves, or a distinct rate of vibration. It is probable that their having "Rule" over certain countries, means, that the different parts of the earth, being differently constituted, according to geological formation, climate, fertility &c., and also according to the nature of the nations inhabiting them, they also have a distinct influence or rate of vibration, and those parts whose vibrations are consonant with the vibrations of any part of the Zodiac are under the rule of that part. This being granted, then any disturbance set up in any part of the Zodiac by the presence of one or more planets, will give rise also to disturbance in that part of the earth which is in special relation with the influence from that part of the Zodiac. Such disturbance might be benefic, or malefic, according to the nature of the planet, or combination of planets causing it.

As far as I can learn, the rules for the guidance of modern astrologers with regard to these influences are derived principally from Ptolemy, and from some astrologers of note who attained some renown during the middle ages, and it may be that they attained a knowledge of these correspondences, either by direct vision or simply by simultaneous observation of events and planetary positions extending over lengthy periods. But whatever were the sources of these rules, we know that they cannot any longer apply. The earth, like a man, is a living entity, and is developing, and therefore changing; and the changes during the last 1000 years have been very great. Very noticeable have they been, during the last few centuries, in America, Australia and Africa. These continents have been occupied by other races, barren deserts have become fertile, and primeval forests have given place to farms and busy cities. Even the very form of some parts has been changed by volcanic and other agencies.

With such changes of the countries, and the rapid progress of civilization, changing the very nature of the peoples inhabiting them, their influence must have changed also. The old rules cannot therefore any longer apply, and any predictions based upon them, must be liable to gross error.

We must consider, then, that the practice and conclusions of modern astrology can be anything but reliable; correct prediction of events based on rules the reason of which is not understood, must always

contain an element of chance and uncertainty. Our modern professional astrologers are shrewd enough to couch their predictions in ambiguous terms; whenever they venture to prophesy something more direct and definite, a dismal failure is usually the result. They are ever ready to claim credit for the few successes, but the greater number of failures are quietly ignored; just the same as in our modern business, gambling, and share-swindling, we hear only of those who make lucky hits, thereby alluring more victims, but the many thousands who lose are never heard of. Astrology being a high occult art, only a high Initiate who can use direct vision from the higher planes can be a true astrologer. The indiscriminate practice of it for sordid, mercenary purposes, can only bring discredit on Occultism generally, and prejudice the thinking public against it. Even the more honorable attempt of some, to treat the ethical side of it, cannot lead to much good; the attempt to find correspondences is, after all, empirical, is not based on Knowledge, and their energy would be better employed in teaching people to understand their own place in Nature, and to rely upon the divine power within themselves to recognise and counteract planetary and other influence.

H. F. KESSAR.

NOTES ON DIVINATION.

THESE notes, in dealing with the subject of prevision, will involve an enquiry into the basis of every predictive art; exemplified, as history shows, under the many phases of what is popularly known as Divination. If this seems, in the boasted scientific illumination which is supposed to be so plentiful at the close of the present century, a somewhat strange subject to bring under the notice of Theosophists, yet to whom else could it so properly be submitted for consideration? For the members of a society whose aim it is, among other things, to study and seek to understand the psychical powers latent in mankind, cannot very well afford to neglect anything which may possibly furnish some evidence in connection with those powers—and if the history and practice of the predictive faculty is found to do so, in whatever degree, then it becomes a legitimate object for Theosophical investigation and research.

The recent developments in occult science, as these have been made known through the publications of the T. S. during the past twenty years or more, as well as through other sources, have brought to light so many instances of events foreseen (or said to have been so) through the agency of some method akin to the diviner's art, that we must either reject all such instances as false, or else admit the feasibility of putting in practice some means of anticipating, with more or less accuracy, the occurrence of future events. The methods of attaining this end are, as everyone knows, very numerous, and they are of

every degree of complexity and simplicity. Beginning with the most conspicuous of them, the ancient "lore of the stars," which we call astrology—a science whose origin is lost in the mists of most ancient time, and whose votaries to-day are said to outnumber the professors of every other art having a similar object in view—we might thence run through every form of vaticination, until at last we came down to the commonest toss-up of a coin to decide, in jest or earnest, whether some simple every-day act shall be done or left undone.

Modern science of the manifest order has long since put her veto upon the validity of every such procedure, and holds in contempt all those who put the slightest faith in any kind of prophecy* outside the doings of the weather bureau, and contents of the Nautical Almanac. But, nevertheless, there seems to be an innate feeling in the human mind,† which, despite all reasoning to the contrary, leads it to something very like a conviction as to the feasibility of penetrating the veil which, for the major portion of mankind, is found to conceal the future. And doubtless this may be considered as a manifestation, in one special direction, of that universal aspiration—one of the strongest in the nature of man—which is evidenced in the longing to penetrate the unknown, to get beneath the surface of things, and to acquire knowledge which may be hidden from others. The majority of children will break their toys to see what there is inside; and we are all familiar with the picture of the small boy cutting open the bellows to see where the wind came from—though not all of us may have perceived the significance of the feeling so exemplified. This feeling or sentiment is innate, and is Protean in its forms: for it may be seen in every degree, from the ridiculous to the sublime. In the uneducated, it lies at the root of that indiscreet inquisitiveness which consists in prying into the affairs of others, however trivial; whilst it expands, among the cultured and learned, into that love for knowledge which leads them to explore the highest branches of science, filling the academies and the schools with the triumphs of mind. It is the romance of the explorer, the guiding power of the seeker after the unknown, and the impelling motive which has led us to the degree of perfection in attainment which is found at the present day.‡

It is upon this feeling, especially in its most weird and romantic form, that the modern fortune-teller and the ancient magician, the medieval witch and the sorcerer of the dark ages, have alike grounded their pretensions to the gift of prophecy; § and the same feeling which has led these to the study of fatality, has also found them abundance of enquirers and supporters ready to lean upon their efforts

* "Chambers' Cyclopedia," art. Astrology.

† Godwin, "Lives of the Necromancers," pp. 6, 7, and Dr. Chas. Macky, "Hist. of Extraordinary Popular Delusions," vol. I., p. 242. Cf. "Pop. Cyclopedia," p. 854, Vol. IV.

‡ Cf. *Lucifer*, vol. x., No. 57, p. 185.

§ "Isis Unveiled," I, 133.

with more confidence than, perhaps, the modern scientist will generally feel in the result of his most skilful operation in the natural sciences; and modern intellectual knowledge looks upon this feeling, when so directed, as a remnant of the superstitious of a bygone time, or as but the remaining effects of a lamentable ignorance,* which the (doubtful) light of materialistic rationality is, or ought to be, sufficient to completely dispel—but this it signally fails to do.

However these things may be from a speculative point of view, nothing seems more certain than that, with all the spread of scientific knowledge and unspiritual education, this feeling of the human heart, this longing to penetrate the darkness of futurity, remains as much an integral factor in the operations of the mind to-day as it ever was;† and it is said that all works which treat of such arts as profess to minister to this sentiment not only meet with a ready sale, but that the issue of such books never was so great, nor the demand for them more insatiable than it is at the present time‡.

Thus, in the broad daylight of this present enlightened age we may plainly detect this undercurrent of occult feeling; and that as palpably as we do the moon's influence in the rising and falling of the tides—a not unsuitable illustration; for when such universal manifestations of feeling, especially if impeded and partly suppressed, as scientific and scholastic writers, by their influences, have made it their business to attempt, seem to die out, this is only the signal for their future return with tenfold power. Their periods of special manifestation are cyclic, like every other such natural phenomenon, whether mental or Cosmic, racial or national.§

Those who have studied the phenomena of clairvoyance have demonstrated the facts || as to the prevision which is sometimes exercised by hypnotic subjects; while the yogis and fakirs of India have long had a weird notoriety for the wonderful nature of their performances in this particular branch of the magic art. ** Upon the whole, it may be reasonable for the non-occultist to infer that nature does not implant feelings of such persistence in the human mind concerning a particular thing, without having also placed in the framework of things a legitimate object for their exercise; and upon this hypothesis it may likewise be inferred that it is not reasonable to suppose the future is so utterly impenetrable as some dogmatic authors would have us believe—or that no art or effort of which the human mind is capable will be of any avail in penetrating it. If this be so, it may likewise have happened, through the long and laborious researches carried on by the students of such arts, that means have been devised for performing

* "Hist of Ex. Pop. Del," vol. I. Pref., p. vii.

† Also, citations in "Pop. Cycl." loc. cit.

‡ Dr. Macky, op. cit. vol. I. 254, note.

§ Cf. *Lucifer*, loc. cit. and S. D. II., 621, 622, c. e., 658, 659 n. e.

|| "Animal Magnetism and Artificial Somnambulism," by C. de St. Dominique, p. 180, and Dods's "Electrical Psychology," pp. 33, 34; also "Isis Unveiled," I., 175.

** *University Magazine*.

the required operations with more or less complete success; and it is into some points in connection with certain of these means that enquiry may now be attempted.

As a general thing, the origin of the various divining methods is attributed to a revelation of some sort, just as the various religions, with which they were more or less affiliated,* were always said to do. However that may have been, it is certain that every truth which has been discovered by mankind is a revelation in some sense, and thus, whether or not it is an offshoot of the great mass of truth which has been so often called "divine" can only be proved by its capacity to endure.† For that alone is true which contains in itself the faculty of outlasting alike the changes of human sentiment and the flight of time; and whoever shall discover any such portion of truth, whether it be in regard to the physical sciences, or of the things of the hidden knowledge, has to that extent been the medium or the recipient of a divine revelation. If, therefore, the principle which lies at the base of all the practices we are considering can be shown to be connected with the higher part of the human septenary, which is a portion of the one supreme, we cannot deny that there is some reason for the various legends as to the genesis of these arts. As to their history, the popular voice, whether correctly or otherwise, assigns their first manifestation (in their more modern guise at least) to ancient Egypt. The isolation and secrecy of that strange land, the jealousy with which, in the earlier times, all foreigners were excluded, together with its mystic reputation as the home of magic, all led to its being considered as the birth-place of everything that was strange and occult. "As from the inmates of the happy valley, in "Rasselas", no tidings escaped to the outer world, so to the early European, the valley of the Nile was a land of mysteries and marvels. *** Great pyramids covering acres of land, their tops rising to the heavens *** colossi sitting on granite thrones, the images of Pharaohs who lived in the morning of the world, still silently looking upon the land which, thousands of years before, they had ruled; of these, some obedient to the sun, saluted his approach when touched by his morning rays; obelisks of prodigious height, carved by superhuman skill from a single block of stone, and raised by superhuman power erect on their everlasting pedestals, their faces covered with mysterious hieroglyphics, a language unknown to the vulgar, telling by whom and for what they had been constructed; temples, the massive leaning and lowering walls of which were supported by countless ranges of statues; avenues of sphynxes, through the shadows of which, grim and silent, the portals of fanes might be approached; catacombs containing the mortal remains of countless generations, each corpse awaiting, in mysterious embalment, a future life; labyrinths of many hundred chambers and

* "Pop. cycl.", loc. cit.

† S. D., II., 461 c. e., 472 n. e.

vaults, into which whoso ventured without a clue, never again escaped, but in the sameness and solitude of those endless windings found his sepulchre. It is impossible for us to appreciate the sentiment of religious awe with which the Mediterranean people looked upon the enchanted, the hoary, the civilised monarchy on the banks of the Nile.* A fitting country, indeed, to which to attribute the origin of aught of magic or of glamour—whether it were, in fact, the parent of our modern methods of Divination or not. But, apparently, these arts, in various forms, are coeval with the origin of mankind; and therefore a glance at the exercise of the vaticinating faculty in past times may prove neither uninteresting nor without interest. From the earliest epochs at which we have distinct records, whether in writings or monuments, relics, or the survival of peculiar rites and customs,† there is an almost unbroken chain of evidence as to its exercise;‡ and we have abundant notices among historians and others, as to the practice of soothsaying in all sorts of ways§, and indeed, we need not go back very far to examine these, for we may see almost every development of them, as one might say, side by side, amongst the savage and civilised races of the present day. The magical operations of the Siberian Schamans, the Maori Tohmagas, American medicine men, and the African Obi sorcerers, are probably as exact representations of the same doings in ancient times as need be looked for;|| and on the other hand we have the spiritualists, clairvoyants, and others of contemporary date, one part at least of whose performances have not infrequently been concerned with enquiries as to future events.** Returning, however, to the ancients, we find that each nation was more or less celebrated for some particular method of divining. Among the Chaldeans it was the practice of judicial astrology, †† which also was largely the case in Egypt, as it is to-day in India and elsewhere. Among the Romans, it was augury by the flight or other movements of birds, and the examination of their bodies when offered as sacrifices to the gods; ‡‡ and later, by other methods, as the Romans gathered together all these from the nations they had conquered. It is apparently a safe assumption that the further back we may look into the history of our race, the simpler and less “scientific” become the means resorted to for such purposes. Thus, among certain peoples in the earlier times, the soothsayer, ignorant of the movements of the heavens, had not thought of that complex scheme of mathematical calculation elaborated later by the Alexandrian Greeks, and practised by the astrologers of the middle ages and the present day; but in lieu of this, he drew portents

* Draper, “Int. Dev. of Europe,” ed. 1882, I. p. 75, 76.

† Cf. S. D., II., 472 o. s., note, 494 n. e.

‡ Macky, op. cit., I., 251.

§ Cicero, “De Divinatione,” *passim*.

|| Cf. “Chambers’s Information,” II., 467.

** As in the case of Mrs. Cora L. V. Tappan.

†† Chambers, op. cit., II., 468, and “National Cyclop.” art. Astrology.

‡‡ Godwin, Op. cit. p. 7.

from the thunder, the winds, the colours of the sea and sky, and traces of this earlier astrology, or rather, meteorological divining, are to be found in the works of Claudius Ptolemy,* where he speaks of peculiar colours seen during eclipses, and of shooting stars, &c., which are no parts of the modern astrologer’s science.

But it is among the Romans in the time of the Empire that we find the most various and extensive methods of attempting to foresee the future; for, as above remarked, they gathered together at Rome the divinatory arts of every nation, and all their religious systems also, of which the matter we are now discussing formed no inconsiderable portion.† The historians and others, as Tacitus,‡ Cicero,§ the poets, as Virgil,|| the philosophers, such as the elder and the younger Pliny,** have all noticed these proceedings at more or less length; and Juvenal the satirist, does not spare them.†† But, from a digest of the reports of all these and other writers, there comes out the fact that an immensity of faith was put in the results obtained; and, after making every allowance, it would seem as if this would hardly have been the case had mere chance governed the results. We shall, however, get more light upon this subject, when we come to deal with the psychic basis of the arts. The growth and popularity of these practices became so great and prominent a feature of the times, that, as in all such cases—notably in regard to religious systems||—every sort of intentional imposture was at length resorted to, §§ and thus became mixed up with the proceedings whose votaries were really sincere; so that in the sequel these knaveries became of such magnitude that the Senate, which had passed acts regulating public worship and all kindred proceedings, had to step in and take the most drastic measures to rid the public of such an inonbus, and thus purify, to some extent, the moral atmosphere. It thus happened that considerable numbers of the occult professors were expelled from Italy; and, as not infrequently happens in regard to political measures, the bad and the good had doubtless to suffer together for the shortcomings of the former.|||| But in an age when luxury was sapping and destroying virtue to so great an extent, it was natural that gross superstition should take the place of true spiritual insight; and then, according to the “law of supply and demand,” vicious and degraded means of pandering to the irrational superstition born of fear, bad consciences, and evil desires, consequent

* “Tetrabiblos,” Lib. x, pp. 91, 100, Ashmand’s trans.

† “Pop. Cyclop.” art. “Augurs and Aruspices.” Cf. Le Plongeon, “Sac. Mys. among the Mayas,” &c., pp. 14 & 15.

‡ “Hist.” I., 22, ii, 62, and “Annals,” iii, iv, vi, xii.

§ Op. Cit.

|| The Sortes Vigiliantes having been a favourite method during the middle ages.

** “Nat. Hist.”

†† iii, vi, vii, xiv.

‡‡ “Last days of Pompeii,” p. 421, ed. 1850.

§§ Cf. “Tetrabiblos,” ch. II, p. 7, Ashmand’s trans.

|||| Cf. “Astral Light,” by Nizida, p. 80.

upon unbridled indulgence in selfish pleasures, will take the place of the simpler and purer operations which an unclouded spiritual horizon requires. Thus, whatever of "white magic" had been involved, became in this way transmuted into the "black" variety—but this made no difference to the true science of the adept hierophants and true magi, which has ever gone its way quite undisturbed by these demoralized proceedings; and in spite of all efforts to the contrary on the part of those who were interested in keeping the masses in the darkness of ignorance in such matters, the art and its votaries never were wholly suppressed—as, in truth, never can be the case.*

With the decline of the Roman Empire, and before the setting in of the mental darkness and ecclesiastical tyranny which predominated during the next few centuries, there was an interval of partial freedom in matters spiritual; which was probably the outcome of the confusion of beliefs, and consequent absence of much dogmatic authority united to the civil power, which union afterwards exhibited so deadly an enmity to true knowledge. The overthrow of the sybaritic age of luxury by the sternly simple and straightforward northern nations under Attila and Alaric was most likely a change eminently favourable to the development of psychic powers; and thus the practices of the Scandinavian and Saxon Sagas, Alrunes, and Nalas,† which are supposed to have been the result of austere development of the spiritual principle,‡ and had the prediction of the future as their primary object,§ found free scope for their action in the period of semi-quiescence between the demise of the preceding confusion and the incoming of the later developments.

The succeeding dark period of the middle ages presents a curious psychological study. It was preeminently a time of warring interests; and the conflict between dogmatic ecclesiasticism and imperfect science was a fitting type of the struggle between the scattered and disunited adherents of the magical and mystical, with the power of an exoteric religious system whose supporters were firmly united in its defence by a selfish love of authority, and its consequent gratification at the expense of truth. We find that the practices of the would-be occultists of that period (who tended mostly towards the "left-hand" path) are a queer medley of the mediæval and the antique. The ancient Greeks, with their high intellectual and metaphysical development, had used the forms of Geometry|| and that great underlying principle of the

* A fact curiously noticed by Mr. Walter Besant in his novel, "A Son of Vulcan."

† Henry More defines "witch" as the same as "saga," and as meaning "wise woman." "Isis Unveiled," I., 354.

‡ Cf. S.D. II., 458 o.e., 480 n.e., and I.U. I., 18, 19; also "Night Side of Nature," pp. 470, 477.

§ "Pop. Cyclop." IV., 854; and cf. "Night Side of Nature," p. 45.

|| Cf. "Isis Unveiled" I., 506.

power of numbers,* which they employed with more or less of true knowledge. But if we are to judge of the later practitioners of the art of magic by their exoteric works, those of the middle ages mixed up the names of the heathen gods with those of their successors, the Christian saints; and used the diagrams of geometry as applied to the Hebrew designations of the angels and the names of God, jumbled together with those of the so-called planetary spirits, the four elements, &c. It was a time of mental and psychic darkness; and accordingly we find the true science mingled with much that is heterogeneous, false, and seemingly very absurd; whilst the dominant religious ideas of the age had impressed themselves as strikingly upon the practices of magic as they had upon material science and the arts.

And in all, there is a barbarous incompleteness, and a lack of clearness and precision, which is a manifestation of the vague and uncertain feelings of that day; when neither spiritual nor physical science had a firm foothold either in theory or practice†; and when, consequently, every man's opinion was nearly as good as that of any other. Therefore, it was only among the very few that the lamp of true psychic development was kept burning, and the metaphors and abstruse symbolism so often used by the mystics, under which they were compelled to veil their knowledge (through fear of the church and the necessities of occult law) served only to make the development of occult practices, up to the close of the XVIIth century, a confusion impenetrable to the exoteric enquirer, and a source of much stumbling and difficulty to the neophyte and student.

But the outcome of all this was, that by the above date, nearly every one of the simpler methods of divining which had been practised by the ancients, and which could in any measure be revived, had been somehow put into practice; ‡ and as the real principle which underlay these was in a great measure lost sight of, so neither the resuscitated methods nor their practical application could lead to all the results which their advocates expected; except in those somewhat rare cases where the natural psychic powers of the diviner, or those acquired by art, led to the correct practice, for with this last qualification, the particular means used will be but little to the point. All through the ages, and upon every sort of soothsaying scheme, there have been striking instances of the exercise of the predictive faculty; § such as led those concerned to so strong a conviction regarding the possibilities of magic as to

* More particularly as understood by Pythagoras. Those who wish to develop the true principles and various applications will find data in S. D. III., 101, 107, 139, 178, 190, and notes, 206, 437-439, 451, 475, &c., from which details may be worked out as promised in S. D. II., 455, o. e., and applying also to my "Notes on Re-incarnation" in this journal.

† Whewell "Hist. of the Inductive Sciences."

‡ Macky, op. cit., I., 243, cf. Les Devins, on "Commentaire des Principales Sortes de Divinations," by Gaspar Peucer, under date 1584, mentioned by A. E. Waite in "The Occult Sciences."

§ If we are to credit old authors, cf. I. U., I., 193, 194.

place them altogether outside the pale of sceptics. But modern science, denying any truth beyond chance coincidence in these instances, does not see that the mountain of occult powers has many roads which lead to its summit, and so, assuming that, if a science of general prediction is possible at all, there could be only one true method, feels safe in denying that any of the old ones could have given genuine results, on the ground that their number alone is sufficient to condemn them. And in order to get rid of the difficulty that predictions from all sorts of sources have been and still are fulfilled in large measure, science has found it necessary to resort to the theory that all these fulfilments are to be explained as coincidences only. But those who have had much experience in these matters are aware that it would be necessary to carry this attempted explanation to such a pitch in order to cover all cases, that it would at length be not infrequent to find the array of coincidences so great as to exceed all mathematical probability, and thus compel, upon scientific grounds, an admission that the instances in point were genuine cases of prediction, however reached. In fact, the theory of coincidence, no matter how plausible it may seem as a general explanation, will break down when it is required to explain the particulars of a series of cases—for there are so many points as to time, place, personal relations, &c., that the fulfilment of all or most of them would in general, if tried by this theory of probabilities, too often give a negative result—that is, it would nearly always appear safest to say the predicted events would *not* happen—or at least, not in the order given—if they did so at all.

Now, in the cases of a great number of predictions as to whether a thing would or would not happen, the theory in question points out that in the long run, upon the ground of pure chance, all things being equal, the number of successes and failures as to any single event will also be equal*, therefore, if the number of the former is greater than half the total number examined, and the discussion of successive sets of these predictions yields continuously a similar result (or even in the majority of sets only), there is a reasonable ground to infer the certain existence of some means of penetrating the future; and this will be reliable as a means of securing such penetration just in proportion as the number of successes may be to those of failure. Thus, if the observations showed there were, on the whole, three successes to two failures, these numbers would show that there was a true ground for the prophecy; and that the chance of the given event coming to pass would, to that of its failing altogether, be in proportion as 3 to 2—the failures being due to the imperfections of the method, or the operator, or both. This is the simple case of, let us say, having some rule to determine the colour of a ball drawn from an equal number of black and white ones in a bag; but where the prediction, in place of being confined to such a simple event, is one which concerns persons, times, places, and

* Cf. Brand's "Dict. of Science and Art," on Probabilities.

things (as such generally do), the probability of its coming to pass is inversely as the number of incidents multiplied together; and this gives results so immensely at variance with the facts of observation as narrated by those experiencing them, that it amounts to a practical collapse of the mathematical theory *in toto*, and the consequent triumph of the occult hypothesis.

S. STUART.

(To be concluded).

MISS EDGER'S INDIAN TOUR LECTURES.

II. THE BUILDING OF A WORLD.

WE traced out briefly in the last lecture how the teachings of science and of revelation may be reconciled with regard to:—(1) the one Unknowable Reality which lies behind all manifestation, and is the source of all existence; (2) the emanation from that Reality, which is dual in its nature, and which becomes the active cause of existence. We will now take the matter in greater detail, and try to trace some of the chief steps in the growth of a world, or rather of a Solar System; in order again to see how science and revelation are related to each other; and also to deduce whatever practical lessons may be applied to our present life. For it would be of little use to know all the mysteries of life and growth, were such knowledge possible, unless we could in some way apply it to our present conditions and surroundings.

Again beginning with the teachings of science, then, we find various hypotheses put forward by scientists as to the origin of a world or system. Perhaps the most popular of these is what is known as the nebular theory, with which the names of Laplace and Sir William Herschel are chiefly associated. According to this, a system begins as a vast, glowing mass of gas at an enormously high temperature, and rotating at a very great velocity. In the course of time this begins to cool, and consequently to contract towards the centre. As this contraction takes place the rate of rotation increases, and with it the tendency for the particles on the outside of the mass to separate themselves from the rest by what is known as centrifugal force. A ring of matter will thus be formed around the central mass and a repetition of the process may produce a number of successive rings. These will naturally cool more rapidly than the larger mass in the centre; and, as they condense, each of them will either form a ring of small bodies, or else, if the condensation takes place unevenly, the matter composing it may be broken up and drawn together into a single body. In either case, the original rotatory motion will produce a revolution round the central sun of the system, of the ring or planets thus formed. The former case is illustrated by the rings of Saturn in our own system; and it is the opinion of some that all the planets known to science were thus cast off from the sun.

A modification of this theory, put forward by Prof. R. A. Proctor, is that the formation of the sun and planets of a system is by successive aggregations, under the influence of attraction, of the matter composing the nebula; the chief aggregation being at the centre, forming the sun of the system; and of others, the larger ones being at the greater distances from the centre; all nearer to the centre being comparatively small, owing to the greater velocity of the nebulous matter there. Professor Proctor thinks that in all probability most systems have been formed by a combination of this process, which he calls accretion, with the contraction which forms the most important part of the Nebular Hypothesis*.

But though these theories suggest the way in which a system may be formed, given a nebula to begin with, they do not throw any light on the origin of such a body, or on the reason for its rotatory motion; again illustrating the fact that physical science cannot reach the plane of causes. Nor does what is known as the Impact theory throw much light on this question. According to it, a nebula is formed by the collision and combination of two dead suns moving at high velocities. The result of the impact is to change the energy of their motion into heat, thus raising both to a gaseous condition at a very high temperature. As the bodies would probably strike each other more or less obliquely, a rotatory motion would be produced in the new nebula thus formed. But as this presupposes the earlier existence of two nebulae from which the "dead" suns must have originated, it does not bring us any nearer to an understanding of the cause.

There is a theory, however, which aims at explaining, in some measure, the origin of systems, from an earlier point than in the case of those mentioned above. This is the famous Vortical theory of Descartes. He assumes that the universe is filled with matter uniform in character, which is in a state of constant circular motion. In this way vortices of varying size and velocity are set up among the material particles. He claims that, as a result of the constant motion and collision of the particles, there will be produced two kinds of matter; one consists of fine dust worn off the larger particles, and, having had its motion checked by the force that separated it, it will tend towards the centre of the mass, and will thus form the sun or star; the other consists of the larger particles themselves, which by centrifugal force tend to recede from the centre, and form the atmosphere of the sun or star. In the course of time some of these vortices come into contact with one another, and if the respective velocities allow of it, one vortex may be, so to speak, absorbed by a larger one, may pass into its atmosphere and remain there, continuing its own rotation, and at the same time revolving round the central sun of the new vortex, thus producing a planet or satellite. Although this theory in its original form has many defects and is not now accepted, yet the two broad principles of a general diffusion of matter through

* See "Our Place among Infinities"; by R. A. Proctor, pp. 4-18.

space, and the formation of vortices, are in close harmony with occult teachings; and there is a modern modification of it, to the effect that vortices have been set up at various points in space resulting in a gradual drawing together of matter from the surrounding space; this has gradually condensed, forming a nebula, and the effect of the vortical motion has been to produce the rotation of the nebula. This is of course open to the same criticism as the other theories; for, though it may be, and probably is, perfectly true, as to the method of formation of some nebulae, it simply takes us a step farther back, but does not touch the ultimate cause; for it in no way shows how the vortical motion first originated.

But though probably inaccurate and incomplete as to details, and though unable to touch ultimate causes, these scientific investigations and theories are of incalculable value, as having demonstrated, as far as is possible on the physical plane, the existence of the two most important principles that underlie evolution, as taught to us in various revealed Scriptures. These are:—(1) that motion is the first manifestation of life or spirit; and (2) that in the first part of evolution there is a gradual condensation of matter, from the rarest and most spiritual to the densest and most "material". It is not easy to trace this process exactly in any Scriptures, for they are often written in very allegorical language, and the exoteric accounts of cosmogony very imperfectly and partially convey the esoteric meaning. Madame Blavatsky in her "Secret Doctrine" has been somewhat more explicit, and the outline of the process is very simply and beautifully described by Mrs. Besant in her "Ancient Wisdom". When the building of the system begins, there is an ocean, so to speak, of homogeneous, undifferentiated substance, or Mûlaprakriti, in which Daiviprakriti, or the energy of Ishwara, begins to work. We find in the "Secret Doctrine" that, during Pralaya, the One Existence is in a condition of "dreamless sleep"; yet even then "Life pulsed unconscious in Universal Space,"* until the "last vibration of the seventh eternity thrills throughout Infinitude."† This vibration, thrilling through the darkness, caused the latter to "radiate light" and the "light drops one solitary ray into the waters, into the mother deep," which "may be taken as meaning Divine Thought or Intelligence impregnating chaos."‡ Hence originated the "Mundane Egg," a conception familiar to all Eastern, and to many Western thinkers. Then this "Luminous Egg curdles and spreads in milkwhite curds throughout the depths of mother," (= space); the curds being the "world-stuff, or primordial matter in its first form."§

At first this substance is homogeneous, but gradually it differentiates into varying degrees of density, which constitute the seven planes of matter in the system, from the most spiritual, of which we know nothing, down to the lowest and densest, that of which our own Earth

* Vol. I., p. 46 (3d. Ed'n. p. 77.)

† Vol. I., p. 62. (3d. Ed'n. p. 91.)

‡ Vol. I., p. 64. (3d. Ed'n. p. 94.)

§ Vol. I., pp. 66, 67. (3d. Ed'n. pp. 95, 96.)

is composed.* These may also be regarded as corresponding to the elements, of which as yet only five are known, ether, air, fire, water, and earth, or, to use the Vedantic phraseology, Akasha, Vāyu, Agni, Apas, Prithivi. Thus in the Eastern Scriptures this process is described with singularly beautiful simplicity:—"From that Self (Brahman) sprang ether (ākāsha); from ether, air; from air, fire; from fire, water; from water, earth."†

It must be remembered that these are the elements, not in the form in which we know them, but sublimated to the highest degree, the *spirits of the elements*.

On the three lower of the seven planes referred to above are built the globes or worlds which are to form our Solar System. These are not the same as the planets known to science, the latter being all on the physical plane. The Solar System is in reality made up of seven "chains" or systems of globes, each chain having either one or three of its globes on the physical plane, and the others on higher planes. Thus it is only the lowest globes of these chains that are known to science as the planets.‡ With regard to their formation, it is said in the "Secret Doctrine," that the Planetary Spirits, who will be referred to later on, send forth the "fiery whirlwind, Fohat, who runs circular errands."§ For the beginnings of Solar Systems are "centres of force, around which primordial cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal, and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of esoteric cosmogony, that during the kalpas (or æons) of life, Motion, which, during the periods of Rest, 'pulsates and thrills through every slumbering atom', assumes an ever growing tendency, from the first awakening of kosmos to a new 'Day,' to circular movement.||

Here, then, are the types of the physical vortices which are set up at various points in space, according to science! And thus we find not only perfect agreement between science and the esoteric philosophy as to the motion and condensation which are the two most marked characteristics of evolution in its earliest stages; but we also find that each supplements the other, and that, taking the two together, we have a complete picture of the course of evolution; and we see that the cause of all lies in the energy sent forth from the One Absolute Existence, under the form, of Ishwara or the Logos.

In the Christian Scriptures similar ideas are expressed, though the precise order of evolution is not quite the same. We saw in the last lecture that the beginning of manifestation is expressed in the words: "the Spirit of God moved upon the face of the waters," in which we see the motion which is the beginning of all evolution. The next step in

* See "Ancient Wisdom," pp. 53, 54.

† Taittiriyaopaniṣad, II. 1. (See translation by Prof. Max Müller, "Sacred Books of the East," vol. XV, p. 54).

‡ See "The System to which we belong," by A. P. Sinnett, pp. 11, 16.

§ See "Secret Doctrine," vol. I., pp. 106, 107. (3d. Ed'n. pp. 131, 133.)

|| See "Secret Doctrine," vol. I., pp. 116, 117.

manifestation is:—"and God said 'Let there be light;' and there was light."* Leaving for the present the personal element implied in the words, "God said," we find that the first result of the evolutionary force was *light*. As darkness symbolises inactivity, so light is the most fitting symbol for activity. We must not of course imagine that this means light in the ordinary understanding of that word, any more than the elements referred to in the Vedantic writings must be taken as referring to the *physical* elements. It is again the *spirit* of light, that of which our light is the reflection on the lowest plane. We can look at it in yet another aspect. For all forces, as we have before seen, are forms of vibration, and light is the most subtle and rapid that we know, hence we may regard it as the most spiritual form of force, and therefore the first aspect under which the energy of the Logos will appear in manifestation. Similarly that energy is itself sometimes spoken of as "the *light* of the Logos."† Just as the "face of the waters" corresponds with the Vedantic Mūlaprakriti and also with that aspect of Mūlaprakriti called the Akasha, so does this "light" appear to correspond with the Vedantic Agni, or fire.‡ As the result of this first step in manifestation, time began to exist. In Pralaya there is no time, or, to quote again from the "Stanzas of Dyaus" "Time was not, for it lay asleep in the infinite bosom of duration."§ But activity implies change, and it is change that lies at the very basis of all our conceptions of time. And so we find in the Christian Scriptures, that "God divided the light from the darkness, and called the light Day and the darkness He called Night."|| Again, of course, we must not take Day and night in their lowest, most material meaning, but as showing the alternate periods of activity and repose which together make up time.

The next step in evolution was the formation of the firmament, corresponding with the element air, the Vedantic Vāyu. Here we see the gradual increase of density, which is continued in the next two steps, the "gathering together" of the waters, and the appearing of the dry land. The last two elements are here grouped together, water and earth, or the Vedantic Apas and Prithivi.

The process of evolution has now been traced up to the close of what is spoken of as the first life-wave, or the first outpouring of energy from the Logos. It has resulted in the evolution of all the different conditions of matter out of which forms may be built. There is complete differentiation as regards density and quality of substance, but there is as yet no form. The life of the Logos has been involved in all these conditions of matter; He has clothed Himself in substance; and the latter part of the whole scheme of evolution is the unfolding

* See Genesis, chap. I., v. 3.

† See "Discourses on the Bhagavad-Gītā," T. Subba Row, p. 11.

‡ The order of the evolution of Agni and Vāyu appear to be reversed in the Christian cosmogony.

§ See "Secret Doctrine," vol. I., pp. 36, 37. (3d. ed'n. pp. 68, 69.)

|| See Genesis, chap. I., verses 4, 5.

of the potentialities that have been thus involved, the development of individuals who may be similar to Himself in purity and perfection, and who may consciously share with Him the guidance of future evolutions. But for this, individualisation is necessary, and there can be no individualisation without form; hence the next stage is the building of forms, and that is the work of the second life-wave, or the second outpouring of energy from the Logos.

But this cannot be clearly understood apart from a consideration of the intelligence or intelligences that guide evolution. We have already seen that the active cause of manifestation is the Logos, as it is from Him that the energy proceeds. This supplies what we may call the "personal" element; it is expressed in the Christian Scriptures by the phrase "God said", already referred to; it is from the degradation of this idea that the anthropomorphic conception of God found in some systems has arisen. Here science and revelation part company; for some scientists see no need to suppose the existence of any intelligent entity directing the outer phenomena of nature, while those who feel that there must be a designing mind to produce a universe of law usually limit themselves either to a belief in an anthropomorphic God, or else to a mere recognition of the Unknowable Reality postulated by Mr. Herbert Spencer. Revelation, on the other hand, is able to supply the details by which the infinity of Deity is reconciled with the existence of conscious intelligence guiding all the processes of nature. Taking religious systems separately we find that some are pantheistic, emphasising the unity of the universe, and claiming that there is no such thing as separate existence, that all is one with Parabrahman; others are monotheistic, teaching that there is one creative and guiding intelligence, and that all created forms, though dependent on him, yet exist separately and will ever continue to do so; while others again are polytheistic, recognising the divine life and intelligence in every form, and thence building up a host of deities presiding over all the departments of nature. All express a part of the truth, but it has in all times needed occult knowledge to combine them into one complete whole; and this is done to-day by the teachings which are given out under the name of Theosophy.

According to these, then, the details of evolution are carried out by intelligent beings working under the impulse and direction of the Logos, and one with Him in essence, though separated in manifestation. These are of varying stages of development; the highest being the seven lesser Logoi, or Planetary Spirits, the "Seven Spirits of God, sent forth into all the earth,"* each of whom has charge of one of the systems or chains of globes, referred to as composing the Solar System. They are the result of past evolutions, mighty beings who have far transcended the highest ideals we can yet form, who in their power, parity, and wisdom, are very gods. Under their direction are the

* See *Revelations*, chap. V., v. 6.

Hierarchies, or hosts of Dhyan Chohans, also mighty intelligences, who guide certain parts of the evolution of the chain. Others, often referred to by Madame Blavatsky, are the Lipika, or recorders of Karma. Indeed every department of nature has its presiding intelligence, and if we can form some dim conception of the perfection they have reached, and of their complete unity with the purpose of the Logos, we can understand how the perfect order of the universe is maintained.

Below these higher intelligences are the many and varied hosts of Builders, whose work is concerned with the second life-wave, the building of forms. Of these some are highly evolved entities others comparatively undeveloped elementals and nature-spirits; while intermediate between these are many Builders at all stages of development. But all work in obedience to the will of the Logos, shaping the forms according to the plan formed by Him, and thrown out as a thought-picture to guide them. Under their hands the universe gradually evolves, the forms at first being shadowy, ethereal, hardly forms at all from our point of view, but becoming gradually more and more dense; the same course being thus followed as in the evolution of substance. At length, after long ages of growth, forms appear similar to those with which we are familiar, and the system as we know it comes into existence. During this period the work of evolution was confined to these intelligences, higher and lower, for man, *as we know him*, did not exist. But, as we shall see in the next lecture, the point was at length reached when the forms were sufficiently developed for the strictly human evolution to begin. Then came the third life-wave, the third outpouring of energy from the Logos which caused the complete individualization of form, and the awakening of human intelligence. From that point man has been developing and has been taking a share, at first very small, but gradually increasing, in the building of the world; and at the present time we are ourselves playing a very important part in this work, perhaps more so than we think. In order to understand this, and see its bearing on our life, we must study the action of thought; and here again we can call in science to our aid.

We saw in the last lecture how scientists are gradually recognising that there is a unity in force, and that many of the forces with which we are acquainted, if not all, are vibrations differing from one another in quality, intensity, and rate, but not in essential character. There are a few among modern thinkers who are beginning to recognise that thought also may be a vibration, far more rapid and subtle than any of the physical forces. Professor Crookes, in the course of his Inaugural Address to the Psychical Research Society, January 29th, 1897,* deals with this possibility. He classifies the vibrations so far as they are yet known, according to their rate, from 32 per second up to over two

* Quoted in *Borderland*, Vol. IV., pp. 133-140.

trillions per second, showing how in this scale we have first sound vibrations, then electricity, then something as yet undiscovered, then heat and light, next another "unknown region," and lastly the region to which in all probability the Röntgen Rays belong. He points out that at very high rates of vibration the power of the rays to pass through so-called opaque bodies increases, that they cease to be subject to many of the ordinary changes such as reflection, refraction, polarisation; and he suggests that "in these rays we may have a possible mode of transmitting intelligence which, with a few reasonable postulates, may supply a key to much that is obscure in psychical research. Let it be assumed that these rays, or rays even of higher frequency, can pass into the brain and act on some nervous centre there. Let it be conceived that the brain contains a centre which uses these rays as the vocal cords use sound vibrations (both being under the command of intelligence) and sends them out, with the velocity of light, to impinge on the receiving ganglion of another brain. In this way some, at least, of the phenomena of telepathy..... seem to come into the domain of law, and can be grasped."* Again he says:—"To this hypothesis it may be objected that brain waves, like any other waves, must obey physical laws. Therefore, transmission of thought must be easier or more certain the nearer the agent and recipient are to each other, and should die out altogether before great distances are reached. Also it can be urged that if brain waves diffuse in all directions, they should affect all sensitives within their radius of action instead of impressing only one brain..... These are weighty objections, but not, I think, insurmountable. Far be it from me to say anything disrespectful of the law of inverse squares, but I have already endeavoured to show we are dealing with conditions removed from our material and limited conceptions of space, matter, form. Is it inconceivable that intense thought concentrated towards a sensitive with whom the thinker is in close sympathy, may induce a telepathic chain of brain waves, along which the message of thought can go straight to its goal without loss of energy due to distance? And is it also inconceivable that our mundane ideas of space and distance may be superseded in these subtle regions of unsubstantial thought, where 'near' and 'far' may lose their usual meaning? I repeat that this speculation is strictly provisional. I dare to suggest it. The time may come when it will be possible to submit it to experimental tests."†

If we admit clairvoyance as a means by which experiments can be made, then the existence of thought-vibrations is already supported by some evidence based on experiment. We must however be cautious in our conclusions, in view of the fact that clairvoyant powers are at present possessed to any large extent by only a minority, that in many of these they are entirely untrained, and that our knowledge of the laws governing their exercise is limited. There is a suggestive passage in Colonel Olcott's article "Old Diary Leaves" in the *Theosophist*

* *loc. cit.*, p. 129.

† *Ibid.*

for March 1898, in which he describes some experiments with a Mr. Ewen who possessed clairvoyant powers. Mr. Ewen was able to detect clairvoyantly the moment at which Colonel Olcott concentrated his thought on any object, and also the direction in which the thought travelled to the object. He describes the effect of concentration of thought upon a subject, without any definite object, as being a "shimmer of light" about the person; while if the thought was directed to some particular object, it produced a "ray" darting "from the brain towards its target, like the flash of lightning in a thunder-storm." Similar investigations, which were carried somewhat farther, are described by Mrs. Besant in her article on "Thought-forms," in *Lucifer* for September, 1896. She says that "two clairvoyant Theosophists observed the forms caused by definite thoughts thrown out by one of them, and also watched the forms projected by other persons under the influence of various emotions. They described these as fully and accurately as they could to an artist who sat with them, and he made sketches and mixed colours, till some approximation to the objects was made." She then describes some of the forms and colours produced by different kinds of thought.

Now it is well-known that colour is the result of vibration; and though it has not yet been positively demonstrated that form is always the result of vibration, yet it is well established that there is a definite connection between the two. A very simple scientific experiment illustrates this. If a metal disk be supported so that it is free to vibrate, and lycopodium dust, or any other very light powder be sprinkled over it, then, if a bow is drawn across the edge of the disk, its vibration will cause the lycopodium dust to be thrown up from the surface, and when the vibrations have ceased the dust will settle again in definite forms, varying according to the pitch of the note. Recently the dust has been photographed while in the air, and has been found to assume definite solid forms of which the flat figures on the disk are the projection.* Thus the claim made by all occultists that thought is a vibration and that it is a powerful factor in building forms, is well supported not only by experiments in clairvoyance but also by scientific analogies.

We can now understand how we are to-day taking our share in the building of the world. It was by the power of thought that the Logos called the System into being. It was by thought that the differentiation of substance took place, and it was by thought that the Builders produced all the variety of forms. As Madame Blavatsky says:—"The ancients held that any idea will manifest itself *externally*, if one's attention (and will) is deeply concentrated upon it..... Creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*."† This truth, known to the ancients, is only beginning to be recognised by the moderns.

* See *Lucifer*, Vol. XX., p. 177.

† See "Secret Doctrine," Vol. II., p. 173. (3d. ed'n, pp. 182, 183).

Our thought is of course a comparatively weak force as yet, and, fortunately perhaps, the mass of humanity does not know how to direct it so as to build up whatever forms are desired. But still, every time we think, nay, even when we are only allowing our minds to drift, we are surrounding ourselves with forms, sometimes very evanescent, sometimes, if our thought is intense or often repeated, very strong and enduring: these are beautiful or hideous, gentle and soothing in their effects or irritating and harmful, according as our thoughts are full of helpfulness and love, or of antagonism and ill-will. And according to these forms will be the aura, or moral atmosphere, with which we surround ourselves. We all know that the very presence of some people inspires us with noble aspirations, fills us with love and strength, while that of others seems to arouse all that is worst in our nature, and to make it tenfold more difficult for us to think and live well. Thus, in our building, do we affect those around us for good or for ill. This is but the influence of the general character of our thoughts. There is an equally important influence which special thoughts may have in arousing similar ones in others, but the consideration of this must be deferred to a later lecture. More than this, the very places in which we live reflect the character and tone of our thoughts. It is a common experience to those who are sensitive to the influences just outside the range of the physical senses, to feel around places the effect of the events that have occurred there, or the character of the persons who have lived there. Professor Draper, speaking of the persistence of physical impressions says:—"A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes."* Then, after referring to photographic plates as an illustration of this, he continues:—"Upon the walls of our most private apartments where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."† He might have added whatever we have thought: but the impressions left by thought are more subtle, belonging to a higher plane of matter.

The question then arises, if our thoughts have this force, if we are constantly creating an atmosphere around ourselves, if the places we have frequented are strongly affected by us, if those with whom we associate are elevated or lowered by our unconscious influence, may it not also be that the very face of nature may be affected by the collective thought of humanity? May not the antagonism shown by a great part of the animal kingdom towards man be the result of the selfish attitude, not to speak of the cruelty, of man to the animals? May not the intensity of the warfare among different parts of the animal kingdom be, in part at least, a reflection of the similar warfare in thought, if not in

* "Conflict between Religion and Science," p. 132.

† *Op. cit.*, p. 133.

act, among different nations and classes of men? May not the very warfare of the elements be at least intensified by the mass of evil, violent, and uncharitable thoughts constantly sent out by men as forces into the unseen world? Though, if this be true, it would require the influence of the collective thought of very many minds, running for long ages in certain grooves, to produce antagonistic forces that would culminate in some great cataclysm, yet we must remember that the minutest parts are necessary to build up the whole, and thus even each individual thought becomes of importance.

On the other hand, if we could only all of us think none but pure and loving thoughts, might not their subtle, unseen influence shed all around such a holy peace and joy that all nature would smile and rejoice, and be in perfect harmony, and that the world would be so full of sweetness and happiness that it would be a very paradise? A Utopian dream, no doubt! Yet it is the ideal towards which we are all working, for the return to unity is the aim of separated existence. Then we can at least begin to make the realisation of our ideal possible by carefully watching our thoughts, and seeing to it that none are allowed to go out from us save those that are true and pure: thus alone can we become centres of harmony and joy, from which will spread, peaceful influences that in the course of long ages will transform earth into heaven, and thus accomplish the purpose of the *Lagos*.

LILIAN EDGER.

KRISHNOPANISHAD.

A slight acquaintance with theosophic literature, and especially the "Secret Doctrine" gives us sufficient encouragement to read the Purānas and enables us to understand aright the stories contained therein and view them as scientific verities clothed and preserved in metaphorical language and handed down to us in all their pristine purity, undefiled by any sacrilegious hand because of the mask of frivolous story they wear. This clue to the unravelling of the mysteries of Aryan literature is not confined to theosophic lore exclusively, and we are provided with sufficient aids in Hindu books as well, in the way of explanations and commentaries, which, in virtue of the ancient system, have in some respects taken the form of Upanishads. Some of these Upanishads are to be seen in the collection of 108, which are now available to the public. The commentaries on some of these, which are very rare, are really valuable and throw a flood of light on the Pauranic literature. These secondary Upanishads as they may be called (the principal ones being ten in number), may be grouped under three different heads, viz., 1: those dealing with philosophy and metaphysics; 2: those treating of science in general and practical Yoga, and 3: those giving the esoteric explanations of several names and stories. These last are of some interest to Theosophists especially, as they are often charged by ignorant orientalists with twisting and torturing texts

to coin unwarranted explanations called "esoteric meanings", and thus "pandering to the superstitious fancies of the Hindus" (vide "Old Diary Leaves," *Theosophist*, May 1898, page 456). Thus the study of these secondary Upanishads, numbering 98 in all, from Brahmapanishad to Muktikopanishad, is important as well as instructive, and hence necessary. These Upanishads treat of conditioned Brahman in the various aspects of Siva, Rāma, Devī, Nrisimha, Krishna, &c. Amongst these ninety-eight, shine two Upanishads (95 and 96) which speak of Krishna as Lord of Gopis (milkmaids), one being Gopātāpini, and the other, Krishna Upanishad. These two form part of the Atharva Veda and give the occult interpretation of the story of Krishna. According to these two Upanishads this much-abused story of Krishna represents a high philosophy, a knowledge of which would prevent one from ridiculing the life of Gopikās as is often done at the present day. It is symbolical all through. Take, for instance, the word *Gopāla*, shepherd. The Gopātāpini Up. (V. 5) explains it to mean the 'Protector of souls' (*Gopas* souls, *āla* protects). In another place the Upanishad gives a variety of meanings for the word *Govinda*—*Go*=Earth, Vedas, and so on, *vid*=to know. The word *Gopījanavallabha*, the husband of milkmaids, is explained thus: *Gopīs*, means Rigs, i.e., the verses of the Vedas, for the word *Rigs* is used in the feminine gender; hence the husband of *Gopījana*, means the 'Lord of Scriptures.' Again, the same Upanishad says that the syllable *Om* is represented by Vāsudeva, Sankarshana, Pradyumna and Aniruddha, the four *Vyūhas* of Vishnu. Similarly, Rāma and his three brothers are said to represent (vide Ramatāpini Up.) the four parts of *Om*. So, students of occultism, if they go through these Upanishads, can find out the real meaning of the various Pauranic personages and enlighten their ignorant brothers. The Krishna Upanishad is also full of occult interest.

I believe such stories as *Tārāsādhaka* (Lady Tārā and the moon), which once represented grand problems in occultism, have in these degenerate days come to be regarded as love stories. Several poets are to be blamed for inculcating these ideas in the minds of modern students. In order to give a full description of *Sringārārāsa*, the foremost of the nine *rāgas*, the poets have attempted to use the names of Krishna, Gopis and so on, in this degraded sense. But it was not the case with the author of "Bhāgavata Purāna" where the story of Krishna and the Gopis is fully described in the tenth Book. The main object of that Purāna, as the author says at the beginning of the Book, is to set the wise and others right and prevent them from yielding to worldly attractions.

A word more about the Upanishads. These ninety-eight secondary Upanishads were first printed in Telugu characters; subsequently they appeared in Devanāgarī, and lastly in Grantha characters. Most of them are full of mistakes, not on account of carelessness on the part of the publishers, but, I believe, on account of the rarity of correct MSS. to compare them with. So, in the absence of a commentary or

commentaries on these Upanishads, it is very difficult to trace out the correct meaning of some of the sentences.

Three commentaries on these Upanishads are known to exist: one by Sankarānanda, styled *Sarvopanishad Sārasaṅgraha*, the second by Nārāyaṇa, and the third by Appayadīkshita. The following is a translation of the "Krishnapanishad" based on Appayadīkshita's commentary.

Om.

1. Attracted by the perfect formation of the limbs of Sri Rāma, the incarnation of Mahā Vishnu who is characterised by *Sat*, *Ohit* and *Ananda*, and bewitched by his transcendent beauty, the Munis who were dwelling in the forest addressed him thus:
2. "Our incarnation on earth is said to be unholy. May we embrace you (and be sanctified)?"
3. (Sri Rāma replied): "In another cycle when I incarnate as Krishna, ye shall be born milkmaids (*Gopikās*). Then shall ye embrace me."
4. (The Munis rejoined): "When you next incarnate (as Krishna) you will make us *Gopikās*. Please let us touch your limbs now, and then we shall take other forms. We would (gladly) be born (again and again) if only we are allowed the pleasant privilege of touching your limbs in every one of those births."
5. On hearing these words of Rudra and others, the Lord himself replied thus:
6. "I shall have the contact of your bodies and fulfil your desires."
7. Then all of them were pleased and felt that they had achieved their ambition.
8. Nanda (the foster-father of Krishna) represents supreme bliss; and Yasodā (the foster-mother), the maid of Salvation. She is *Māyā* of the three-fold qualities, viz., *Satva*, *Rajas* and *Tamas*.
9. It is said that *Māyā*, of *Sātvic* nature, resides in Rudra; of *Rājasic*, in Brahmā, the devotees; of *Tāmasic*, in the Titans. Thus *Māyā* is three-fold.
10. Thus the unborn *Māyā* of Vishnu, uniting with the *Māyā* *btja* (seed of *Māyā*), created the *Asuras*.
11. Devaki (the natural mother) is sung by the Vedas as *Brahma-vidyā*. Vāsudeva (the natural father) who learned (from sages) the secrets (of the incarnations) of Krishna and (Bala) Rāma, is the Vedas.
12. Whom all the Vedas are ever praising (as Mahā Vishnu), it is he who incarnated on earth (as Krishna).
13. Of the shepherds (*gopas*), *Gopīs* and *Devas* (&c.) with whom (Krishna) sports in the forest of Brindāvana, the *Gopīs* and cows are the Rigs (*Rigvedas*), the (cows') stick is Brahmā.
14. The flute is the divine Rudra. The horn is Indra. The *Gokula* (place) is the *Vaikuntha*. The trees therein are the ascetics.

15. The Titans are represented by men of greediness, anger and fear. Abuse is the time (Kali-yuga).

16. Vishnu himself assumes the form of a Gopa (i.e., Krishna) through his Mâyâ. His Mâyâ, by which the world is deluded, is hard to be understood. It is very difficult to be overcome even by the gods. The flag-staff is the vision.

17. Him (Krishna) to whom even Rudra serves as flute, how can Mâyâ or the universe affect? For wisdom is the strength of the Devas, and their knowledge in a moment is carried away by Him. Such a Lord how can Mâyâ or its products influence?

18. Sesha, the Serpent-God, is Balarâma. The eternal Brahman itself becomes Krishna.

19. The sixteen-thousand one hundred and eight wives of Him are the Rigas and the Upanishads thereof: the chief queens being the Rigas.

20. Enmity is the athlete named Chânûra. The victorious Mushthika is jealousy. Pride is Kuvaliyâpithâ. Arrogance is the Râkshasa Baka who assumes the form of a bird.

21. Compassion is the mother Robini. Satyabhâmâ is the mother Earth.

22. The Titan Aghâ is the great disease. King Kamsa is Kali itself.

23. Peace is the minister Sadâma; truth, Akûra; temperance Uddhava. The Conch is the form of Lakshmi, who is always identified with Vishnu. It originated from the milky ocean, and its sound resembles that of the clouds.

24. The apartment where curd is kept, Krishna converts into the milky ocean, by breaking the curd pot, and sports in it in the form of a child, as he had done once before in the ocean.

25. For the purpose of destroying the unrighteous and protecting the (righteous) and establishing the true (Vedântic) religion, He, the protector of all beings, manifests himself by compassion as Krishna.

26. The Disc which was created by Siva is the form of Brahm. The wind blown by the fan is the son of Jayantî. Châmara, the fan, was Dharma (virtue).

27. The sword shining like fire (in his hand) is the supreme Lord. Kâsyapa is mortar. Mother Diti is the rope.

28. The Conch and Disc stand at the head of all weapons (of Krishna). All the Gods, say the wise, for the time being, serve him as (weapons); adore them (therefore) assuredly as gods.

29. The Club, the destroyer of all enemies, was itself the great Kali; the bow, Sârnga, is his own Mâyâ; the weapon, Subhojana, is the summer season.

30. The bunch of lotus he bore playfully in his hand is the seed of the universe (i.e., Avyakta).

31. Garuda (his vehicle) is the great banyan tree. Sudâman, the florist, is Muni Nârada.

32. Brindâ is Bhakti (Devotion); Kriyâ is Buddhi which enlightens all beings.

33. Thus all the dwellers of heaven are incarnated on earth (in one form or another). Therefore they are separate from Him and at the same time not separate. The Lord is also not separate from these forms.

R. ANANTAKRISHNA SASTRI.

Theosophy in all Lands.

LONDON, April 29th, 1898.

The Blavatsky Lodge "Lecture List" for this month is as follows:—April 7th, *The Middle Path of Buddhism*, J. C. Chatterji. April 14th, *Types of Magic*, C. W. Leadbeater. April 21st; *A Hymn of Initiation*, G. R. S. Mead. April 28th, *The Rosicrucians and the Knights of Light*, Mrs. Cooper-Oakley. The first and third of these lectures were addressed to members of the Theosophical Society only. The first was delivered by Mr. Chatterji, who is making a very earnest study of the Buddhist Scriptures, in order to bring to light the more esoteric of the great Master's teachings, and to show their harmony with the inner teachings of Hinduism. He is thus making a valuable contribution towards that section of the work of the Society which is covered by the "Second object."

On April 14th, Mr. Leadbeater lectured on "Types of Magic". He first pointed out that a magician was simply a person who happened to know more of the laws of nature than the average individual, for none of the so-called acts of magic were a subversion of natural law, but were produced only by knowledge and use of laws not commonly understood. He said there are two ways in which the intelligent life and elemental essence can be affected to produce results. You can send a vibration or shock through matter, as for instance, electricity, or you can affect the matter by affecting first the elemental essence—working as it were from the other side. In a sense we are all working in that "magical way" by our thoughts, and real magic is only achieved by the absolute control and power of thought. Mr. Leadbeater then defined what was meant by "Black" and "White" magic. He said that the same laws and powers, and even methods, were sometimes used in both kinds of magic, but the motives constituted the difference between the two kinds. Selfishness was the moving impulse of the "Black" magician; *selflessness* was the guiding spirit of the "White." In the method of the production of results magic might be divided into two chief kinds, *viz.*:—magic by command, and magic by evocation; these again might be sub-divided, as for instance, magic by command might be classified into (a) magic by the exercise of a strong driving will, (b) magic by devotion. Almost the only force in connection with magic is the human will, and whereas in some cases a trained and powerful will could compel the performance of desired action by elementals, and even by nature-spirits, in other cases that will was only exercised in connection with extreme devotion to

some great One, through faith in whom came the necessary force to achieve the desired result. The whole *raison d'être* of ceremonial magic is simply to steady and aid the concentration of will, and church ceremonies are mostly relics of real magical processes, such, for instance, as the consecration of buildings or burial grounds, the making of holy water, and the ordination of priests. In the latter case a very real and powerful magnetic effect is often felt by the initiated priest during the 'laying on of hands,' especially if the candidate is sincere and sensitive and the officiating bishop and assistants devoted and strong. The virtues of holy water depend entirely upon the faith and devotion of the priest who makes it—the strength of his will and the sincerity with which he performs the necessary ceremonial; it is therefore of a very varying efficacy or non-efficacy as a magnetic talisman.

Much interesting information was added as to the nature of talismans in general. Some are natural, and in that case the object—usually a precious stone—is associated with a particular kind of one of the many varieties of elemental essence, which might be helpful in certain directions. Others, such as the Gnostic gems, are artificial and some of these (examples of which are in the British Museum) are exceedingly powerful and have been known to affect sensitive people very strongly, although so many hundreds of years have elapsed since they were made. They are objects which have been magnetised for a definite purpose.

Mr. Leadbeater said that *mantram* magic is also divided roughly into two kinds. First, the mantram which by the nature of the vibrations it sets up—the words and tone being devised for that purpose by those who can see the results produced—affects the elemental essence of the astral plane; secondly, and greatly in the majority, the kind of mantram which acts simply by strengthening the will of the operator. With regard to magic by evocation, he said that it might also be subdivided according to the type of entity whose help was evoked. All prayer partakes more or less of the character of magic by evocation, and Spiritualism, as a system, might be regarded as a species of evocatory magic. Help may be obtained from *devas*, from nature-spirits, and from artificial elementals which have been made by powerful Adepts, whether black or white. Much of evocatory magic is however of an evil type, notably that of Voodoo and Obeah amongst the Negro tribes. Some traces of very old magic of this kind still exist—a type which goes back to pre-historic Egyptian, and even Atlantean days. It may generally be taken for granted that where blood-sacrifices form any part of a religious or magical rite, the entity evoked is of a distinctly evil type. The so-called compacts with Satan, were probably chiefly agreements with certain powerful elementals to purchase a special kind of help for an agreed reward. Sometimes rather curious instances of a harmless character might be found in the shape of the possession of a peculiar faculty by a family, or individual, which might be the result of their own or of some ancestor's agreement with an elemental. An instance of this particular kind of magic had come under Mr. Leadbeater's own observation when in India. On April 21st, Mr. Mead brought before the Lodge the 'Hymn of Initiation' attributed by him to Bar-daisan, and which was dealt with very fully in the *Theosophical Review* for March. As usual, Mr. Mead threw suggestive light on the mystic sayings of the Gnostic writer, and made the world-crisis, whose throes produced the Christian religion, live in the imagination of his hearers.

The *Times* (weekly edition, April 15th) contains a short account relating to the deciphering of some of the fragments of the Hebrew manuscripts which were found in the *Genizah* of the old synagogue at Cairo, and to which reference has been made in a former letter. The discovery of the MSS. was made by Mr. Schechter, the Reader in Talmudic Literature in the University of Cambridge, and amongst the fragments some relics of importance and interest to scholars and theologians have been deciphered. They are "Fragments of the Book of Kings according to the translation of Aquila"—a translation made from the Greek, in the second century, A. D. The fragments are supposed to date from the end of the 5th century, or the commencement of the 6th, and the faded writing, which is in the form of Greek uncials, has been deciphered by Mr. F. Crawford Burkitt, M. A. The shapes of the letters are said to resemble greatly those of the MSS. known to have come from Egypt, so that "the *prima facie* probability that the Aquila MS. was Egyptian in origin is sustained by the palaeographical evidence."

E. A. I.

AUSTRALIA.

The Fourth Annual Convention of the Australasian Section took place successfully in Sydney on April 8th. Mr. Scott, M. A., proposed that Mr. T. H. Martyn should be elected General Secretary in his place, which was done.

There was some discussion about discontinuing the sectional paper, to leave more funds at liberty for subscriptions to the *Theosophist* and *Theosophical Review*, but it was pointed out that if this movement was to progress in these colonies there must be a local paper giving the local news and supplying a literary link between the widely separated Branches and members, and it was decided to continue it.

Finance and suggestions as to other means of advancing a knowledge of Theosophy were discussed. It was also voted, "That the Secretaries of Branches in Australia be requested to invite their members to donate, in large or small sums, as able, contributions to the Section Maintenance Fund, and to collect the same." Fuller report will reach you soon.

Yours sincerely,

H. A. WILSON,

Assistant Secretary.

HOLLAND.

In my last contribution I mentioned the good results which those visits of our gifted sister and brother theosophists now and then make for us. The beneficent influence lasts much longer than they themselves may think; and the echo of powerful speeches and the answers given to many a question stir up our higher thoughts, and give food for many a day. They stimulate and increase the desire of being helpful and active.

Mrs. Besant wrote in the *Theosophical Review* that "the last Section is growing vigorously and bids fair to become a lusty infant," and if I repeat it here it is to acknowledge it thankfully and to give her a large share of credit in this progress. The coming in of so many younger members, with youthful energies and bright intellects, is a good sign, for it furnishes a sound basis for the future of the Society.

Thoughts are things, and good thoughts generate good words and good deeds. I can relate a striking proof of this. At the last anniversary of the T. S., at Adyar, Colonel Olcott spoke of the stupendous outcome of the Salvationists' self-denial, and our President put the question as to what we Theosophists—professing to spread the most noble of all truths throughout the world and to teach the highest morality and altruism—have to boast of in this direction?

Well, this was translated and printed in our monthly *Theosophist*, and the words fell on good soil. For an appeal has been made to all the members of the T. S., in Holland, to effectuate something analogous to what our brothers of the Salvation Army are doing so cheerfully. And so it is proposed to collect free gifts during the White Lotus Week, and to have the sum, small or large, sent to Adyar to be employed as best may be; and 2nd—on the basis of what is a right action to be done for India, is also a right one to be realised in Holland—to create a permanent fund, whereby gifts may be sent in daily in order to help those who are in need of it in our own country.

So the thought of self-denial, worked out in the sun-burnt antipodes, spread by a stimulating word of our President, produced a good deed in the temperate North, and will strengthen the tie of brotherhood amongst the different nations. And musing on this solidarity, I applied it on higher planes. As below, so above. I objectivated that current of charity or love, I felt it as strong and as eternal as the mightiest of currents. I viewed it springing from a centre of Light and of Life, swiftly sweeping in curving lines over countries and oceans, piercing the laziness and selfishness of human hearts, stirring up small centres of good-will and helpfulness, and throwing out sparks which turned to gold and silver. As powerful Fohat builds worlds in the Cosmos, so love builds cottages here on earth, dries tears, softens grief and proclaims good-will amongst all the nations in the name of whatever religion you please.

So, thanks to our brothers of the Salvation Army for their good thought, and thanks to Colonel Olcott for his good words, as a good deed here has been a result of it.

A. P. R.

Reviews.

THEOSOPHY, THE NEW GUJARATI BOOK.*

We are glad to announce that the Gujarati Book entitled "Theosophy" is before us for review. This is a book which has for some time past been advertised in the *Theosophic Gleaner* and is written by one of the members of the Bombay Branch (Blavatsky Lodge) but the author chooses to withhold his name. It is dedicated to Madame Blavatsky through whom, as he states, "Spiritual knowledge has been revived in the present time throughout the world." The volume is of super-royal size, handsomely bound in cloth, and contains 320 pages of printed matter, exclusive of 15 pages of detailed con-

* The author of this review, Pestonji M. Gudieli, had left it with a friend in Bombay to be forwarded to *The Theosophist*, and started for the Nilgiri Hills for a few months' rest and change of air. While on his way, he died suddenly, at Arcot, the news of his demise being received by the same mail which brought his review to us.

tents. It is embellished with four diagrams, three of which give the principles of man and the planes of the universe; the fourth, showing the prismatic analysis of light, is introduced to illustrate the existence of the higher and invisible planes of being. There are eight chapters in all, written in the form of dialogues between an Inquirer and a Theosophist. In this way the author has succeeded in laying before the reader in a most clear and succinct way, the main teachings of Theosophy. In fact we may safely assert that it is the best epitome of the Ancient Wisdom that has yet appeared in the Gujarati language. Turning to the analysis of the work itself we find the first chapter opening with an enquiry into what Theosophy is: here the author very successfully clears up many of the prevailing misconceptions regarding it, and very beautifully lays before the reader its fundamental teachings. The chapter closes with a demonstration of the importance of the study of Theosophy to all who would know how to live, the meaning of life, and the real secret of happiness. Thus he leads us on to the teachings contained in the subsequent chapters. The second chapter gives information regarding the constitution of the Cosmos, on its seven planes, and their mutual relation to one another.

The description of these planes is helped by a good diagram, and the proofs brought forward in favour of their existence, based on modern scientific research, are very striking. This is one of the most important chapters in the book, as a right comprehension of it renders the entire theosophic study easy. The third chapter treats of the constitution of man, otherwise known as the seven principles of man, in a clear and lucid manner; and the subject is further illustrated by a diagram containing the classification of these principles from the stand-point of Theosophy and other schools of Oriental philosophy. The fourth chapter deals with the all-important subject of Reincarnation, in which are set forth fourteen convincing arguments supporting its truth and logically and conclusively proving it as a necessary fact in the economy of life, and as solving many of the hopeless puzzles of life and mind. The next two chapters are on "Death and After States" and the "Astral Plane." The former explains the after-death conditions from physical death upwards through its stages of Etheric, Astral, Kamolokic and Devachanic existence and discusses the inhabitants of these planes. The chapter on the "Astral Plane" contains exhaustive information on the subject and is certainly highly interesting and instructive. The seventh chapter treats of Karma—the law of cause and effect on all the planes of the Universe. In its arguments relating to destiny and free-will are well handled. Power of thought in the making of Karma and the various divisions of Karma are nicely explained and finally the way to liberation from its sway is pointed out. The last chapter is devoted to the path of discipleship and the methods by which this path can be trodden, and the efforts which one has to make to see his Guru face to face in this life. Thus the book begins with the most simple enquiries relating to Theosophy, and their solution, and after dealing with its teachings in a systematic manner, ends with information relating to the *summum bonum* of life, viz., the way of liberation from the miseries of birth and death and the attainment of true freedom and happiness in spiritual life, in "the peace which passeth understanding". The author has written the book studiously, and in a style easily comprehensible both by the Hindus and Parsis, so that the less educated classes may share in the life-giving words of divine wisdom. The book supplies a real want long felt on this side of India, among the Gujarati reading

public, for a clear and intelligent exposition of Theosophy, and we therefore hail with delight the present effort in this direction which is really a valuable acquisition to vernacular theosophic literature. We accordingly strongly recommend it to every lover of truth and of the good of humanity—in other words of Theosophy. We earnestly solicit all our well-to-do Gujarati brothers in this Presidency to give it as wide a circulation as they can, by purchasing a goodly number of copies for distribution among their poorer brethren and by inducing others to do the same, thus bringing the blessings of Theosophy to the very doors of the high and low. Looking to its important and valuable contents, to its superior printing and paper, and its handsome cloth binding, the price of the book, Rs. 1, is extremely moderate, and the effort therefore deserves every encouragement at the hands of the public.

THE BORDERLAND POST.*

The letters which Mr. W. T. Stead, the recipient, has gathered together into this neat little volume, are among the most interesting and instructive communications which purport to have come to mortals from the inhabitants of the spiritual realm. In literary style, in contents, and in the problem of their authorship they are exceptionally interesting. If comparison be permitted, they should be ranked with the similar teachings written by the hand of the late Mr. Stainton Moses. While rhapsodical in places as the fervid utterances of the Catholic visionaries, they contrast most favorably with them in the vein of practical commonsense which runs throughout the series. A few extracts will prove this. The alleged spirit, "Julia," says:

"On this side things seem so topsy-turvy. The first are last, the last first. I see convicts and murderers and adulterers, who worked their wickedness out in the material sphere, standing far higher in the scale of purity and of holiness than some who never committed a crime, but whose minds, as it were, were the factory and breeding-ground of thoughts which are the seed of crime in others. I do not mean by this that it is better to do crimes than to think them. Only that the doing is not always to be taken as proof of wicked-heartedness. The sins of impulse, the crimes perpetrated in a gust of passion—these harm the soul less and do less harm than the long-indulged thoughts of evil which come at last to poison the whole soul."

This is purely theosophical teaching. I have italicised a sentence which embodies the identical thoughts which all of us leading Theosophists, as echoes of the teaching given us by our Masters, have proclaimed for years. It is not the sin of momentary impulse that is most deadly, but the sin of premeditation, the outburst of devilish forces engendered in a corrupted nature.

"It is not love when it leads to selfishness. The love which leads a mother to engross herself with her own children and neglect all her duties to other people is not wrong itself. It is only because she has not enough love for others that her love for her children makes her selfish. The great need..... is not less love for those whom they do love, but more love for the others who are neglected. You never love any one too much."

The doctrine of altruism has never been more compactly formulated.

"Even a guilty love, so far as it takes you out of yourself, and makes you toil, and pray, and live, and perhaps die for the man or woman whom you should never

* "Letters from Julia: Light from the Borderland." London, 1898, Grant Richards, 16 mo. Price 2/6d. post free.

have loved, brings you nearer Heaven than selfish, loveless marriage.....all love is of the nature of self-sacrifice.....That is why mothers are so much nearer God than any one else. They love more; it is they who keep the earth from becoming a vast hell."

"Christian resignation" is often only another word for despairing acquiescence."

We, mortals are "spirit-fogged in a little body limited and conditioned by that fog. But the real self is spirit, not *flesh-fog*," etc. An admirable simile, recalling the fact that Shakespeare seems to have had the same idea when making Hamlet say:

"O, that this too, too solid flesh would melt,
Thaw, and resolve itself into a dew;"

a process exemplified in the carefully observed dematerialisations of the flesh-bodies of Mrs. Compton, Mrs. D'Esperance and other mediums.

Some wise sayings about good and evil entities on the trans-sepulchral plane occur on pp. 46 and 47. For instance—as to them and ourselves:

"They are distinct, although united, for no one can live to himself alone. We are all members one of another, and this is as true of spirits as of bodies."

Pure monism, this.

In connection with what Julia says (p. 50) with respect to the thirst for knowledge among intelligent spirits, read Thomas Moore's "Loves of the Angels."

"You can hardly, by any stretch of imagination, realise what a change it is to live in a place where the only test is character, where property, station, and work do not count—no, nor religious profession. The idea that you so often have in the world, that the words which you say with your lips have magic influence on your hearts, must be seen in all its hollow absurdity to be understood...Often what seems to you the worst things are the best. Judge not until at least you see the man as he is."

"The loving thought of a friend is an Angel of God sent to carry a benediction to the soul...When you think with real feeling and earnestness of another's welfare and long to help him, you do help him."

Julia's views about the seeking for and giving of 'guidance' in one's personal affairs, are strikingly sound. It is a pity that they could not be read and heeded by the whole countless multitude of weak-willed persons who have not the stamina to stand and struggle alone, but in every pinch, however slight, go and 'flop' like Mrs. Cruncher.

"Why, my friend," she writes, "when you ask me for guidance, I often feel that I might be a great curse to you if I gave it you as you wish to have it...if I were to attempt to tell you what to do. It would be like a mother always carrying a child. It would never walk...unless you are on the look-out you will find much harm will be done by the attempt of those on your side to get their thinking done for them by us. And there are many fond parents and others on this side who are only too eager to continue to exercise the authority by which they overshadowed the souls of their children on earth."

Here she touches the secret of the power of the Roman Catholic Church—the denial of private belief and the enforcement of vicarious thinking by the confessor. We have seen a strange illustration of this same moral disease in the recent concession of absolute authority to one American woman "leader" by the great body of our seceded Theosophists, in defiance of the very basic principle of Karuna. Many equally good passages might be cited

did space permit, but the booklet itself should be read. The messages of "Julia" were written, as probably most of our readers know, through the hand of Mr. Stead, automatically and, as he says, without any conscious aid from his own mind. Whether this is so or not I cannot say, but, to judge from their contents, I should suspect that, unwittingly to himself, his own latent self did have something to do with it; not all, but something—enough to color the messages. I fancy that his close friendship with Mrs. Besant and his familiarity with our Theosophical literature have tinted the panes through which these sun-rays have passed.

O.

A CONFIRMED GLOBE-TROTTER.*

Dr. Peebles, the veteran Spiritualist, is the author of numerous books and numberless lectures, articles and pamphlets. He is a fairly acute observer, a crisp writer, a man of cheery temperament, and a great employer of the desk scissors and paste-pot. He makes his books readable, hence popular, and they go through several editions, to his own profit and in another sense to that of his readers. His English is that of the States rather than that of England. While he is usually liberal, he can be sometimes quite the reverse, as for instance where, in his latest book, now under notice, he sums up Mme. Blavatsky's works in so supercilious a tone as to prove that, if he has ever read, he certainly has not had the mind to understand them. He is often inaccurate, too, as where (p. 208) he says that "H. Dharmapa (sic), a Buddhist monk, has already established the temple of Buddha Gya as a Buddhist shrine in Calcutta;" the sentence containing no less than four blunders; and where, in padding out this book with a goodly portion of the contents of an older one of his, he forgot to alter his dates, and says that Madame Blavatsky, "assisted by other brave souls" (to wit, the Coulobes, whom he mentions without giving their names) formed a society of Spiritualists in Cairo about three years since (i. e., in 1895, four years after her death) ! Dr. Peebles gives a rather gay description of our Adyar Headquarters, and a humorous one of a trip he made from Rambukkana, Ceylon, into the jungle with myself. The fact seems to be that he did not accumulate enough good material for a book in his last tour around the world, so he made one by huddling together a disconnected lot of old matter with that which was fresher; the result being that his new volume will certainly turn out a pecuniary success. The publisher's part is excellently well done.

BHAGAVAD GITA.

WITH SRI RAMANUJACHARYA'S COMMENTARY.†

We have been favoured with an advance copy containing the first chapter of the Text and the introductory portion of Sri Ramanuja's commentary. It is a well-known fact that it is very difficult to render into a foreign tongue the technical words of the Visishtadvaita Vedānta, which establishes the divine attributes of the Lord, viz., (from *Nikhilakaya*, &c., to *Nārdyana* in the introduction), yet Mr. Charlu's translation is faithful to the Sanskrit. The copious footnotes he supplies add to the value of the work. We believe the

"Three Journeys around the World." By J. M. Peebles, A. M., M. D., Ph. D. Banner of Light Publishing Co., 1898. Price, 2, post-free.
Translated into English, by A. Govindacharya, M. Mysore.

completion of this book will supply a long-felt want on the part of the public, and we wish the translator success.

R. A. S.

THE GIFT OF THE SPIRIT.*

The collection of essays in this book were first published separately, in Boston, U. S. A.—the series commencing in 1886. The author was a genius of an original type—a thinker rather than a reader. He believed the world was ready for the glorious thoughts which were stirring in his soul; so, supported by this faith, he commenced the work of publishing them, alone and with barely enough money "to print the first number." But he judged rightly, and many hungry souls were quickened in spirit and mentally expanded by the gems which he had to offer—gems crystallized in the silent depths of his own heart, though not of finest polish—and many live to-day to bless the memory of Prentice Mulford, Mr. Waite's present compilation embraces only a portion of the various essays written by this original thinker, but doubtless the public will, after digesting and assimilating these or such portions as meet their different needs, gladly welcome another volume. Following are some of the subjects discussed in the present collection: "God in the Trees," "God in Yourself," "The Doctor Within," "Faith, or being Led of the Spirit," "What are Spiritual Gifts?" "Healthy and Unhealthy Spiritual Communion," "Re-embodiment Universal in Nature," "Immortality in the Flesh," "Regeneration," "You Travel when you Sleep," "Prayer," &c. The book may be ordered through the Theosophist office.

R.

THE AMERICAN BUREAU OF ETHNOLOGY.†

In its dealings with men of science and societies engaged in scientific research, the American Government are now very liberal. It was not always so, for when the late Prof. S. F. B. Morse asked Congress to aid him in building his first working line of telegraph—between Washington and Baltimore—he was mortified and insulted as a visionary and charlatan, and only succeeded when hope had become almost extinct and despair had seized upon him. His associate, the late Ezra Cornell, the founder of the world-famed Cornell University, told me that things had got to such a desperate pass that at one time he had gone without food nearly two days, and was barely saved from starvation by kicking a quarter dollar coin out of the snow on the sidewalk, as he walked with downbent head pondering over his wretched chances. But now all this is changed and it is doubtful if any Government more cheerfully and wisely patronises men of science than that of the United States.

Thanks to old army associations with one of the chiefs of the Ethnology Bureau, I have been in regular receipt of the splendid volumes issued by Colonel Powell, which equally prove his pre-eminent qualifications for his official position, the ability of the associates and helpers whom he has attracted around him, and the generous patronage given by Congress to the Bureau for

* A selection from the Essays of Prentice Mulford, reprinted from the "White Cross Library," with an Introduction, by Arthur Edward Waite. George Redway, London: Price, 3s. 6d., net.

† The 14th, 15th and 16th "Annual Reports of the Bureau of Ethnology to the Secretary of the Smithsonian Institution," by Colonel J. W. Powell, Director, 1892-93, 1893-94, 1894-95. Washington, D. C.

the issue of these sumptuous volumes. Each Report comprises some 700 pp. royal quarto, with many illustrations in the form of full page, half page and smaller cuts; exquisitely colored lithographs, maps, facsimiles of ancient manuscripts, charts and charters; portraits of single Indian chiefs, sketches and photo-gravures of villages, Indian dances and other ceremonials of war-like and peaceful characters; pottery; pictures of woven products, arms, weapons, tribal totems, pictographic writings, etc., etc., *ad infinitum*. I doubt if, in the whole world, there is such a comprehensive and complete presentation of ethnographical facts, for I know of no second Powell to have made it. The three Annual Reports now under notice are quite equal to their predecessors, and one cannot help praying that Colonel Powell's life may be spared for still many years, to continue issuing the yearly volume.

Readers of the *Theosophist* may remember that I had the good fortune, in 1879 and 1882, to render some slight service to Lt.-Col. Garrick Mallery, Colonel Powell's Chief Assistant, in his researches into the Gesture Speech of mankind, and that this was handsomely acknowledged by Col. Mallery. The object of my old friend was to collate from all primitive peoples reports of the gestures employed by them to convey ideas without speech, so that he might perhaps compile a code of signals by which persons travelling in far countries might hold intercourse with those of whose spoken languages they were ignorant. With the zeal and tenacity of purpose peculiar to his character he pursued this study to completion, and it is pleasant to learn from Colonel Powell's 4th Annual Report that the work (of some 800 pp., with 1500 figures in the text, besides 54 full-page plates) is in type and ready for issue. It is a real sorrow to me, personally, to hear of Mallery's death on October 24, 1894, in his 63rd year. His war record is that of an intrepid soldier and warm patriot. When the Bureau of Ethnology was organized, in 1879, Major Powell secured his help and, in his obituary notice, pays a deserved tribute to the value of his scientific services. Col. Mallery and I were brought together during the war, in connection with the Doubleday Court Martial, a military Court assigned by the Secretary of War to try the cases of delinquent army contractors and others which I might send before it, in my capacity of Special Commissioner of the War Department. Our life-paths have since then so diverged that I have only learnt of his death in this round-about way more than three years after the event.

H. S. O.

VERNAACULAR BOOKS.

Our good brother Manmohandas Dayaldas, of the Bombay T. S., has sent us a neatly bound copy of a Gujarati translation of one of Mrs. Besant's lectures, the circulation of which, he justly thinks, should not be confined to the small fraction of the Indian community who know English. If it were generally understood that Theosophy is the perfect and only key to the Hindu Scriptures, its publications would be most eagerly sought after. It only rests with our local Branches to bring this about.

A Telugu commentary on "Bala Pārāsaryamu," an elementary treatise on Astrology, has been issued by the gifted President of our Madras T. S., Koralla Subbarāya, F. T. S., whose ability as a Telugu-English scholar is well established. We hope it may have a wide circulation.

MAGAZINES.

The *Theosophical Review* for April gives the concluding portion of Mrs. Besant's thoughtful and helpful essay on "Problems of Ethics." Arturo Soriay Mata writes on the "Polyhedric Theory," and Mr. A. M. Glass furnishes an introduction to the article. "Personality and Individuality," and their relations are ably discussed by Mr. Bertram Keightley, and the importance of "subduing, dissolving and purifying" the former is emphasized. "The Forgiveness of Sins," by Anāma Jiva, is an instructive paper abounding in spiritual truths. Wm. T. James writes on "The Over-Soul," and shows that the sublime philosophy of Emerson is in harmony with essential Theosophy. "The Dethroning of the 'Inanimate,'" by W. C. Worrell gives a record of some experiments highly important to the biologist. The co-editor, Mr. Mead, presents the first half of a paper entitled "Notes on the Eleusinian Mysteries," which is exceptionally interesting, though the writer claims to deal with the subject only "in the most cursory manner." Mrs. Cooper-Oakley continues her historical sketch on "the Comte de St. Germain," the present instalment treating of the "Mitchell Papers." J. C. Chatterji's "Thoughts on a Buddhist's Manual of Meditation" is worthy of the reader's careful attention. "The Japji of the Sikhs," is republished from the *Asiatic Quarterly Review*, for April. It contains extracts from their daily morning hymns of devotion. "In the Twilight" is a very readable ghost story.

Mercury, in its issue for March, invites all its friends and readers to visit its new printing office at the Pacific Coast T.S. Headquarters in Odd Fellow's Building, on Mason St. An illustration of the magnificent building is given. We congratulate *Mercury*, also The Golden Gate Branch and the Pacific Coast Theosophists on securing such desirable quarters. "The Attitude of Theosophy in regard to Capital Punishment," is the title of a paper read before the Olcott Lodge, of Kansas City, in January last, by Marian Howland, and here published. Capital punishment finds small favor among Theosophists. M. O. Leacock presents some good ideas on "The Training of Children." Mr. L. B. says in his article on "The Law of Brotherhood":—"If, as the Esoteric Philosophy teaches, universal brotherhood is a living spiritual truth on the upper side of our nature, then it must be grounded in the very essence of things—in the root of being—and like every other aspect of spiritual truth, its analogies must be found on every plane below spirit, all experience is in reality mental, the physical or objective side constituting only its expression. Hence brotherhood is the mental, harmonic interflow of one common life." Miss Walsh's "Glimpse of Hawaiian Folklore" is excellent and Dr. thoughts on, "Evolution and Reincarnation," are instructive and will be read with interest. Countess Wachtmeister, in her "Monthly Letter," gives brief mention of her journeyings in New York and vicinity, and notes a few items of interest in her busy life. We hope Mrs. Higgins' appeal, from Ceylon, which appears also in *Mercury*, may bring some helpers, as well as pecuniary aid for her school, from America.

Theosophia—Amsterdam—opens its April number with an article on "Colours," by Afra, following which, are several translations from Mrs. Besant's writings, a "Fairy Tale," Questions and Answers, Communications, &c.

Intelligence, in its April issue, reverts, quite wisely, to its former title—*The Metaphysical Magazine*, by which it will be hereafter known. It contains

much interesting reading matter on topics abreast with the thought of the age, such as "The Design of Nature," "Is Man the Architect of his own Destiny?," "Sophists," "Socrates and Being," "Reincarnation," and various other subjects.

The Review of Reviews for April has a good portrait of the late George Müller,—who was, perhaps, the most noted philanthropist of his age—accompanied by an illustrated character-sketch occupying fourteen pages, and showing beautiful photo-gravures of his orphanages. If his life has not demonstrated the unfailing efficacy of prayer, then there is no such thing as proof. As usual, the current events of the age are ably discussed and the cream of its periodical literature presented.

Mind, is the title of a magazine of progressive thought, recently started in America, and devoted to "Science, Philosophy, Religion, Psychology, Metaphysics, Occultism." Its contributors are Theosophists, Vedantists, Metaphysicians and advanced thinkers, and its contents are evidently intended to expand the intellect and elevate the aims and aspirations of the reader. It is issued monthly by the Alliance Publishing Co., 21, West 31st Street, New York. Foreign subscriptions, ten shillings.

Revue Théosophique, Lotus Bleu. The April number contains the continuation of Mr. Leadbeater's "Devachan," commentaries on "Light on the Path," extracts from Colonel Olcott's "Old Diary Leaves," notes on contemporary periodicals, and a further instalment of the excellent translation by Capt. Courmes of the "Secret Doctrine," which brings us to the 270th page of the main text. Appreciative notices are given of lectures by Dr. Baraduc on Fluidic Iconography, and M. Jules Bois, on Eastern and Western Fakirism—a horrid French word intended to mean Yoga practice. We are pained to learn of the death of M. Lemaitre, an old, zealous and highly respected member of our French Branch—husband of the gifted lady who translated "Esoteric Buddhism" and Hartmann's "White and Black Magic" into French.

Teosofia. Our new and interesting Italian organ has reached its fourth number, which contains translations of writings of H. P. B., Mrs. Besant and Countess Wachtmeister, and a talented translation by Olga Giaccone, a member of our Rome Branch, of Mr. Marques' essay on the "Scientific Corroboration of Theosophy." The typography and paper of the Magazine are very good, and the publication is calculated to do good.

Pearls. We have been favoured with a copy of the first issue of this new American monthly for the home circle. It is devoted chiefly to the "Mental Forces," and is ably edited by Elizabeth Francis Stephenson. We bespeak a very favourable reception of this new-born periodical by our American brothers, for it seems admirably adapted to meet the needs of the home. The frontispiece illustrates the "Editor's Dream." The general reading matter is good, and the selections in the "Classic Review" department are very choice. It is neatly printed on a superior quality of paper, and issued by the *Metaphysical Publishing Co.*, at the low price of one dollar a year.

Journal of the Buddhist Text and Anthropological Society. Rai Sarat Chandra Dās, C. I. E., Bahadur, continues the publication of his useful and instructive journal. The necessary work has found the one needed man. The number before us, Vol. V., Part IV., contains, besides the report of the

Quarterly General Meeting, a number of Folk-tales of Korean children contributed by Dr. Landis, a History of the Mādhyamika Philosophy of Nāgārjuna, by Prof. Satis Chandra Acharyya Vidyāthusana, M.A., an appendix giving the parentage, age and fatherland of Gautama Buddha, by Dr. R. Sen, and a continued biographical note on Chaitanya.

Theosophy in Australasia enters upon its fourth volume. Though, as it is now, there is no doubt concerning its usefulness as "a medium of communication between its Branches and numbers," still, we think, with united effort on the part of these numbers it might be enlarged and improved, thus making it still more useful. "The God of Human Evolution," by H. A. W. is the chief article in the present issue, and is a meritorious one. Miss Edger's excellent work, "Theosophy Applied," is reviewed, at some length.

The *Vahan* comes too late for review. The *Gleaner* has been improving of late. The *Prasnottara*, the *Arya Bala Bodhini*, the *Brahmavadin*, the *Prabuddha Bharata*, the *Journal of the Maha Bodhi Society*, and other Indian exchanges; our Spiritualistic, Phrenological, Astrological, Hygienic and Vegetarian periodicals and non-English Theosophical magazines are all thankfully acknowledged.

CUTTINGS AND COMMENTS.

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

Central
Hindu
College,
Benares.

The need of some central institution of learning which shall tend to revive ancient Hindu ways of thinking and living has long been felt, and those who are specially interested in the work say "we wish to found a School and College wherein students shall be taught to live and think as true Hindus while assimilating all that is best and highest in European learning, so that their lives may be moulded from the very beginning—and therefore with greater effectiveness than is possible if they are taken up at middle age, as only they can be by the Theosophical Society."

At a meeting held at Benares on April 10th,—Mrs. Besant, Babu Upendranath Basu, and a number of other prominent Theosophists of high standing being present—it was "Resolved that the Central Hindu College be started in July next." An executive committee was appointed "to carry the scheme," and Dr. Arthur Richardson, Ph. D., was appointed Principal of the College. Monthly subscriptions guaranteed for six years were soon promised, amounting to Rs. 350 per month. Further particulars are given in the April issue of the *Prasnottara*. We sincerely hope this plan will eventuate in full success and that similar institutions may be established in different sections of India. Babu Govinda Das, Municipal Commissioner, Benares, is Secretary and Treasurer to the Committee.

Fruits
of
Theosophy.

Our old and respected friend, Mme. De Steiger, thus admirably synthesises in *Light* the actual results of our Theosophical movement:

"It is not too much to say that Theosophic thought has permeated all literature and is the greatest factor, I say *advisably the greatest factor*, of thought of the day. It has given a push to modern views, such as no other modern philosophy has done. And

moreover, it has done this noble and most far-reaching deed in its consequences, and that is, it has saved modern philosophy from materialism and the still further logical development—that morass and quagmire of ultra-materialism in which thinkers even begin to doubt their own existence."

One of several impostors who have been bringing disgrace on the names of Theosophy and our Society has been at last unmasked and punished. Henry B. Foulke, of Onset—formerly of Philadelphia—is one of several pretenders to special commissions from the Mahatmas, as successors to H. P. B. For years past, his silly falsehoods have been circulated by the American press. He has been frequently interviewed and his portrait printed. His latest scheme, which was being concocted in connection with the equally notorious Diss Debar, was suddenly interrupted by his arrest "for the most heinous crime known among men." His trial ended in his conviction on two counts, and the evidence proved him to have debauched and ruined many young boys, and moreover, to have "acted the part of a spook for more than one pretended materialising medium in Onset and Boston." It is sad yet true that there is no guarantee that the summary conviction of this rascal will either prevent his future reappearance in the same character, or deter either Diss Debar or other women pretenders to Mahatmic commissions, from deceiving the incurably gullible public. *Experientia docet.*

The *Banner of Light* indignantly repudiates the right of the papers to make the Spiritualistic party responsible for Foulke or his tricks. It says:

"The name of Henry B. Foulke stands for nothing but dishonor, and is associated with every bad practice, secret vice and unnamable sin known to the world to-day. Both Foulke and his doctrines are held in utter detestation by every true Spiritualist, and he is considered only as a monster of wickedness in human form."

We gladly print this denial which, we feel convinced, reflects the views of every respectable Spiritualist, as it certainly does those of every Theosophist. We wish, however, that our esteemed editorial colleague had done us the justice to intimate that our Theosophical party was no more likely to palliate or approve of Foulke's filthy practices than themselves. It simply says:

"He has always stated that Theosophy was his only religion. He even went so far as to assert that he was the head of the true Theosophical Society in America."

The following singular narrative appeared in the columns of the *Cincinnati Enquirer*, U. S. A. Old people have been known to grow new teeth and to have their former power of sight renewed, but such a thorough rejuvenation as is here recorded has seldom been witnessed. It would be interesting to know more concerning this wonderful old lady, and to learn from what fount she has drawn this fresh draught of the elixir of life.

Limestone County, Alabama, has an interesting phenomenon in an old woman who has fallen heir apparently to another period of youth. Mrs. Mary Berry, aged eighty-seven, of excellent family, has for thirty years been an old woman with white hair, wrinkled face and enfeebled strength. Twenty-seven years ago a dentist brother extracted every tooth from her head.

About a year ago her health commenced to improve. Her strength returned, her figure became more erect, her eyes brighter, her movements more elastic. Her hair began to turn dark and her gums to swell. To-day she has a fine suit of black hair and has out a new and complete set of teeth, has regained her erect carriage of fifty years ago, and looks like a woman thirty-five or forty years of age!

Apropos of "the infallible Netherclift," of past years, the following, from one of our Indian exchanges, will be of interest:

During the trial of Zola, his advocate, Maître Laborie, told a good story. There was a case long ago, he said, wherein an expert in handwriting was called upon to give evidence as to the handwriting in a certain forged document. "The handwriting is not," he said, "that of the culprit, but there is a marginal annotation that undoubtedly is." "This is unfortunate," said the Judge, "for the annotation is mine."

A colonial friend writes us something which is of interest in this connection:

"In a book by Montagu Williams (Q. C.), * there is a case given where experts in handwriting—Netherclift and Chabot—swore positively to the writing as being that of a certain man, and it was proved to be by quite another one. As the book is a mere narrative of interesting Court cases, and does not anywhere mention Theosophy and its exponents its evidence might be of value to you, as the author says that Netherclift and Co.'s evidence on handwriting is quite worthless.—In fact, in my opinion, they are utterly unreliable."

It seems more and more as if H. P. B. was ruthlessly sacrificed to gratify the prejudice and spite of the S. P. R.

How
to be an
Occultist.

E. D. French, speaking of the light which Occultism may throw upon the path of life, says: "To enter into this light one must banish all unworthy motives; the spirit, the heart must be cleansed. Anger, hatred, revenge, and every inclination to lower the standard of growth toward a better life, and a better condition of humanity must be banished. Don't try to be an Occultist until you become honest, and pure in mind and thought. Let love, the basic principle of all being dominate your soul, and predominate in your efforts for the good of all. If you succeed in true Occultism, what will be the result? You will be happy; beautiful thoughts will give you a beautiful body. The power of loving thought currents will yet flow from soul to soul, until the commingled and universal ecstasy of joy shall unite the people of the Earth in the spirit of love and fraternity."

Scriptures
of the
Sikhs.

The following brief extracts are from Mr. Macauliffe's paper, on the Sikh Scriptures, a portion of which was read at the Paris Oriental Congress, and the whole published, afterwards, in the "Imperial and Asiatic Quarterly Review":

"I presume the Sikh religion is of all others the least known to the learned world. It is not contained in works written in scientific languages with fixed etymological structure. It is rather contained in short hymns composed for popular instruction by Indian Bhagats or Saints, and the disciples of the Sikhs. These hymns are found in a variety of Indian dialects

"Leaves from a Life," p. 363

prevailing from Pundhapat in the Deccan—where Nam Deo and Trilochan flourished—to the extreme north of India. Sanskrit, Arabic, Persian, Turkish, Marathi and Gujarati are represented in those compositions. There is as yet no dictionary and no grammar to assist in their perusal. To compile a grammar would, in the opinion of Sikh scholars, be totally impossible, for every etymological rule has been set at defiance by their sacred poets. A dictionary, too, though not totally impossible, would be a work of singular difficulty, for there are several words which are still only translated conjecturally.

"The principal sacred books of the Sikhs are two large volumes, the *Ad Granth*—generally called the *Granth Sahib* and the *Guru of Guru Gobind Singh*. The *Ad Granth* contains the compositions of *Guru Nanak*, the founder of the Sikh religion; of his successors *Angad*, *Amar Das*, *Ram Das*, and *Arjan*; Hymns of the Hindoo Bhagats or Saints *Jaidev*, *Nam Deo*, *Trilochan*, *Sain*, *Raidas*, *Pipa*, *Surdas*, *Dhanna Jat*; verses of a Mussalman saint called *Farid*; and panegyrics of the *Gurus* by the bards who either attended them or admired their character. The compositions of *Tegh Bahadur*, the ninth *Guru*, were subsequently inserted in the *Granth Sahib* in the space left vacant for them by *Guru Arjan*. And one recension of the sacred volume further contains a hymn composed by *Mira Bai*, Queen of *Chitaur*.

"The Bhagats mentioned were precursors of *Guru Nanak*, and their hymns were inserted in the *Granth* partly as enunciating the doctrines of the *Gurus* and partly as *loci probantes* or authorities for the new Evangel.

"The *Granth* of *Guru Gobind Singh* while containing hymns of the *Guru's* own composition is largely formed of translations from the Sanskrit...

"The Sikh religion appears to have had a Buddhist basis in so far as it has retained the doctrines of *Nirvana*, *karma*, *transmigration*, and several most exalted moral precepts; but practically it may be considered as a reformation of Hinduism.

"There is probably no one reading this paper who is not acquainted with the leading principles of Hinduism. In the Vedic age it was perhaps at its best, but however pure a religion may, in the opinion of its votaries, have descended from Heaven, it is unfortunate that it is always subject in the course of time to alteration and disintegration."

* *

The *Bombay Gazette*, in a recent editorial, comments on the additional light which is being thrown on the history of ancient religions, and presents the following statements gleaned from the *Calcutta Review* concerning the faith of the Jains:

"Dr. A. F. Rudolf Hoernle in the *Calcutta Review* shows that in the last twenty years the patient labours of Dr. Bühler, Professor Jacobi, and others, including himself, have reconstituted Jainism, and shown that instead of being the degenerate offspring of Buddhism it is as ancient as that faith though it was not fated to be promulgated by missionaries in countries external to India. Until recently the learned denied that it had any existence before the Middle Age, a singular instance of the hardihood of erudite scepticism, in view of the fact that the Jains claim to have evidence dating back to the third century before the Christian era to prove they were then in the possession of the sacred hill in *Palitana* which they hold to this day. European scholars for twenty years have made a serious study of the documents brought to light by the Government search for Sanskrit manuscripts, and by independent efforts. Jain literature, the existence of which was scarcely suspected, is found to be nearly as copious as the Buddhist, and its study has effected a revolution in the preconceived ideas of the antiquity and teaching of Jainism. It proves to have been one of the most ancient of the monastic institutions of India, the object of which was to deliver the Hindu from the sad necessity of undergoing an endless series of deaths and re-births. It was held that this could only be accomplished by renouncing the desire to live, cutting one's self free from earthly affections, family or other, and all vanities in which were sometimes included the most necessary garments. The founder

of Jainism mentioned in the sacred books by the title of *Mahavira* was a certain *Vardhamana*, the son of the *Rajah* of *Vaisala*, a town twenty-seven miles north of *Patna*. He was born in or near the year 599 B.C., his mother being also of royal lineage.

Like *Buddha*, the founder of the Jains at first addressed himself to his aristocratic friends and to his *Kshatryan* castemen. He lived in his father's palace until death gave the succession to his elder brother. Then at the age of thirty, with the consent of the head of the family, he entered on the religious life and adopted the vocation of a monk. In the ordinary course he joined the monastery near by in a garden, enclosing a temple and rows of cells for the religious. But after a year's solitude he found that the rules of the order were not sufficiently stringent; they did not prescribe the absolute nudity essential to holiness. Discarding his clothes he wandered through north and south *Behar*. Dr. Hoernle ascribes to the severity of the tenet which the neophyte held to be of cardinal importance, that twelve years passed before he gained a following that acknowledged his divine mission. But he was then acknowledged to be a *Jina*—Spiritual Conqueror—from which *Jain*, the name by which his system and sect are known, is derived. He also obtained the title of *Mahavira* or Great Hero, and also that of *Keralin*—'He who knows all things by Himself alone.' He spent the last thirty years of his life in teaching his religious system and organising his order of ascetics, those *Princes* through whom he was related on his mother's side being his principal followers. His travels extended as far north as the *Nepal* frontier and as far south as the *Paresnarth Hill*—the area in which his great contemporary, *Buddha*, also ministered. The Jain scriptures scarcely notice *Buddha*; whence it may be inferred that there was no active hostility between them. But another sectary, *Gosala*, who had attached himself to *Mahavira* in the first years of his unencountered wanderings and then set up as a teacher before the *Jina* himself ventured to do so, and founded a sect that enduring for some centuries, was the object of bitter denunciations. Besides this apostate there were eleven other chief disciples, who all remained faithful and between them instructed 4,200 monks. One of the twelve, *Surdhaman*, survived his master, and through him Jainism has been continued to these days. *Mahavira* died at the age of seventy-two, in the year 527 B. C., a few years before the death of *Buddha*. Both were personages of eminently impressive personality and both were eminently successful in founding sects that have endured for two thousand four hundred years. *Mahavira* brought over to his way of thinking the great order of monks from whom he separated on the crucial clothes question. They gave in to his views for a time, but, as the learned Doctor says, the difference being one on a point of propriety, necessarily broke out again in a few centuries to bring about the disruption of the Jain order into the *Svetambaras* or white-clothed, and the *Digambaras* or the unclothed."

Though there are many points of similarity between Buddhism and the religion of the Jains, the latter was totally destitute of the active missionary spirit which was a characteristic of the former.

Large monasteries were founded by the leaders of each of these religions. The schism among the Jains in regard to clothing, lasted two thousand years, and as a consequence there are two different schools with different literatures, though at the present time all Jains wear white clothing.

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A correspondent of the *St. Louis Chronicle*, writing from *Bourbon, Indiana, U.S.A.*, makes the following statement: "Rev. Mr. Akin, pastor of the flock of the *Bethel Church*, on Sunday night took for his theme 'His Satanic Majesty.' He is an eloquent man, and he painted the arch-fiend in vivid colors. At the climax of the description, a being dressed to represent a devil, with large head and switching tail, ambled up the aisle, blowing smoke from its nostrils and bellowing, 'I am the devil, and I want all of you.'

The audience became panic-stricken. Men, women, and children were hurled to the floor. In the mad rush for the door, the stove was upset and the building caught fire. Before the horrified members regained their senses, the fire had made such headway that all attempts to save the Church were in vain. George Akin, son of the pastor, confessed that he acted the part of the devil."

Remarkable surgical feat. Dr. E. C. Wendt, of New York, communicates to the *Medical Record* (American) an account of an astonishing surgical operation which has been performed by Dr. Carl Schlatter, of Zurich. It was no less than the removal of a living woman's stomach.

Dr. Wendt thinks he is justified in making a series of conclusions which will no doubt be somewhat startling to the scientific world.

First : it seems that the human stomach is not a vital organ, at least in the sense of being absolutely indispensable to life. Second : the digestive capacity of the stomach has been considerably over-rated. Third : the solids and fluids constituting an ordinary mixed diet are capable of being completely digested and assimilated without the aid of the stomach. Fourth : a gain in the weight of a person's body may take place in the total absence of gastric activity. Fifth : typical vomiting may occur without a stomach. Sixth : the general health of a person need not immediately deteriorate on account of the removal of the stomach. Seventh : the chemical functions of the stomach may be completely and satisfactorily performed by the other divisions of the alimentary canal. Eighth : the free acid of normal gastric secretions has no power to arrest putrefactive changes in the intestinal tract, its antiseptic and bactericidal powers having been over-estimated. However, most people will incline to Dr. Wendt's opinion, which is, that the stomach is still quite useful as a reservoir for the reception of foods and fluids, and for a preliminary preparation of the same, before passing them on to the duodenum, also for regulating their temperature and retarding the development of certain micro-organisms. It will be interesting to learn further particulars of this case which may serve the useful purpose of disabusing mankind of the mistaken idea that the process of digestion is nearly completed when the food leaves the stomach.

 We clip the following from an Indian exchange :

The Cobra Plant.

"One of the most extraordinary plants to be seen in India is the native of the Himalayas, familiarly known as the cobra plant. Its botanical name is *Arisema Toxicaria*. The flower of this plant bears such an extraordinary resemblance to the cobra with expanded hood that one positively shrinks from touching it. It is striped, too, brown and greenish white, and the stem is mottled like a snake's skin. This most curious flower is the haunt of an extraordinary-looking black butterfly, which is constantly to be seen hovering over it, and no doubt this plant is fertilized by this particular insect. The juice of the cobra plant is poisonous."

The singular shape and appearance of this flower seems to point to some exceptional design in its formation. May it not be that the poisonous juice of this plant is an antidote to the venomous bite of the cobra, and that, if given in such cases, it may be the means of saving life instead of destroying it?



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares].

OLD DIARY LEAVES. *

SECOND ORIENTAL SERIES, CHAPTER XV.

THE attendance of Delegates at the Convention of 1884 was double that of the preceding year, and the feeling exceptionally enthusiastic. The first gold medal of the Subbarow Fund was awarded to Judge P. Sreenivasa Row of Madras, for a very able paper on the identity of two great personages as traced in the Puranas. The Convention adjourned *sine die* on the 31st December and the Delegates gradually departed for their homes, some of them 1,500 miles distant. The last left on the 8th January (1885) and the house settled down to its normal quiet. During the night before I was visited by Dj. K., then an advanced pupil now a Master, who talked with me about sundry persons and things. Mr. Leadbeater, who had at that time all his great spiritual enlightenment before him, sleeping on another *charpai* in the same room, heard the two voices and saw a column of light by my bedside, but could not distinguish the form of my visitor. On the following night—as my Diary entry states—"H. P. B. got from her Teacher the plan for her 'Secret Doctrine,' and it is excellent. Oakley and I tried our hands at it yesterday but this is much better." Meanwhile, the accumulation of materials for the book had long been going on. It will be news to some that this was not originally intended to be a new book, but only a recasting and amplification of "Isis Unveiled," with the late T. Subba Row, B.A., B.L., as co-editor with H. P. B. As first advertised in the *Theosophist*, it was to have been issued in monthly parts of 77 pp. each, and to have run to about twenty parts. This new scheme, given her by her Teacher, changed this programme and the gradual building up of the present grand work was the result.

One night, about this time, H. P. B., unsolicited, produced for Dr. Hartmann a caricature sketch of a woman whose double, leaving the

*Two full series of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The present series is the third.

body is waited for by a devil; while the divine ray of the Atma escapes. "Dr. H. says"—notes my Diary—"that the picture answers a question that has been mooted in his mind for several days past, and has a significance of which H. P. B. is not aware." Just so: *perhaps*.

The late King of Burma, Theebaw III, having heard of my work for Buddhism from an Italian official at Mandalay, a member of our Society, had invited me to his Court for conversation about the Ceylon Buddhist movement, and in the month of January, just after the Convention above described, I sailed for Rangoon with Mr. Leadbeater to help me in my general work. We had an easy time of it until we got abreast of Monkey Point (if I am right about the name) just at the lower end of the city, where the current of the Irrawaddy ran like a mill-race, and our poor, broken-down old steamer, the "Asia," had to come to an anchor and wait for high water. At last, however, we reached the jetty, and I was received by a Burmese gentleman on behalf of a well-known English official, one of our members. He found us hospitable quarters at the private house of the late Moung Htoon Oung, an advocate and an enlightened man. The same evening our reception rooms were crowded with the "Elders" (I forget the Burmese name) of the Buddhist community, who plied us with questions and evinced an appreciative and friendly spirit. The next morning Oo Nyoung, Municipal Commissioner, came and escorted us to the golden-domed Shway Dagôn, the finest and most revered pagoda in the Indo-Chinese countries. It is built on a spur of the Pegu hills, and the platform is in part artificially constructed of numberless baskets of earth, brought as an act of piety by Buddhist pilgrims from all parts of the country. The bell-shaped dagoba, gilded from base to apex with gold-leaf, at a cost of over a lac of rupees, given by the people, is a resplendent object to one who approaches the city by steamer. When the sun shines on it the effect is very grand indeed: * one might fancy it the pharos of the mythic Jerusalem the Golden. It stands upon the upper of two terraces, which rises 166 feet from the level of the ground and has diameters of 900 by about 700 feet. At the two sides of the foot of the grand staircase stand monster leogryphs, built of brick covered with plaster and gaudily painted. The ascent is very tedious but, reaching the top, one finds himself on a great flagged open space which runs all around the pagoda, and on special days is thronged by a multitude of worshippers, picturesque in costume and colors beyond any other crowd I ever saw. The dagoba stands on an octagonal plinth pierced at four sides with worshipping chambers, or temples, each of which enshrines one large and many small statues of the sitting Buddha, lit up by thousands of candles, and resounds with the hum of voices of devotees reciting the Five Precepts. Smaller and larger dagobas, chapels, image-houses, bells and carved figures of lions and other animals, are seen around the edges of the platform. One of

* For a full description of Shway Dagohn (Dagôn) Payah, see Shway Yeo's "The Dagohn," p. 193, and many other books on Burma.

the bells is so large that six men can stand inside, it being 7' 7½" across the mouth and weighing 94,628 lbs. (*op. cit.* 197). It is the third largest bell in the world, and has a history that is worth reading. From its eight-sided plinth springs the gold covered pagoda, whose perimeter is 1,355 feet and height 370. Think what a grand object must be this ovoid structure, or hillock, of masonry enveloped with gold on a bright, sunny day. But I shall not give time to mere architectural details when they can be so easily gotten from Shway Yeo's charming volumes on Burma. The peculiar sanctity of the Shway Dagôn is due to the fact "it is the only payah, known to Buddhists, which contains actual relics, not only of Shin Gautama, but of the three Budhs who preceded him in this world." In the relic chamber, in the heart of the dagoba, are said to be eight hairs from the head of Gautama Sakhya Muni, and the drinking bowl of one, the robe of another, and the staff of a third preceding Buddha. Whatever be the fact, the assertion is believed throughout Burma, Siam, Cambodia and Corea, from all which countries pilgrims swarm to pay their homage. Its actual historical date is not easily fixed for, though Buddhist authorities assert it to have been built in 588 B. C. yet, as Shway Yeo says, it may have been sacred for cycles upon cycles, if it contains relics of the Buddha's predecessors. The pagoda is crowned with a *htee*, or umbrella, one of the emblems of sovereignty. It is an iron, cage-like structure, gilded and hung all over with gold and silver jewelled bells "which tinkle melodiously with every breath of air." Mr. Oo Nyoung introduced me to various important personages connected with the pagoda, and arrangements were made for me to lecture there on Buddhism.

The news of my arrival having been spread, I very soon was visited by large numbers of both Burmese and resident Hindus, coming to discuss their respective religions. Jan. 24 was a very busy day. I had a three hours' interview with the Tha-tha-na-bang, or Buddhist Archbishop, so to say, from Mandalay, and, later, the house full of Burmese and Hindus, each in a separate room, and Leadbeater and I going from one group to the other, discussing now Buddhism with one and then Hinduism with the other party. On Sunday, the 25th, I lectured in Krishnam Coil on "Hindu Religion, its Enemies and Friends". A band of Native Christian rowdies attended, and by their bad behaviour created great excitement. There was every prospect of a hand-to-hand fight, with bloodshed, but I managed to stop it. My throat was, however, the worse for the excessive use of my voice at the lecture and in the interminable discussions with our visitors.

I had the opportunity for seeing a number of instructive mesmeric experiments here, by a private gentleman named Moody, upon Indian subjects. I have notes of a series involving the question of thought-transference which were tried at my suggestion. They were made with a pocket-handkerchief. The operator having brought his subject into the state of suggestibility, stood before him holding a white handker-

chief in his hands. Recognizing its nature and normal color at first, he subsequently saw it, without any spoken orders, as red, blue, green, yellow, purple, black, brown, or whatsoever other color I whispered in the operator's ear. The color sensation underwent an instantaneous change when the mesmeriser visualised in his own mind the color designated by me. We also proved the community of taste and feeling between mesmeriser and subject, by the usual experiments of making the former, with his back turned towards the subject, taste successively sugar, quinine, ginger, salt, vinegar, etc., etc., and by pricking or pinching him, every taste and every physical sensation being immediately reproduced in the subject. To a reflective mind this field of mesmeric research produces most serious thoughts; there is something so awesome in the idea that two human beings can be thus identified as to mental and physical action. Such an experiment is, in fact, a key that unlocks awful mysteries.

My first lecture at Shway Dagon was given on the 27th January, in a crimson-and-gold-roofed rest house, beautifully carved outside and intoxicating with color inside. Pansil, or the Five Precepts, was first given by a Burmese priest, some introductory remarks were made, and I was then given speech. I spoke for an hour but, as three interpreters had to translate me by turns, I very much doubt if my huge audience got a very clear idea of what I said. The scene, however, vividly appealed to my artistic sense, and I took in the whole picture piecemeal while keeping an attentive ear upon my interpreters to see if they seemed to be rendering, if not my words at least my ideas, correctly. For one of average intuitiveness of temperament can do so much by thought-reading, even though ignorant of the vernacular employed. My reasoned discourse finished, I was put through a public examination in Buddhistic theology and metaphysics by several priests, and pronounced satisfactory. I don't wonder at their taking precautions before giving me their confidence, considering what a marvel, almost an impossibility, it must have seemed to them that a *pucca* white man (that is, a pure-blooded not a mixed-blooded one) should come and, at that sacred shrine, in open day and in the presence of thousands of Burmans, avow himself a Buddhist from conviction, without ulterior motive. In fact, this suspicion followed us for years in Asia, and we had to live it down before we won the sure place in the confidence of the Asiatic peoples which we now hold.

At 1-27 A. M. in the following night I was awakened by a telegraph peon who brought me this dispatch from Damodar: "Return at once Upasika (H. P. B.) dangerously ill." It was a thunderclap out of a clear sky. "Poor old chum!" my Diary says. "No more sleep for me that night". I spent the time in perfecting plans for carrying on the Darmah mission. At an early hour I went with Leadbeater to carry the bad news to our dear Mrs. Gordon, of Calcutta, then in Rangoon on a visit to her adopted daughter. After that to a Buddhist meeting

where I was engaged to speak; then to bid farewell to the Mandalay Archbishop; and then, at 11 A. M., to the steamer "Oriental" in which I sailed for Madras. Leadbeater was left behind to go on with the work.

My older colleagues will have no trouble in figuring to themselves my state of mind while on that sea voyage. Here were we two with our vast work not yet even shaped out, the Society still staggering under the blow struck by the Missionaries; for, while we were floating along on the full tide of our co-workers' sympathy, yet outside our ship, to borrow the metaphor, the billows of angry outside hatred and suspicion were swelling, and foaming, and dashing against it all around. With us together and united, each supplying what the other lacked, and linked together in one intense thought of service to man, there was nothing to fear for the future, our cause had in it the spirit of victory. But with her stricken down, perhaps lying on her bed of death, perhaps doomed to die before I could get back to receive her last word and close her eyes, how heavy my heart must have been needs no seventh son of a seventh son to comprehend. No wonder I wrote in my Diary, when the ship was running through a silvery sea: "My poor Chum, and is thy life of adventure, of anguish, of violent contrasts and of unswerving devotion to Humanity, ended? Alas, my loss will be greater than if thou hadst been wife, or sweetheart, or sister; for now must I carry alone the immense burden of this responsibility with which the Holy Ones have charged us."

The transit across the Bay of Bengal was as calm as a summer yachting voyage, and passed without incident beyond my being spied out by Hindu friends at Bimlipatan, and taken ashore and made to lecture that evening. We reached Madras at 4 P. M., on the 5th February; I hurried home and found H. P. B. in a state between life and death, with congestion of the kidneys, rheumatic gout, and an alarming loss of vitality. Added to this, an enfeebled action of the heart had brought her to a crisis where her life trembled in the balance. She was so delighted to see me that she put her arms around my neck, as I came to her bedside, and wept on my breast. I was unspeakably glad to be there to, at least, bid her farewell and assure her of my steadfastness. Her attending physicians, Dr. Mary Scharlieb, and Dr. Franz Hartmann, M. D., said it was simply a miracle that she was alive. Our Teacher had worked the wonder by coming one night when they were waiting for her last gasp, laying his hand on her, and snatching her back from death. Wonderful woman! This same thing happened with her at Philadelphia, when Dr. Pancoast told her that her leg must be cut off to save her life, but when she was out of the house the very next day, with her mortifying limb cured. Readers of the first of these O. D. L. reminiscences will recall the facts. She hung in this state the next four days, we, at first not knowing whether she would live a year or years or suddenly die from syncope. As her strength served we

talked over the situation, and she rejoiced in my promise of undying loyalty to the cause we represented. But I was not left to commune with her in peace. Mr. Lane-Fox had returned from London, and he and Hartmann and the other new-comers had put their heads together, and hatched a scheme for what was simply my putting aside, and the transfer of the governing power to a Committee, composed mainly of themselves. It was an ungracious and ungrateful project and I revolted at once. They had even got poor H. P. B. to sign the papers which they formally handed me (and which, you may be sure, I have in the box of archives for that year). When I went to her with the paper, and asked her if it coincided with her sense of justice that I, who had watched over and built up the Society from its first germ until now, should be turned out on the road to go hang, without a word of thanks or even so much as the "chit," or character certificate, one gives to the resthouse-keeper after a day's stay, or the dhobie, or one's water-boy; she moaned out that she had signed something they had brought to her dying bed, and which they said was very important for the Society, but she never understood it to mean what I described, and that she repudiated any such ingratitude. She told me to tear the papers, but I said no, I should keep them as the story of an episode that might be useful to the future historian. So it passed. While we two were talking H. P. B. got a note from our Gura in a phenomenal way, saying that she might assure Subbarow and Damodar that, upon her dying, the link between the T. S. and the Masters should remain unbroken. A promise which has been amply fulfilled.

By the 10th, H. P. B. was about again and so much better that, when a telegram came from Leadbeater, urging my return to Rangoon as there was a very promising opening for the T. S., she consented to my going. So I sailed on the "Oriental" on the 11th. My "Chum" wept when we parted, and I should too if I had thought it was for the last time, but my mind was now completely reassured on that point. The recollection that she would not be permitted to die before her work was accomplished and somebody was ready to fill the gap she would leave, came back to me. I had forgotten that in my momentary grief at the thought of parting from her.

Mr. Leadbeater, with deputations of Burmese Elders and Hindus, received me at the jetty at Rangoon on my arrival on the 19th February. On the following day I paid my respects to the late beloved and respected Bishop Bigandet, author of "The Legend of Gandama," one of the most authoritative books on Southern Buddhism. His sweet manners and noble character had earned for him the confidence and homage of all educated Burmese as well as of all Christians. We had a most agreeable talk together about Buddhism and its literature. He was past seventy and quite feeble. He expressed his regret that he should not be able to bring out another book and, although I offered to supply him with a secretary to whom he might dictate, according to his

strength, he sadly shook his head and said that his work was all but finished and the affairs of the world were receding from his sight. With that perfect courtesy of an old French courtier of the time of the Louis, he said it was now my turn to supply this want, and when I protested my incapacity, shook his finger at me and smilingly said he could not accept that excuse since he had read my *Buddhist Catechism* and there was no more useful book on the religion of Sakhya Muni. Of course, I put that down to his amiable politeness, but his manner was so charming that I could only answer by my blushes. He was a tall, spare man of graceful carriage, with white, small hands and small feet, and wore the episcopal purple cassock with red buttons, a long gold chain and cross, and the ring of his sacerdotal rank. When I took my leave he insisted on accompanying me downstairs to the gate and after a final exchange of kind expressions we parted—for ever—for I never saw him again.

The next day we breakfasted in the Burmese fashion, on the floor, at a Burmese resthouse, and later, received the calls of several European gentlemen interested in Mesmerism, to whom I showed a variety of experiments in thought-control. A large committee of English and Pali native scholars sat the next day, to complete a revision of the Burmese translation of the *Buddhist Catechism*, and accomplished it after some hours of work. Some 20,000 copies were subscribed for on the spot for gratuitous distribution, and the elders showed quite an enthusiasm about the affair. After the adjournment Leadbeater and I called on Messrs. Duncan and Badelier, two new acquaintances and I received the former into membership, along with eight others. On the Monday following I lectured in the Town Hall on "Theosophy no Sect" to a large audience including Missionaries, and, later organised the "Rangoon T. S." a Hindu Branch with all Tamil members. On the Wednesday we dined at Mr. Duncan's, where we witnessed and assisted in some extremely instructive mesmeric experiments. I recollect one which recalls some narratives in Baron Du Potôt's classical work "La Magie Dévoilée." In the centre of the drawing-room stood a large round table, and the company sat against the walls all around the room. The subject, a Hindu servant, being in another room where he could hear nothing of our conversation, I asked Mr. Duncan to draw on the floor with his finger an imaginary line from the table outward, and will that the subject should not be able to cross it. The company present chose the place where the line should be drawn and then Mr. Duncan approaching his finger tips to the carpet, but without touching it, willed that his subject should not be able to pass the invisible barrier. The subject was then sent for. On entering he was told to walk around the table twice, after which he would be told what next to do. He began the circumambulation and went on well enough until he came to the enchanted spot when he suddenly stopped, tried to lift one foot to step forward, failed, shrank back and said he could not go farther. Why?

"Why don't you see that line of fire; how could I get past it?" he answered. I told him there was nothing there; to try again. It was quite useless, he could not advance an inch until Mr. Duncan, who had all this while been standing silent, made a dispersive sweep with his hand and said "all right!" when "Tommy" completed the circuit of the table. He described it to me as a low wall of flames about six inches high.

Our preliminary discussions with the Burmese finally resulted in the formation of the "Shway Dagôn, T. S.," a Buddhist Branch. They were very urgent that I should stop in Burma at least a couple of months to organize the movement, and it was really desirable, but the claims on my time elsewhere forbade it and I had to decline. I told them they must get on as best they could, on the lines I laid out for them.

Saturday, the 28th February, was a great holiday with the Burmese, as the anniversary of the Buddha's alleged descent from the Tusita heaven into his mother's womb, under the form of a white elephant! We went again to Shway Dagôn and saw a great crowd of pilgrims. Meetings, talks and Branch reunions engaged us during the next few days. Meanwhile, I was collecting the opinions of the most respectable Elders about King Theebaw with the result that I decided that I should not accept his invitation to Mandalay, as he was a monster of vice and cruelty, and his motive in asking me was not to satisfy his thirst for religious knowledge but only to gratify an idle curiosity to see the white Buddhist. I had too much respect for the dignity of the Society and its President to put myself on show before a debauched tyrant, and sacrifice my American self-respect by kow-towing to him, merely on the chance of getting a costly ruby ring, or a sum of money, some expensive silken cloths, or such-like toys. So I sent word to that effect to our Italian colleague through whom the King's message had been transmitted, and when, a few days later, the French Consul at Rangoon, M. Vossion F. T. S., urged me to reconsider, and his request was supported by King Theebaw's local agent and another Burmese noble, I held my ground and gave my reasons with perfect frankness. I am not sure, but I think that at heart even the Burmans respected me for my independence.

The incoming *Madras Mail* brought us disagreeable news. Hartmann reported that the central committee at Adyar had resigned and some Branches would dissolve if H. P. B.'s case were not made good against the Padris; H. P. B. with her usual inconsistency, reproached me for having prevented her—as she said, although it was not I but the Convention who had done it—from bringing suit against them; and copies were sent me of the latest Missionary pamphlet against us. As I wrote in my Diary there was "something hostile in the air." How true is that expression—so-and-so is "in the air"; for assuredly we are constantly acted upon by currents, mental, moral, spiritual and physical that are set

flowing by our fellowmen. So, likewise, are others acted upon by our own thought currents—as we now all have been taught by our advanced students in occultism. The next day came a cable from Adyar that H. P. B. had had a relapse and I must cut short my projected tour in Burma and Bengal, and come back at once. With that exhilarating intelligence on my mind, I had to lecture in the evening to an audience of 1,000 in the Town Hall. The dear Missionaries had a fellow posted at the door to sell the above-mentioned pamphlet and I saw many in the hands of my auditors; but nothing is so bracing as a savage opposition, and nothing so stirs up all the resisting power one has in him. I took the adversary by the throat, so to say, and shook him, and made my sympathetic Burmese and Hindu hearers join together in peals of applause. I don't believe our esteemed enemies made much profit out of their speculation of importing this poisoned weapon to use against us.

We had already a Buddhist and a Hindu Branch in Rangoon, I had now to form one of European and Eurasians interested in mesmerism and practical Psychology in general. I gave it the name of the "Irrawaddy T. S."

A second urgent telegram came the next day but I could not get a steamer until the following day, the 11th, when I sailed in the "Himalaya" for Madras. The Captain, Mr. Allen, was an old acquaintance, having commanded the "Chanda" in 1880, when H. P. B. and I returned from Colombo to Bombay. Having a day at command before sailing, I profited by a visit from Mr. Duncan to our house, to make further and better mesmeric experiments on his boy "Tommy." The boy was made to sit with his back against the wall of the room, just to the side of a large French window opening on a sunny verandah; his mesmeriser, Mr. Duncan, stood facing him, with a white handkerchief in his hands; I stood in the verandah, out of Tommy's range of vision, with a book of samples of bright-colored papers, used by book-binders and others. Mr. Duncan would say to Tommy, showing the handkerchief, "What is this?" "a handkerchief." "Color?" "white." I would then show Duncan, say a red paper and he, still holding the handkerchief out to Tommy, would repeat: "What color?" "Red," the boy would answer. So color after color would be silently shown to the mesmeriser, and the next moment he mentally imparted it to the linen handkerchief and it was seen by the hypnotised subject. This was, I fancy, about as fine a proof of the possibility of thought-transference as can be found on record.

While in Paris in the October preceding, Mr. Rudolph Gebhard and I had been present on the 18th, at some mesmeric experiments of M. Robert, the well-known *masseur-magnétiseur*, on one of his clairvoyant subjects. Among other things, the latter told us that he saw us sailing in a steamer on a far-off sea; a man falling overboard; the steamer stopped; a boat put out, and the steamer sailing in a circle. That sounded queer as neither of us recollected the evident fact that a vessel,

especially a steamer, usually does sail in a circle to pick up a person who has gone overboard; however I made a note of it at the time, and it now came vividly back to me for, while crossing the Bay of Bengal, on March 14, a Hindu deck passenger fell overboard and the "Himalaya" sailed in a circle to pick him up. The coming event of March had, therefore, cast its astral shadow before it on the clairvoyant brain, five months in advance of its happening. I reported the fact to M. Robert by letter at the time and he can confirm it to anybody who may have the curiosity to ask him to let them see my letter.

We touched at the usual coast ports, among them Coconada, Subbarow's native place, where I went ashore and organized the local Branch T. S. which still survives. Our steamer landed us at Madras on the 19th March, and on reaching Head-quarters I "found Atra Cura enthroned and everything looking bad." But we need not sail into that cloud-bank just as we have reached port. Leave it for the next chapter.

H. S. OLCOTT.

CONTEMPORARY NATIONAL EVOLUTION.

[Concluded from page 528.]

IF we for a moment turn from this broad general survey to the more prominent of the European family of races we have indicated, some startlingly interesting facts confront us. Take the British or Anglo-Saxon; a little over two centuries ago, 'the United Kingdom' was little more than an appanage of *le Grand Monarque* of France, Louis 14th; its entire population being probably about seven millions. I can only hint at what it is to-day, with its 120,000,000, spread through every quarter of the globe; the reader can mentally supply the marvellous facts of its amazing growth. Again, note the continental Germanic family. Less than fifty years ago Germany was merely a geographical name for a series of comparatively insignificant and almost impotent European states; to-day Germany is a fact, a solid and compact Empire with its seventy millions of rapidly increasing population. Then look at Russia, Holy Russia, Marvellous Russia; the great Slavic Empire of Holy Peter the Great, with its more than one hundred millions of inhabitants; who are, I think I am correct in stating, increasing in number more rapidly than any nation among the white races.

In a recent number of the *Nineteenth Century* Sir Wemyss Reed gives us his "first impressions" on a recent visit to St. Petersburg, Moscow, &c. His account of the exceeding riches of the Moscow churches, and the excessive devotion of the Russians in the streets of their ancient capital, will probably surprise many as much as they surprised Sir Wemyss Reed. He says:—"I had thought of it as I imagine most of us do, as the decaying capital of that older Russia which is passing into the stage of tradition—a sleepy old-world city where ancient customs and national usages still survived, and little beside was to be met

with. I found it a huge city, numbering nearly a million inhabitants, where, side by side with the traditional usages of Old Russia, and, above all, its external devoutness of carriage and demeanour, is to be found the most marvellous development of industrial and commercial enterprise and activity. The streets were as crowded and as full of bustle and life as those of London and Manchester; the groves of tall factory chimneys reminded me of Birmingham. The markets were filled to overflowing with merchandise and men It was only slowly that I was enabled to realise the truth about Moscow—the truth that it is no city of the dead, no relic of mediæval times, but the living capital and centre of a mighty nation, which has an overflowing life of its own, and an energy which is expanding freely in a thousand different directions. Those who seek to realise what Russia really is, and what enormous potentialities of growth and development she possesses within herself, must go to Moscow." This vivid portraiture speaks for itself. The devout religiousness of the people seems to have impressed Sir W. Reed, and it is of note that almost all the great conquering nations of antiquity have exhibited the same characteristic; sometimes degenerating into fierce fanaticism, as was too frequently the case with the Moslems in the early centuries of their career of conquest. Her internal resources are well known to be prodigious, just one item in illustration; Russia is said to own 30,000,000 horses or, nearly one-half the total number in existence.

Turning from these very visible facts regarding the mightiest peoples on earth, let us take a passing glance at a very remarkable race of Semitic origin, a race without a country—I refer to the Jew. The Israelites of to-day, as regards numbers, are an insignificant people, but they retain qualities, and have potentialities which indicate a future which may be full of surprises. They have outlived their compeers of the olden times, the Egyptian, the Assyrian, the Phœnician, the Greek and Roman. Their present number is said to be something over seven millions, and they are spread over the entire surface of the earth. The great names they have given in politics, finance, commerce; in the fine arts, music, paintings, &c., in philosophy and general literature, are too well known to need repetition. Let it suffice to say that as they have had a remarkable past, there is also awaiting them a no less distinguished future.

In the *Contemporary Review* for November 1897, Mr. Arnold White contributes an article entitled "Europe and the Jews." Mr. W. is one of the few men in England who are closely connected with such great Jewish financiers as the Rothschilds and the late Baron Hirsch, who has, at the same time, personal acquaintance with the condition of the Jews in Russia, where by far the largest section of this remarkable people are located, numbering I believe between two and three millions. We often hear something of the harsh treatment to which they are subjected. Mr. White acquits the Russian government of any de-

fire to treat the Jews harshly and explains and even defends their refusal to admit the Jews to the full rights of citizenship. He says:— "The incontestible intellectual superiority, temperance, and assiduity of the Russian Jew are such, that if all careers were thrown open to him, a decade would not have elapsed before he had Judaized the whole Russian administration. What Russian ministry in its senses could permit their country to commit suicide by handing over its control and management to the small Jewish minority? There is no desire or intention to treat the Jews more harshly than circumstances demand but upon two things the Government are firm. They will not allow the Jews as a body to come into contact with the bulk of the Russian people, and they will not sign their own death-warrants by permitting more Jews to cultivate their intellects than are required as dentists, architects, doctors and a few other useful professions."

The above extract gives an insight into a deeply interesting problem, a problem which has apparently remained *statu quo* for nearly two milleniums. Meanwhile the stored up energy in the Jewish race is accumulating, and this latent force and power must eventually find a channel. The time will come with the Jew, as it has invariably in all parallel cases, when this superiority will assert itself and be a dominant factor in producing higher conditions with special characteristics which will fill a prominent place in the greater spiritual development of a mighty people.

A short time since, I drew attention in this magazine to a remarkable semi-religious and semi-socialistic moment in process in the Russian Caucasus; and now in the Jew we have another factor which in due time will contribute to upheavals, possibly opening the way to changes, presenting new political, social and religious aspects. Thus indicating disruption and the reformation of new centres of national, social and spiritual evolution, which will make their impress, giving a new, and let us hope, upward trend to the cyclic evolution of the races of Eastern and central Europe.

From this cursory survey of the recent development of the white races, let us pass on to very briefly note a few of their *chief characteristics*: those qualities which are, so to say, specialised in them, and which mark them off from other and older peoples of the earth. If we except the Semites from those of whom we are treating; one notable feature is *their extreme youth as nations*. From the point of view of the life of nations, it is but yesterday that they emerged from obscurity and took a prominent place in the arena of nations. As a consequence, and speaking generally, there is in the white races of to-day a strange admixture of barbarism and civilisation, of animality and spirituality. We must remember that their forefathers were contemptuously referred to as 'the barbarians' by the polished Greek and cultured Roman of the early centuries of our era. He gives evidence of the primeval forests of northern and central Europe from whence he emerged, of the animal

life and surroundings in which he was reared; and also of the contact of this rough fresh life with the civilising influences of Greece and Rome; and of the humanising and spiritualising power of the new, the Christian Religion and its vigorous moralities, as contrasted with the popular religions of the old Roman Empire in the period of its decadence. An illustration of the strain of barbaric coarseness referred to is seen in our mode of warfare up to a very recent time. I remember being horrified in reading the siege and capture of a town by the English in the Peninsular war in the time of Wellington; and also being told by, I believe, an eye witness of the awful barbarities practiced so recently as the Egyptian campaign against Arabi, about 1882. They were, my informant said, too dreadful to think of.

Again, the same barbarism exists in our criminal laws, though so greatly improved within the past sixty years.

Take another view of white race characteristics, so prominent in this latter half of the present century; to which such forcible reference is made by the Turkish nobleman whom I have quoted: the development of the modern commercial life. That it has its evil side is seen and lamented by many who are perforce engaged in it; who very nobly do what is possible to them to ameliorate its evils. Such clearly perceive that it has its evil side, that it helps to foster a materiality of mind, too often of a coarse and selfish kind. The spiritual side of one's nature is liable to be stunted and eventually to become atrophied by it; and the soul centred in material things, as love of gold, of power, of all that enriches the earthly, the lower side of man's nature. This intense commercial spirit becomes the God of this world, men fall down and worship it as the be-all of life; it utilises all the forces of nature and of science it can command, and the bodies and souls of men, to attain its ends.

Now let us take a glance at some of the counterbalancing good qualities. These we can merely name. *First*, a temperament indicating the growth and expansion of the mind, a vigorous intellect continually broadening and deepening; ever ready to grapple with the varied and complicated problems of life, political, social and religious. *Second*, the cultivation and growth of the humane temperament. One marked indication is seen in the condemnation and abolition of slavery by the general consensus of European thought and sentiment; slavery, until very recent times, being a recognized institution, supposed to be ordained and supported by God and Scripture. *Third*, political and personal freedom. From the very fulness with which we of the Western nations, enjoy these benefits of our present civilisation, we are unable to duly appreciate the civil and religious disabilities under which our forefathers so recently suffered. *Fourth*, through the inter-relationship of the European nations by commerce and travel, the growth of a sentiment of world-wide citizenship, the germ of an universal brotherhood of man.

And lastly, the capacity and power to enjoy life. A buoyancy of nature and spirit, apparently unknown to the nations and peoples of the old world; among whom the sensations and attributes of hilarity, merriment and boisterous gaiety are largely wanting. Those who are unacquainted with the eastern hemisphere, in reading of the lovely climate and scenery of the Isles of the Pacific, picture the simple inhabitants as of bright, sunny and joyous nature, so different from the idea conveyed by the hard-set and sombre features which characterise them. Travellers speak of the expressionless and immobile faces of the inhabitants of the Philippine islands on holidays, festivals and occasions of mirth; and the same want of gaiety has been remarked among the Indians of North America. Some ascribe it to the small development of the nervous system prevalent among them. If this be so, the high pressure of modern western life has its reflex advantages.

I proposed saying something on the probable future of the white races, but I must leave the reader to draw his own inferences from the varied material which I have brought together. It is safe to say that they have not yet reached the heyday of their power. Their future is big with promise. As a last word, let it be our individual aim to develop within ourselves, and by cultivating the best and highest qualities of our race, to thus aid in hastening the higher evolution.

W. A. MAYERS.

NOTES ON DIVINATION.

(Concluded from page 545).

THE foregoing portion may suffice for the historical and "scientific" aspect of our subject, and we may next proceed to deal more or less with its mystical side. It is unnecessary to go into any elaborate discussion of the various methods of divining practised by pseudo-occultists, for it would not serve any purpose of this paper; and it may be enough to remark that they are of every degree of elaboration or of simplicity*—ranging, as already noted, from the astrologic art, capable of any degree of extension and the calculation of the most elaborate details, nearly if not quite, universal in its scope, and requiring the labour of years to master one of its branches, down to the simplest toss-up of a die for "yes" or "no" as the case may be.

In attempting to arrive at the basic principles which permit of the exercise of a faculty of foreseeing by aid of these arts, we have to examine the subject from two points of view—one as concerning the perishable and temporary lower quaternary, or the material part of us; and the other as it may stand in relation to the higher triad and the imperishable ego. The things the fortune-teller deals with are those of the quaternary or those of time; and this latter has also a two-fold aspect, according to the above division.

* "Pop. Cycl", loc. cit.

Time, as we know it, is a thing of days, hours, and other conventional divisions; and these could not be, if the things upon which they depend were non-existent. We only know the divisions of "day" and of "night" because they are marked out by the rotation of our globe, and the consequent appearance and disappearance of the sun—which, if supposed absent from the sky, and with it our sense of sight, what then becomes of all such conventional divisions? Upon the plane of the senses, the perception of the passage of time is a matter largely dependent upon the emotions; for it seems to pass quickly when we are at the full stretch of our energies or feelings; while, if these are more or less dormant, it appears of almost interminable length. Indeed, "The mind may lose all recognition of the flight of time, and, with equal facility, compress into the twinkling of an eye* events so numerous that for their occurrence days and even years would seem to be required; or, conversely, that it can take a single, a simple idea, which one might suppose would be disposed of in a moment, and dwell upon it, dilating or swelling it out, until all the hours of a long night are consumed.† Of the truth of the singular events we have not only such testimony as that offered by those who have been restored from death by drowning, who describe the flood of memory rushing upon them in the last moment of their mortal agony, the long train of all the affairs in which they have borne a part seen in an instant, as we see the landscape with all its various objects, by the flash of lightning at night, and that with appalling distinctness, but also from our own experience in our dreams.‡ So far are the human senses from giving any fair measure of the passage of time, that it is only by artificial means, such as clocks and watches, that we can get what we deem, on this plane, a true measure of it. And then, if we are to have the latter, we have got to measure from some event which is as transitory as time itself. For, if there is no beginning-point, there can be no measure of the flight of time. But though "time" may not really exist, seeing it is but a relative term for a certain sort of experience, yet duration, of which it forms a part to our cognition, does exist; but to the senses this portion of duration expresses itself as the past, the present, and the future.§ The difference between this and the spiritual perception appears to be represented by the idea that to the spirit these three compose one eternal present;|| because the spiritual eye (to use a material simile), seeing into the

* As the Hindus assert that the whole of the events of the Mahakalpa are but one wink of the eye of Vishnu.

† In the same way that we are told one spiritual thought will afford the basis for a whole Devachanic interval of hundreds of years.

‡ "Int. Dev. of Europe," Vol. I, p. 160. This fact is exquisitely worked up in "Etidorpha", by John Uri Lloyd, ch. xlii, *passim*.

§ S. D. I, 43 o. e., 75 n. e., and II, 446 o. e., 481 n. e.

|| Cf. "Isis" I, 489 (last par.) also 141, 184, S. D. II, 612, o. e. 648 n. e. It has been suggested that the spiritual perception of the true Ego sees the future because, having the knowledge of past causes, it foresees their effects; but that it cannot foresee the fresh causes which free will may bring about in the future. See "Ocean of Theosophy", p. 142 (1st Ed.) for a very definite statement.

future and the past, without having to correlate these with material objects, as the senses do, (and which differentiate them accordingly) has no idea of time. Under the effect of anæsthetics, Sir H. Davy woke up exclaiming that ideas were things, and the world made up of ideas;* from which it is plain that the latter are realities to the higher mind, whilst fictions to the senses—and, conversely, that it is the idea of time which, so to speak, makes us feel time.† To get free of the idea of time, would therefore be to get free of limitation also; and instead of living in part, to live in the whole.‡ Whereas the limitations imposed upon the ideas by the material experiences of the senses compel us at present to live in part, (or time) so the development and experience of the spiritual or psychic perception of things might enable us to live in the totality of duration; and since the senses make us feel succession, their opposite, or the spiritual perception, might feel only an ever-presence.§ Limitation is therefore the rule of the senses,|| but the rule of the spiritual perception can only be conceived of as unlimited, since it is one with the infinite.** Or we may put it in another light; and say that, since the manifested cosmos is transferred from the plane of the Eternal Ideal into that of finite manifestation, so everything has existed as an idea in the eternity of the Divine mind; which is the higher Ego of the universe.

Then, as man is the microcosm, and thus of the nature of the macrocosm (as the less is to the greater), all the sequence of causes and effects he will go through on the lower plane will exist as ideas in the consciousness of his higher self; and at certain periods he may, with his lower mind, also perceive them.††

Such being some of the views as to time in relation to the spiritual perception of the Ego, if we connect this with the various statements as to the karmic record being extant in the Astral Light, at the moment of birth the Ego must be conscious of that record,‡‡ just as it is at the moment of death;§§ therefore it is always conscious of the karmic experiences which the personality will have to equate sooner or later—but it can only communicate this knowledge to the mind of the lower quaternary in a distant and far-off manner, as premonitory intuitions. It is as though we took a photographic plate which had been exposed in the camera—nothing is to be seen upon it until the devel-

* Cf. "Siftings," vol. II, No. 5, p. 12.

† S. D., I, 37 o. e., 69 n. e.

‡ Cf. "Zanoni," Bk. IV, ch. vi, p. 236, Kenilworth ed.

§ "Isis Unveiled," I, 186.

|| Consciousness being limited by the brain, as, see Mrs. Besant's lecture on the soul, cited in *Theosophy in Australasia*, December 1897.

** "Isis Unveiled," I, 185.

†† Cf. S. D. I, 282 o. e., 295 n. e.

‡‡ S. D. I, 105 o. e., 131 n. e. I. U. I., 162, 184, 185, "Conf. of Rel. and Science,"

pp. 24, 25, "Key to Theos.," p. 163.

§§ "Key to Theos.," p. 163; also "death and after," p. 24; I. U., I, 179, and cf. also S. D. I, 332 o. e., 354 n. e., at birth and at death the lower mind is immersed with these things for an instant, by the looseness of the bodily ties at those times.

oper is applied. Now the karmic record is just such an astral photograph,† and the one who made the exposure is that higher ego, which therefore knows what the picture is; but the lower mind is like the stranger who may get hold of the plate, and who must develop it before he can have a knowledge of the latent image—and the developer which the lower mind applies consists of time and experience; for that mind cannot ordinarily rise to the plane of the higher consciousness. Only when a considerable degree of psychic development is reached is such communion of the higher and lower principles possible when a clear view of all the preceding incarnations is reached, and their consequences perceived. The lower mind consisting of the reasoning and passional principles, is allied to the physical part of man's nature and enables him to maintain his superiority over lower things, and subjugate them to his uses; but to his higher or more spiritual aspect belongs Intuition,‡ as we see in its form of conscience, which will serve as his unerring guide through the besetments of the senses. It is that instantaneous perception which can only be exercised by the spirit; and being therefore of the nature of the divine wisdom and purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature.§

Let us try if we cannot trace some of the workings of this mysterious part of our being. We are most of us conscious of the existence of some internal monitor or psychic principle, which appears to be in some way conversant with things which are not always at the same time within the cognisance of our ordinary waking senses and perceptions.|| This principle manifests itself to a greater or less degree in different individuals—to some it is almost constantly present,** leading them to divine the motives, thoughts, and past or future actions of others involuntarily;†† whilst in some its presence is rarely or perhaps never felt, and thus its still, small voice is seldom heard in their hearts.

There may have been times when most, and perhaps all of us, have been strangely startled by what seem to be some of the manifestations of this weird and not commonly known element of our being.‡‡ We come into a strange place, which, so far as outward knowledge and memory go, we have never before visited—and in a moment it seems to us that the whole scene is familiar.§§ Yet almost on the instant when this feeling comes over us, we feel, as it were, that it is slipping

* I. U., I, 434.

† Ib. pp. 184, 195.

‡ For references as to its instinctive aspect, see I. U., I, pp. 432—435; and cf. "Eidophora," pp. 80, 81.

§ Cf. I. U., I, 181, 305, 306.

|| Cf. I. U., II, 593.

** Cf. I. U., I, 198.

†† As in the case of Zachokke, cited by W. Howitt in Ennemoser's "Hist. of Magic," II, 425.

‡‡ Cf. *Austral Theosophist*, No. 4, p. 58.

§§ I. U., I, 179, and *Austral Theosophist*, loc. cit.

away from us; and in the next moment it is gone. Or, "on some occasion, perhaps of trivial concern, or perhaps in some momentous event, it suddenly occurs to us that we have been in like circumstances, and surrounded by the things at that instant present on some occasion before; but the recollection, though forcibly impressing us with surprise, is misty and confused."*

Again, we may be engaged in a general conversation, when some few words which are let fall by one of the speakers suddenly strike, as we may say, a key-note in our minds—and at once there comes over us the conviction that we have heard those very words from that same person, and with the same circumstances, at some other time,† and we feel conscious of knowing exactly what few words are next to follow—yet the person speaking may be a total stranger to us, whom we have never before met.

And many persons will recognise a third instance, which may be due, in some measure to this strange faculty exerted all unconsciously. Two persons are engaged in conversation upon indifferent topics, when presently the conversation falls off, and a silence ensues. Then, after a brief interval, both will, simultaneously, break out with almost (or perhaps exactly) the same words upon the same subject—and that, one utterly foreign to the matter of their preceding conversation; and which subject is by no means prompted by the surroundings or the circumstances of the time.

Yet again, as a fourth instance there is a power which is very common to many persons—viz, that of awaking from sleep at any given moment of time which may have been predetermined in the mind.‡ We lie down to sleep, with the fixed purpose of rising at a certain hour; and at that precise hour we awake. It is moreover asserted by those who have made a study of these phenomena, that the time of such awaking is the true clock time; and that, too, no matter whether the clock stops or goes correctly or otherwise during the interval of sleep.

Now the principle which, doubtless, lies at the root of all these seemingly anomalous manifestations, is that to which reference has already been made; and it is one which was assiduously studied and developed by the Persian Magi, the gymnosophists of India, the priests and magicians of Chaldea and Egypt, the sorcerers and wizards of the middle ages, and by every mystic in all periods of the history of magic art.§ It is understood to be the same faculty whence arise all dream-warnings, presentiments, secret promptings, forebodings, and every sort of premonition.|| Fasting, abstinence, and the severities practised by ascetics, hermits, and yogis, are found to increase this faculty; whilst the indulgence of

* "Int. Dev. of Europe," I, 160, and "Night side of Nature," p. 62.

† *Ib.* loc. cit.

‡ Du Prel, "Phil. der Mystik" in "Siftings," III, No. 10.

§ "Zanoni," Bk. IV, ch. ii, p. 215.

|| Cf. *Austral Theos.* I, 2, p. 22, "Night side of Nature," pp. 36-46, 49-52, 54-57, 63, 470; and story of "Cazotte," in supp. to "Hist. of Magic," I. U. 1, 179.

the passions blunts and destroys it—which things clearly show its psychic nature. And though it may be said that most of these phenomena may be due to thought-transference, and the power, consciously or otherwise exerted, of reading in the astral light,* yet this does not weaken the position; for the faculty which lies at the back of such performances is apparently the same as that which belongs to prevision† which is like an extended astral reading.‡

Such, then, would seem to be some of the many manifestations of that etherial part of our being which occultists call the Immortal Triad; and it seems to be equally active when we are about our ordinary avocations in the broad light of day, or when the senses are wrapped in dreamless slumber during the silent watches of the night;§ though in the former it is obscured by the presence of the waking senses, while in the latter it may act more freely. Its operations point to the conclusion that it flies abroad, as we may say, without our knowledge,|| takes cognisance of distant scenes,** and appears equally conversant with the past, the present, and the future. As already noted, it is totally distinct from the intellect and reasoning faculties, and its most prominent manifestation is in what are known as *intuitive perceptions*. ††

So much for this part of our subject, which is the radix of every sort of forecast in relation to the future "fate". It is necessarily but a rough outline; and we may pass on to see how it may apply to the art of prediction—selecting as an example the case where numbers‡‡ play a prominent part—a semi-cabalistic method of high antiquity.

I. Amid all the changes which beset humanity whilst incarnated in the physical body, whether in health, happiness, or fortune, there is one element which, alike constant and unvarying, is perceived to be uniformly and indissolubly connected with them; and it matters nothing what age of the world's history we take, or locality we select, the same, whilst we are dealing with the things of the body and the senses, will be found to hold good of one and all. This element is the one which we have, in speaking of duration, referred to as *time*.

At such and such a time, do we find, began the chain of events which may have led up to weal or woe; and in most things it will be found there has been a *Moment* which, could we but recall it, we might thereby be enabled to change all the events which flowed therefrom; and perhaps have altered all our seeming destiny.

* *Ib.*, 178.

† Prevision by hypnotised subjects is now admitted, as see Forean de Coarmelles "Hypnotism," English ed. 1891, p. 245. "Pre-existence of forms," S. D., I, 470; c. e., 78. n. e.

‡ I. U., I, 178, II, 184, 588.

§ S. D., I, loc. cit., I. U., I, 170, 179, 180; "Hist. of Magic," II, 416; "N. S. of Nature," 31-35, 62.

|| Swedenborg (White's life) says the "spirit" is absent when we are in a "brown study".

** E. D. "Walker," Reince, ch. ii, pp. 38, 40; "Hist. of Magic," I, 206, 451.

†† Cf. *Lucifer* VI, pp. 299-300; "N. S. of nature," pp. 65, 6.

‡‡ "Zanoni," Bk. IV, ch. V, p. 230; and cf. "The Occult Sciences," by A. & Waite, pp. 128, 129.

II. To all time there belongs one other element, whereby, in fact it becomes possible to note time's flight—and this other element is *number*.*

To every moment since time began, there must be a number corresponding; and to every person another,† dating from the time when he or she left the Devachanic condition and entered upon the plane of the physical world. These numbers will of course differ for different persons and will, when combined with the former, alter in regular succession with the flight of time.

III. There is one other feature connected with time and number—that is *recurrence* or cyclic law. Thus the seasons, day and night, and the functions of the human body, have all their stated periods or cycles; and there is reason, to suppose that certain basic or fundamental cycles are connected with the numbers above spoken of by which they are divided into recurring periods. These cycles will be found to consist of common measures of the planetary periods, as well as of the functions of mind and body.

IV. Thus every moment of life has its mystic number attached; and if we could know those numbers, we might therein find a key, figuratively speaking, to the page upon which, in what represents the book of Destiny or Karmic law, the streams of events which flow onward from that moment are all displayed. Now it is obvious, from what has been said above, that for each different person, the same particular moment has a different number; and this becomes still more manifest when we consider that the same moment which brings fortune to one, may bring ruin to another; and the selfsame time that gives joy to our friend, may bring sorrow to ourselves.

Thus we may conclude, that for every moment, and for every person, there is a specific number; but to the ordinary understanding or the lower mind—all these numbers, in common with the sequence of events which depends upon them, are unknown. However, in the astral record these things are to be found; and to the all-seeing eye of that one faculty whose cultivation is the special province of the Kabalist, the Diviner, and the Magician—which faculty we have considered in the foregoing as connected with Intuition—all these things are doubtless known.

And then, when the mind is intent upon the solution of some question of Destiny the Intuition prompts the mind to enquire at a certain time; and if we know the *number* corresponding to that moment, it may enable us to seek in a properly prepared book and with some little calculation, the answer desired to the question propounded.

That some such books have existed, in which similar numbers and their attendant answers could be found, the history of the art of magic goes to prove. Of such a nature, probably, were

the Sybilline books of the Romans, which are now supposed to be lost*—and such, most likely, are the mystic "cadjan leaves" to which the Hindu Yogis sometimes refer,† but which they do not show to the uninitiated. And in every nation we shall find some sort of approximation to these—even among the prosaic English, there are "Fortune-books" published, in which we have some sort of expression of the dim and far-off memory, it may be, of better works, now thought to be lost to us.

But it is quite evident that the rule or general explanation here offered as to the theory of the Kabalistic divination by numbers, is just as applicable to every other system—from horary astrology, even down to the ordinary divination or fortune-telling by a common pack of cards—which, by the bye, is but another expression of the Tarot, a method which Eliphas Levi has extolled so greatly,‡ and which Mr. McGregor Mathers has shown to be as mystical as the Kabala itself—as old (at least) as the days of the Pharaohs—and to have an occult significance widely different from what at first sight appears.§ Thus, if the mind has formulated to itself a method capable of expressing the sequence of certain possible future events, and become familiar with that method—as in the case of a skilful card-reader—it does not seem unreasonable to admit that the intuitional faculty, if sufficiently developed, may prompt the mind to enquire by this method at just such a time when the chain of events shall coincide with the sequence of the card-reading; in which case the natural events would concur with those predicted. Either there is some similar explanation, or else we must agree that the fulfilment of such prognostications is purely accidental; but many of them are too singularly circumstantial for the latter explanation to appear admissible; and if it is granted that one such case is truly established, all the others must likewise be allowed their due weight.

And now, having thus briefly glanced at the history, the possibilities, and some of the underlying facts of the art of Divination, and traced out some of the points in which Theosophical theories may serve to explain what otherwise is apparently inexplicable, it may not be out of place to remark upon that old, old dispute which all questions of "fate" involve, concerning Freewill and Destiny. The supporters of the view that there is unlimited freedom in human actions, claim that to grant the possibility of foreseeing a person's future deeds, is to postulate the necessity of his present acts; and therefore the absence of that freedom of choice in regard to them, upon which his moral responsibility is supposed to depend. However that may be, it is very

* "Int. Dev. of Europe," I, 263; and Dr. Smith's "Dict. of Gr. and Rom. antiquities," art. "Divination," p. 416, see also "Hist. of Magic," II, 11, and "N. S. of Nature," p. 470.

† Theosophist, VI, 8, p. 171 et seq., May, 1885.

‡ In "Magic White and Black," digest, by A. E. Waite.

§ "The Tarot," by S. L. McGregor Mathers, Introd.

* A. D., I, 870. o.e., 115 n. e.

† Cf. *Path*, vol. V, No. 572, p.; and S. D., III, 101, 139, 232.

doubtful whether human beings, when under the rule of the senses and the requirements of the personality, are really such "free agents"—manifestly, as regards the Karmic consequences of their acts, they are not; and therein the occult teachings will support the position.* For it may be premised, upon the theory of Reincarnation, that an individual is now just what his past Karma has enabled him to be—and, as its results are by no means at an end, he will in future be and do just what his ignorance and weaknesses, or his strength and determination, are making his Karma to decide.† He is a free agent in making the causes—he has no freedom of choice in regard to their just consequences, which an iron Karmic Destiny will exact. And how strong are eternal links of the invisible chain, let any one who wishes put to the test, by attempting to break out of the grooves in which the mighty Karmic impulse, veiled behind what we call the Forces of Circumstances, has placed him—for thereafter he will not be prone to boast very loudly, either of his overwhelming success, or of the untrammelled freedom of human actions. But those abject fatalists of the old school, who supposed the paramount necessity of every trivial event, and thus excused their own shortcomings on that ground‡ were equally wrong with those who went to the other extreme—for, though the leading lines may for the present be beyond our control, it is much like the position of the bird in its cage§—quite at liberty to hop up and down off its perch, to eat, drink, sleep, and sing; but as incapable of passing beyond the bars of its cage—however well provided to exist in that beyond—as we are of evading the just balancing of the Karma we have ourselves made. And yet there is a door to the bird's cage, exactly as there is Ariadne's thread leading out of our Karmic maze; and if the poor bird had the knowledge how to open that door, then escape from the thralldom would also be open to it, as it is open to us to escape from our Destiny, if we follow the occult Path. The way to freedom is there for us, will we only persistently endeavour to follow it; but so long as we go on generating that force which keeps on involving us in the revolutions of the Karmic wheel, just so long will our future actions be open to the calculation and prevision of the Astrologer, the Soothsayer, and the Diviner. These latter are almost wholly concerned with the things of time and the personality of men; and when by the training offered by the adepts of the Good Law, men become superior to the things of time, then also will they no longer be the sport of the fates, and their doings the subject of augury to those who deal in "Destiny's dark council." S. STUART.

* I. U., I, 184.

† Cf. *The Astral Light*, pp. 78, 79, and I. U., II, 593; also "Perfect way Lecture II, par. 25, where it deals with the necessary connection of Horoscope and Karma.

‡ As in Bulwer's soliloquy of Eugene Aram.

§ A simile used by Tennyson, as see *Theos. Review*, Oct. 1897, Mrs. Ward on Tennyson Nirvana.

MISS EDGER'S INDIAN TOUR LECTURES.

III. MAN, HIS NATURE AND EVOLUTION.

THERE is perhaps no subject of greater importance than this. In all schools of philosophy from the earliest times self-knowledge has been the chief object of study. Over the door of the temple of Apollo at Delphi were written simply the words *Gnothi Seanton* (know thyself), as if to imply that in the knowledge of the nature of man, consists also the knowledge of God. Many are the ascetics in the East who, desiring to find Brahman, and become one with Him, retire into the forest, and meditate upon their own inner nature, knowing that when that is fully understood, all knowledge will be open to them. And this is indeed so. For as there is nothing in the universe which does not contain all the potentialities of the divine life, the Logos, involved within it, the complete knowledge of any form and its possibilities would imply the knowledge of that which lies at its root and is its essence. Man is at the most advanced stage of evolution within our present experience; in him not only are these potentialities involved, but they are slowly and gradually evolving, appearing under all the different aspects of consciousness; and thus in studying him we can more readily learn the truth as to nature and God.

But though the study of man has occupied the thoughts of philosophers for many ages, we are as yet but at the threshold of our knowledge concerning his real nature. We may know something of his physical form and the laws of its growth, the functions of its different organs, the rules which must be observed if we wish to keep it in healthy working order; we may know, or think we know, something of the action of the mind, and the connection between the brain and thought; we may trace out the history of the growth of religious thought and aspiration, and deduce from that some conception of the soul of man. But in spite of all our elaborate observations of facts and the theories we have drawn from them, we really know next to nothing as yet concerning the questions that lie nearest to our heart. Is there anything in man that will, as an individuality, survive the shock of physical death? If there be such an immortal part, what is its fate, when this body is cast aside? What is the purpose of this physical life, why, if there be a permanent individuality, must it be tied to this prison-house, and what will it gain from the petty, trivial round of daily life? Such are a few of the questions which harass many of the most thoughtful minds to-day, and which demand some intelligible answer, that the mind may not reel and give way under the pressing uncertainty and perplexity.

Let us first see what science, alone and unaided, can do towards solving these riddles of existence. We have already seen

how one of the fundamental principles established by science is the intimate connection between matter and force; and how some scientific thinkers have deduced from that, that all the phenomena of thought and consciousness are merely the result of evolution, of force acting upon matter. We have seen further that, treated only in its broad aspect, this principle in no way proves any form of materialism; that it is perfectly consistent with what is taught in the revealed, or sacred, scriptures of various religions; and that indeed these latter teachings supplement what science has established, and supply the causes for the principles it observes. Following a similar line of thought with reference to the nature of man, we find that the main argument from which is deduced the materialistic assumption that human consciousness is a mere product of the brain is a twofold one. It is based partly on the observations made of the working of the law of evolution, and partly on the fact that the action of the consciousness is always affected by differences or changes in the quality and condition of the brain. These two arguments are very closely interwoven and neither can be considered apart from the other.

Physiologists will tell us how different in the quality of its substance, in the development of its convolutions, is the brain of the philosopher who seeks to penetrate the deepest mysteries of life, from that of the plough-boy whose thought never rises far above the earth whose sods he turns over. Phrenologists will tell us how the mental and moral faculties may be read from the development of certain parts of the brain, and how the culture of certain faculties is always accompanied by a growth of the corresponding part. From these considerations some materialists will argue that the development of human consciousness is the result of the evolution of the physical organ; in other words that it is a mere function of the material cells that have reached the particular stage of development of brain-matter. Still further, if any injury is done to the brain, the effect of it is seen in the diminution of some faculty, perhaps a loss of memory, perhaps a lessening of the reasoning power, or possibly in the loss of all mental power whatsoever, the nature of the injury to the consciousness depending on that of the injury to the brain. Therefore, they will say, it is clear that consciousness is entirely dependent on the brain, and that if the latter be destroyed, the former will cease to exist. This, however, is not the only possible explanation of this intimate association, and it is not wise to draw conclusions until we have all the conflicting theories placed before us.

If we could imagine persons who had never seen, or heard of a musical instrument, suddenly brought into, say, one of our churches, where the organ is so placed that the keyboard and the organist are concealed from view, and if then, without their being told how it happened, the organist were to begin to play, they would probably wonder at the beautiful, and, to them, strange sounds that issued from the instrument with no apparent cause.

And as the strains of melody and harmony continued to be poured forth pealing solemnly and majestically down the aisles, or with soft and gentle cadence pleading, soothing, caressing, awakening in their hearts now a thrill of enthusiasm and joy, now emotions of love, tender pathos, pain which yet has in it no sting, calm and peaceful content that seems to waft them to some purer sphere of being; it would not be surprising if they wondered what marvellous power resided in this strange instrument, and if they endowed it with a kind of life, imagining that all the varieties in the music were produced by the organ itself. Could they experience this day after day, without ever seeing the organist or hearing of his existence, their impression would be deepened; and still more so, if one day they were to find that harsh and discordant sounds were introduced, or that certain of the sounds they had been accustomed to hear were no longer produced, and some one were to show them, but still without alluding to the organist, that this was due to some defect or injury to the organ. It would not be very surprising if then they were to find it difficult to believe anyone who told them that in the organ itself was no power to produce this music, and that it was the organist who simply used the organ as the means of expressing his thought and feeling. This is but a poor analogy, as all analogies from the physical plane to illustrate metaphysical thoughts, must necessarily be; and it must not be pushed too far. But it may serve to illustrate the position of some materialistic thinkers of to-day. They have seen what marvellous potency there is in matter, have studied and observed the law of evolution, seeing how with the development and refinement of the forms, from the lowest kingdoms up to the human, there is a corresponding increase of faculty. They admit there is some force working outwards through nature, which they cannot understand, and which is the cause of evolution; and they claim that this same force is working in man, and that all the actions of the mind are due to it. And as forms in nature are ever passing away, leaving no evident trace of their existence except in their offspring, they deduce that the same is true of the consciousness of man. They have confined their attention to the purely material and secular aspect of the question, for revelation is so obscured by mists of apparent inconsistencies and contradictions that they cannot accept its teaching without some further evidence, or some modification. If the argument is brought forward, as it often is by unthinking people, that the law of evolution will account sufficiently for development of the lower kingdoms, for in them there is only instinct, but that it will not account for the development of reason, which constitutes the soul, and is immortal; then the materialist at once replies by pointing out that in some highly evolved animals there is something developed which it is not possible to distinguish from the reason, and hence he maintains that instinct passes by imperceptible gradations into reason, thus supporting the view that there is no break of continuity in evolution. And he enforces his argument by contrasting highly developed

animals with men at a very low stage, a contrast which is not usually to the advantage of the latter, in point either of intelligence or of conscience. Or the other aspect of the question may be taken up, and the materialistic argument based on the close association of consciousness and the brain, may be attacked. For, just as in the case of the organ, the brain is but the instrument through which the soul expresses itself, and the apparent injury to consciousness following on an injury to the brain is not such at all. The organist is dependent on the organ for the means of expressing the music, that is in his soul, but, if it is injured and he is thus forced to be silent, there will still be as much music as ever within him, and it needs only the restoration of the instrument for him again to express it. Similarly with man, the soul is dependent on the brain *for its expression on this plane of existence*, and thus if the brain be injured it would appear as if the reasoning and moral faculties were destroyed; but, in reality, the soul itself is unchanged, and would continue to manifest itself with undiminished vigour, if its instrument could be restored. To this many materialists answer that this is an unwarrantable and unjustifiable assumption, that the facts observed can be explained by either hypothesis, and that a hypothesis which introduces a new factor that is not absolutely necessary, is inferior to one that confines itself to known and observed facts. The only satisfactory answer that could be given to this objection is either to offer some positive evidence of the existence of the soul, or else, in the absence of this, to bring forward facts which can be explained more satisfactorily on this hypothesis than on the other. It seems likely that the day is not far distant when both these classes of evidence will be available. All the phenomena of clairvoyance, thought-transference, hypnotism, and the like, tend to show that consciousness is able to function equally well under certain conditions, when the physical brain is for the time dormant, and therefore either the consciousness must be independent of the physical brain, or else there must be certain powers and functions of the brain which are unknown to us, and act under totally different conditions from those faculties that are known. But this evidence is not yet accepted by materialists, as they do not consider that there is sufficient weight of evidence under conditions where there is no possibility of any other explanation of the phenomena than the psychic one. Nor are they any more ready to accept the other class of evidence, the testimony of those who claim to have positive proof of the existence of the soul by means of higher faculties and senses that have developed in them. Their experiences are put down to imagination or hallucination, and are rejected as evidence. True, as has so often been said, the testimony of one who has seen, and therefore says with knowledge that a thing is so, is worth more than that of thousands who have not seen, and who in their ignorance say that it is not so; but second-hand evidence is at best but half convincing, especially in matters that are apparently opposed to all our preconceived notions; and a materialistic mind requires an overwhelming weight of such evidence in order to be convinced.

There is yet another position taken up by some materialists, which cannot be assailed without a sound and fairly comprehensive knowledge of the nature of man. They will concede that the human consciousness is not a mere product of the brain, and will admit the existence of a universal consciousness, of which the human is a specialised part. But they argue that the condition for the identity of the individual is the persistence of memory, that the seat of the memory is the cells of the brain, and therefore when the brain is destroyed there can be no more memory; and, further, that the consciousness of individual existence is dependent on there being a form by which a part of the universal consciousness is specialised. Hence, they say, when the body dies, the memory ceases, and the form whereby the consciousness was specialised is destroyed; therefore the man *as an individual* ceases to exist, his consciousness returning to the universal, and they enforce their argument by pointing out the inconsistency of believing, as most do, that the animals do not persist after the death of the body, but that man does, considering that in both cases the consciousness has been specialised by the form, and therefore the same rule should apply to both.

This is but a bare outline of a few of the most common materialistic arguments, based on observation of facts and study of their scientific explanations. It cannot be expected that from this point of view legitimate conclusions would be drawn as to the nature of man, for, as has been shown already, through science we see the truth only from below, while all questions relating to the nature of man belong to a higher sphere. Therefore we must take the teachings of revelation also, in order to form a true opinion. But the arguments based on scientific observation are generally sound as far as they go, and fail of reaching the truth only because of their incomplete and one-sided character; so it is important that we should place the teachings of revelation in such a light that they are seen to be perfectly consistent with the scientific arguments, and to supplement, not contradict them.

In the last lecture we saw that in the formation of our Solar System there were two outpourings of energy from the Logos, the first causing the differentiation of the primordial substance into the seven planes of matter, each with its seven subdivisions; the second causing the building up of all the various forms. There was yet a third outpouring of energy, the purpose of which was to develop the human consciousness. The way was prepared for this during the building of the forms. For, from the very beginning of manifestation there has been going on, parallel with the evolution of form, a certain evolution of an energy that was to develop into consciousness. Even in the atoms of the different planes of matter there is ensouled that life of the Logos which has in it all the potentialities of evolution; at first its only power of functioning was a blind, but irresistible impulse downwards. This caused the atoms to unite with one another, forming aggregations which were somewhat denser than the original atoms; these aggregations were driven by the impelling force to unite still farther, the combina-

tions becoming denser and more complicated with each plane, and even with each of its subdivision.*

But with the second outpouring of energy another evolutionary force came into play, which was to call forth the latent life. The method by which consciousness is evolved may be roughly described as continual contact with external objects; and the first form of consciousness evolved is sensation. This contact was first brought about by vibration. For we have seen that, according to the occult teachings, the creative force which was used by the Logos and all the "Builders" of the system was *thought* and also that thought is itself a very subtle form of vibration. Hence we can readily picture the first step in the evolution of form, the sending of vibrations through the mass of undifferentiated matter in each plane, causing a responsive vibration in the matter itself, owing to the fact that the very same energy which caused the external vibrations, if such an expression may be permitted, was lying latent in each atom. Any response to vibration sets up a natural tendency to respond more readily to that vibration than to any other, and thus by degrees the impulse to respond to *any* vibration, was changed into an impulse to respond only to a limited number of vibrations. In this way a differentiation was produced in each plane, certain groups of atoms being formed, each with power to respond most readily to its own set of vibrations. As evolution continued this was intensified, and the gradual awakening and strengthening of the vibratory power by means of external vibrations, at length caused these groups of atoms to begin to *seek* the external vibrations to which they could respond. This was in truth the first awakening of desire for sensation in the evolving forms. At first it was only the matter of the higher planes that was played upon, and so the ensouling life, or Monad, first learned to respond to the subtler vibrations, but by slow degrees it became able to respond to less and less subtle vibrations, passing downwards in the evolution of its forms to the astral plane, and thence to the physical, where the forms first evolved were those of the mineral kingdom.† Here we are on more familiar ground and we can find traces in the mineral and vegetable kingdoms of the awakening of the germ of sensation, which reaches a fuller development in the animal. In the mineral kingdom it is hardly distinguishable as sensation; but in the affinity among different elements, and in the definite laws of crystallization, according to which each substance has its own special form of crystal, we can trace a selective power, which shows that even the mineral is able to recognise, unconsciously no doubt, the vibrations most in harmony with its own, and that it has developed the power of responding to only a limited number of vibrations. It may be also that what is known as the "fatigue" of metals is another sign of the dawning of sensation. It is a well-known fact that a razor, blunted by constant use, if simply laid aside for a time, recovers its sharpness. I have been

* See "Ancient Wisdom," A. Besant, pp. 53, 54.

† Cf. "Ancient Wisdom," A. Besant, pp. 286 et seq.

told that in this country any engine is used on the railways only for a certain length of time, that then it is put away for a time to "rest," and that on being taken out and used again, it is far more effective than it was. Doubtless the "fatigue" is due to some changes that take place in the molecular constitution of the metal under pressure, friction, and high temperature, but the fact that, merely by "resting," the metal will return to its normal condition, seems to indicate that it has the power of selection of vibrations, which is, after all, the first form of sensation.

In the vegetable kingdom the development is far more marked. No one who has observed the devices in flowers to secure cross-fertilisation by attracting insects to them; the ingenuity by which only certain kinds of insects are admitted in order that the store of honey may not be exhausted without the desired end being accomplished; the devices for distributing seeds to great distances in order that the young plants may not grow up too closely for them to be able to flourish; no one who has watched the shrinking of certain parts of sensitive plants when touched, or who has observed how the leaves of some plants close up when there are signs of heavy rain approaching; no one who has observed any of these phenomena can fail to recognise that there is something in plants analogous to what we should call consciousness in animals. To take an even more striking instance: it is a well-known fact that in whatever position a seed may be planted, the root as it grows will go downwards into the soil, and the stem upwards to the light; showing that in these cells there is not only a desire for sensation, but a power of distinguishing between different kinds of sensation. It may please us to call this instinct, and as we trace out the much more strongly marked desire for sensation among animals, we may still apply the term instinct to that. But words and names do not lead us far—and we cannot deny that instinct is but one form of expression of the evolutionary impulse in nature; in other words it is one stage of development of the Monad that is evolving through various forms.

Now we are told that at a certain point in evolution, the forms were sufficiently advanced for the strictly human evolution to begin, and that at that point the third outpouring of energy from the Logos came, and awakened the germ of *individual* consciousness in the evolving forms. Then, in the place of *instinct*, there appeared the first signs of *reason*. One of the most important questions we have to consider is what actually took place at this point; for from that we may be able to find a means of bringing the metaphysical teachings, and the materialistic views into closer harmony. The following distinction is often drawn between reason and instinct, and is perhaps as true an one as we can find. Instinct is the result of the experience of the *race* or *species* as a whole, reason is the result of the experience of the *individual*. Experience, to result in either reason or instinct, must be remembered, it must make some impression, on some form of substance which will recall an impression and hence cause a certain responsive action in order either to gain pleasure,

or to avoid pain. What then is the substance on which this impression is made in the case of the species and in the case of the individual?

Theosophy tells us that though all forms are impermanent, yet some are far more lasting than others. It also tells us that for functioning on the different planes of matter in our system the Monad must have forms of corresponding matter; e.g., that it can gather experience on the physical plane only by means of the physical form, on the astral plane by the astral form, and so on. In the lower kingdoms we can see the forms on the physical plane, and we are told that there are corresponding astral forms, and that the latter disintegrate shortly after the dissolution of the former. In these kingdoms there is no form developed on any higher plane, and thus when the astral form of any mineral, vegetable, or animal disintegrates, the matter of which it was composed returns to that specialised portion of astral matter belonging to its particular species; and the experience it has gathered being impressed on the particles, will reappear as instinct in future individuals of the species in whose forms any of these particles are used. In this manner the experience of each individual becomes by degrees the property of the whole species. It is of course an exceedingly slow process, but in the course of ages it gives rise to very marked results. As the development of the Monad itself is dependent on the experience gained through its forms, that also will be exceedingly slow and there will evidently be no differentiation of the Monad, except to the extent of the separation of *genera* into *species* and *sub-species*.

But when the human stage is reached the whole aspect of the question is changed. For here not only the physical and astral forms are developed, but also the mind-body and causal body. The result of the third outpouring of energy is to awaken into activity the germ of these two bodies. They are built of matter of the third plane, which is known in Theosophical literature as the Devachanic plane; the material of the mind-body being drawn from the lower sub-divisions, that of the causal body from the higher. When the physical body of a man dies, he dwells for a time in the astral, as is familiar to all Theosophical students. In the course of time it disintegrates, and the "he" passes to the Devachanic plane, dwelling first in the mind body; but that also in time disintegrates, and he withdraws into the causal body. The experiences gathered by the lower bodies are reflected to the higher ones, owing to the very close association between them; and thus all the results of the experiences of the earth-life are stored in the causal body, refined, sublimated, no doubt, but still there to come out as tendencies and faculties in the next life. For the causal body is relatively permanent, and persists as a form throughout the Manvantara. As soon, then, as the germ of the causal body is awakened, we have an individual in the true sense of the term. And now the specialisation of the Monad begins to take place to a very high degree. At first, as may be expected, the amount of experience gained and carried on to the next life is

exceedingly small, for it requires a very large number of repetitions of a certain sensation for the Monad to associate that sensation with its cause, and thus the awakening intelligence and reasoning power will develop very, very slowly. But when once the turning point has been passed, and the development of the mental bodies has begun, there is no going back. The causal body cannot be disintegrated, for it is built of the matter of the highest plane which man can reach normally during the life-period. Hence Madame Blavatsky has said repeatedly that it is impossible for a Monad that has once reached the human stage, to go back into the animal. And now we can see wherein the materialists are working in the right direction. It is quite true that the continuance of the identity of the individual is dependent on there being a persistent form in which the memory of the experiences gained may be carried on. We concede this freely. But we claim that the materialists are mistaken in thinking that the physical form is the only one in which the experiences are stored. Doubtless they are first stored in the physical brain, and probably during each earth-life we draw on the impressions made on the *physical* matter of the brain for our memory of the past. But they are stored there, only that the generalisations from them may be reflected upwards through the astral and mind bodies to the causal, and it is in the last that they are stored as permanent tendencies, to reappear in next life. Whether the lower consciousness in the next life is able to remember the past ones depends on the development of the Monad. If it is undeveloped, all it can do is to reflect downwards from the causal body the result of experience, in the twofold form of character and conscience. If it is highly developed, it is able to reflect downwards, not only the results of the experiences but also a consciousness more or less clear and complete, of the process whereby these results were reached; and then there will be a memory of the most important experiences of past lives.

We cannot hope that materialists will be convinced of the truth of this. For the only evidence we can give them is second-hand; it is what is told by those who have progressed farther than most of humanity, whether it be the great Teachers and sages of the past, or those who, as students and pupils, are investigating these matters to-day. But we have gained a very important point if we are able to place these higher teachings in such a light that they are seen to be in strict harmony with those scientific conclusions that are based on fact and pure logic and reason. This view of the evolution of man explains the difference between the human kingdom and the lower ones, it explains the question of experience being passed from life to life even though there be no physical memory, and it shows that there is no break whatever in evolution and that the factor, the Monad, which we postulate in man, is no new one that is introduced; it is there in the lower kingdoms, it is the force which is impelling evolution from the very beginning. Only, in the lower kingdoms it is not individualised, in the human it is individualised, by means of the development of that higher form

or to avoid pain. What then is the substance on which this impression is made in the case of the species and in the case of the individual?

Theosophy tells us that though all forms are impermanent, yet some are far more lasting than others. It also tells us that for functioning on the different planes of matter in our system the Monad must have forms of corresponding matter; e.g., that it can gather experience on the physical plane only by means of the physical form, on the astral plane by the astral form, and so on. In the lower kingdoms we can see the forms on the physical plane, and we are told that there are corresponding astral forms, and that the latter disintegrate shortly after the dissolution of the former. In these kingdoms there is no form developed on any higher plane, and thus when the astral form of any mineral, vegetable, or animal disintegrates, the matter of which it was composed returns to that specialised portion of astral matter belonging to its particular species; and the experience it has gathered being impressed on the particles, will reappear as instinct in future individuals of the species in whose forms any of these particles are used. In this manner the experience of each individual becomes by degrees the property of the whole species. It is of course an exceedingly slow process, but in the course of ages it gives rise to very marked results. As the development of the Monad itself is dependent on the experience gained through its forms, that also will be exceedingly slow and there will evidently be no differentiation of the Monad, except to the extent of the separation of *genera* into *species* and *sub-species*.

But when the human stage is reached the whole aspect of the question is changed. For here not only the physical and astral forms are developed, but also the mind-body and causal body. The result of the third outpouring of energy is to awaken into activity the germ of these two bodies. They are built of matter of the third plane, which is known in Theosophical literature as the Devachanic plane; the material of the mind-body being drawn from the lower sub-divisions, that of the causal body from the higher. When the physical body of a man dies, he dwells for a time in the astral, as is familiar to all Theosophical students. In the course of time it disintegrates, and the "he" passes to the Devachanic plane, dwelling first in the mind body; but that also in time disintegrates, and he withdraws into the causal body. The experiences gathered by the lower bodies are reflected to the higher ones, owing to the very close association between them; and thus all the results of the experiences of the earth-life are stored in the causal body, refined, sublimated, no doubt, but still there to come out as tendencies and faculties in the next life. For the causal body is relatively permanent, and persists as a form throughout the Manvantara. As soon, then, as the germ of the causal body is awakened, we have an individual in the true sense of the term. And now the specialisation of the Monad begins to take place to a very high degree. At first, as may be expected, the amount of experience gained and carried on to the next life is

exceedingly small, for it requires a very large number of repetitions of a certain sensation for the Monad to associate that sensation with its cause, and thus the awakening intelligence and reasoning power will develop very, very slowly. But when once the turning point has been passed, and the development of the mental bodies has begun, there is no going back. The causal body cannot be disintegrated, for it is built of the matter of the highest plane which man can reach normally during the life-period. Hence Madame Blavatsky has said repeatedly that it is impossible for a Monad that has once reached the human stage, to go back into the animal. And now we can see wherein the materialists are working in the right direction. It is quite true that the continuance of the identity of the individual is dependent on there being a persistent form in which the memory of the experiences gained may be carried on. We concede this freely. But we claim that the materialists are mistaken in thinking that the physical form is the only one in which the experiences are stored. Doubtless they are first stored in the physical brain, and probably during each earth-life we draw on the impressions made on the *physical* matter of the brain for our memory of the past. But they are stored there, only that the generalisations from them may be reflected upwards through the astral and mind bodies to the causal, and it is in the last that they are stored as permanent tendencies, to reappear in next life. Whether the lower consciousness in the next life is able to remember the past ones depends on the development of the Monad. If it is undeveloped, all it can do is to reflect downwards from the causal body the result of experience, in the twofold form of character and conscience. If it is highly developed, it is able to reflect downwards, not only the results of the experiences but also a consciousness more or less clear and complete, of the process whereby these results were reached; and then there will be a memory of the most important experiences of past lives.

We cannot hope that materialists will be convinced of the truth of this. For the only evidence we can give them is second-hand; it is what is told by those who have progressed farther than most of humanity, whether it be the great Teachers and sages of the past, or those who, as students and pupils, are investigating these matters to-day. But we have gained a very important point if we are able to place these higher teachings in such a light that they are seen to be in strict harmony with those scientific conclusions that are based on fact and pure logic and reason. This view of the evolution of man explains the difference between the human kingdom and the lower ones, it explains the question of experience being passed from life to life even though there be no physical memory, and it shows that there is no break whatever in evolution and that the factor, the Monad, which we postulate in man, is no new one that is introduced; it is there in the lower kingdoms, it is the force which is impelling evolution from the very beginning. Only, in the lower kingdoms it is not individualised, in the human it is individualised, by means of the development of that higher form

which is the outcome of evolution. We have, to the materialist, proved nothing, but we have at least removed some of the chief obstacles in the way of his recognising the truth of the teachings of revelation. The rest we can be quite content to leave to time and evolution to accomplish.

So far, we have dealt mainly with what may be called the material evolution of man and, indeed, during the earliest stages there was little else going on. The awakening of the reason and the building of the mental bodies went on side by side, each in fact depending on the other, and thus the development of the "Thinker," and of the instrument of thought were both advancing together. For the true instrument of thought is the mental body, the physical brain being merely that by which it is recorded for the lower consciousness. The "Thinker," then, the inner man who is the real entity, is the Monad in its individualised form. To use the Theosophical phraseology, the Monad in the lower kingdoms is only Atma-Buddhi, in man it becomes Atma-Buddhi-Manas; not by any change in essence, but by development. For the purpose of life is the development of the Monad; it is from the first perfect in potency but not in actuality, and its development is the bringing of potency into actuality. Thus the evolution of the form, already referred to, important as it is, is not the aim of life; it is but the secondary aim, a means to an end.

We can now understand somewhat better what man is. The real self is the ray from the Logos, now individualised, and seeking experience, no longer for the species, but for the individual. Separateness has reached its full development; the consciousness that "I am I, and no one else" has been fully awakened. This is the "great heresy," the illusion, and it leads first to the continued development of the instincts of self-preservation which begin to show themselves in the lower kingdoms. But in man they are combined with far greater enjoyment of sensation, because the individualisation has brought the Monad into closer connexion with the form and it is thus able to experience more fully. So for a time the animal development continues, and the result of experience is simply the full consciousness that certain actions bring pain, and others pleasure. In the lower kingdoms this consciousness was more or less dimly present, but it led only to the avoidance of one kind of action, and the seeking of the other. But in man reason is beginning to work; he compares one thing with another, he observes what is going on around him, which he could not do until he felt that he was separate from every other form. In this way he slowly comes to see that there is a law pervading the whole universe; that this law is unchanging and unerring, that pleasure comes from harmony with it, pain from disharmony, and so he learns the difference between right and wrong; right, the harmony with the law, wrong the disharmony. Then begins his responsibility, for none can be held accountable for wrong, unless he knows that it is wrong. At first, he does not clearly understand what the law is, and it appears to him at

first in its negative form, that of prohibitions; he recognises that there are certain things he must not do, and in his earliest stages the avoidance of these seems to him to be the utmost that can be required. And indeed it would almost appear, judging from the codes of law that prevail to-day in most parts of the world that a large proportion of humanity has not yet advanced very far beyond this negative stage. But as the Monad begins to be more conscious, as its latent powers, through experience, come out into activity, man begins to have a sense, at first very dim, that he has higher duties than the mere avoidance of evil. He recognises that there is something in him that is seeking to express itself, and lead him to a higher life. Then begins the search for this something within, and he gradually learns that a life of active virtue is needed in the place of mere avoidance of sin. He recognises further that what before appeared to him right, he can now see to be wrong; his knowledge of the law is increasing; and at last he comes to understand that the search for pleasure is not the highest good. Then begins the conflict in himself between what he now begins to recognise as a lower part of himself, that must be made the servant, and the higher part, which is the real man, the Monad. This conflict grows ever stronger as his knowledge increases; at first his best efforts are turned to the building up of what he feels to be good qualities in himself, and he has but little thought of those around him. But by degrees this also changes, and he learns that altruism is a higher law than self-preservation. Were he left to himself without help or guidance, it would take long ages for this consciousness to develop, and it is doubtful if man would yet have evolved beyond the most elementary stage of the distinction between right and wrong. But from the time when individualisation was accomplished, and the reason began to develop, he has been helped and guided by those great Teachers of whom we have spoken before; They have ever taught him as much as his dawning consciousness was able to understand, and thus his growth has been hastened. As he goes on, higher and higher teachings are given, and when the highest plane that of altruism, is reached, the conflict within himself intensifies. But it is a conflict which is to teach him the law, and thus it must continue to range until from the consciousness that "I am I, and no one else," he is led through pain and suffering to the realisation of that truth which brings the only lasting joy, that "I am I, and thou, and all things else, and everything are God."

LILIAN EDGER.

BENGALI FOLK-LORE.

MEMORABLES AT DAYBREAK.

(Continued from page 369).

BESIDES the prescribed matins that are as a rule muttered in bed, the Bengali Hindus usually take the names of great persons, such as Ahalyâ, Kuntî, Draupadî and Târâ. At all times the name of the great sage Nârada is eschewed, as he is supposed to induce bickerings—and quarrels in a household. If the *Rishi* of the *Devatâs* was regarded in no better light, what would become of the common mortals can be better imagined than described. It is therefore not to be wondered at that the names of noted misers and other notorious characters, and certain ill-reputed places are consigned to limbo with as much studious care, especially during the auspicious hours of the morning, as they utter those of gods and goddesses and saints and great men with, for they fail not, they believe, to burst cooking utensils on the stove containing the food, one breaks his fast with. Terms such as *dhopa* or *dhobi* (washerman), *kalu* (oilman), a *kala* (plantain), *bandar* (monkey), *hanuman* (baboon), *pithoy* (home-made cakes), *kachhapa* (tortoise) and *kasundi* (pickle made of green mango and powdered mustard-seed), are never uttered. When a housewife apprehends the unwelcome presence of a thief in the stillness of night she cries out the last three just as she goes to bed, as they each of them portend ill to him. Strange to say that plantain, which is regarded as a desideratum on all solemn and joyous occasions, should thus be ignored, not only at morning but at the point of time when one is out on business. The reason of it is not far to seek. In colloquialism it means a void, which is but another name for failure. So one ceases not only uttering its name but taking it with other food-articles among which is curd, which is regarded as an auspicious food when one makes a fair start with a headful of schemes which he would like to see crowned with success. Be that as it may, the fact remains that plantain has no little share in the economy of Bengali life. Each person has his *Istha Devatâ* (god or goddess presiding over his destiny and ministering to his well-being). The name of the *Istha Devatâ* should be remembered. He or she should be made obeisance to with clasped hands. A devoted wife bows down to her spouse, who is her lord temporal, if not to all of her superiors. To her he is the lord of all lords, so much so that if her *guru* (spiritual guide) and her husband happened to be seated in one place, she should first bow down to the ground before him then before the guide. She in her turn is thought to be none the less than *Griha Lakshmi*, or the *Lakshmi* of the family. But, unfortunately for us, such devotedness as that is fast becoming a thing of the past; and the happy practice is fast falling into desuetude.

FIRST SIGHTS.

'First sights' are those that a Bengali Hindu's eye falls on as soon as he leaves his bed in the morning for the day's work and its necessary preliminaries. As he believes that they influence his career throughout the day he is somewhat particular to look on what he deems to be most auspicious. A parent longs to see the face of a son, who saves him or her from *put*—Hell. He is therefore called a *putdra*, or a savior from *put*. Next to him comes a nephew. A wife with a devotional frame of mind makes it a point to see the face of her husband. Pictures of gods and goddesses, for instance those of Ganesa, Durgâ, Siva, Kâlî, the Buddhistic Triad—Jagan-nath, Bulloram and Subhadra, Krishna Râdhikâ and sainted personages and relations, with which a Hindu bed-room is fitted out should be viewed at this time. The face of a miser does not, as I have said above, fare with him any better than that of a washerman, an oilman, a hermaphrodite, the brown owl, the jackal, the unsightly form of a tortoise or crab, a one-eyed person, the meteor-flash, or a vibrating sensation of the left eye-lid of a man or of the right one of a woman.

EVIL SIGHTS.

Besides those touched upon above, the face of a man having a very stunted growth of beard and moustache is avoided. An empty vessel, especially when one is setting out for somewhere on business, is removed or refilled shortly. Persons there are, who are believed to be cursed with sight having an unwholesome effect on prepared food-articles, and causing illness of the little ones, who are soon found vomiting and purging. In Bengali colloquialism this is called *nazar laga*, or having caught the glimpse of an evil eye. They are mesmerised and given two or three sips a day for three days of a certain quantity of magnetised water, also bollarium made up of such ingredients as are believed to be good for children, and burnt tips of wicks are applied on the eye-lashes and forehead respectively as safeguards against the ill consequent on it. Some might say that what I have written under this head is a piece of superstition. But I assure them that I am true to my line.

LYING-IN-ROOM AND DELIVERY.

A Lying-in-room in Bengal is an unhealthy apartment—quite unhealthy for the purpose. Though things have of late improved considerably suffice it to say that it is not yet what it ought to be. It is a damp dark room in the most unhealthily unhealthy part of a house, built or assigned with no eye to the health of the deliverer and the delivered, whose conjoint health is of vital importance. The hour, minute, second, when a delivery is made, and the inmates of the lying-in-room, including the mid-wife, whether they are widows or others, who have all of them assisted in effecting the delivery or been mere lookers-on, the *sari* or *dhoti* they have put on, and the directions in which they sit and the one in travail lies, all these particulars are carefully noted for the pre-

paration of the horoscope. A conch is sounded and the new-born babe is given a sip of honey. After cleansing the apartment, the poor mother is provided with shabby beddings, pots and platters for temporary use. The thing is that this state of her's, though most critical, is regarded as very unclean, from a Bengali Hindu standpoint. For a day or two after delivery she is allowed little or no food. Nor is she allowed to rise from bed. She then takes light food. On the sixth-day after birth, the Creator Himself is believed to descend from Heaven to write out the child's fate in mysterious characters, which are known to Him alone—(being, in reality, nothing but the curved lines of the sutures of the human skull). For this reason a watchful night is kept up with a reed-pen, an empty ink-pot and some knick-knacks. It is, however, pretty certain that it is the most critical juncture in baby-life. For a month or so, the mother is destined to pass her miserable days in this wise. This period is considered as much desecrated and unholy as that consequent on the death of a member of a family. While it lasts, nothing religious is practised—not even alms-giving. It is called *Subha Asaucha* (joyous unholiness), as the other is called *Asubha Asaucha* (mourning state of unholiness). On its expiry, the worship of Sasti (goddess of the nursery, having for her carrier a black cat) is performed and she is taken back with the suckling in her arms and restored to her holy conjugal life once more, having for her guidance sufficient instinct to detect the slightest indisposition of the child, from its unwillingness to suck, and from temporary suspension of certain weeping and smiling sensations made by it when asleep.

ECLIPSE.

During the month of January last, we had two eclipses—one Lunar and the other Solar. For foreigners, the last one, which happened on the 22nd of January, had special interest as far as its totality was concerned. But for native Indians it had nothing of the kind beyond the fact that they are accustomed to take an eclipse as a strikingly serious phenomenon, affecting, more or less, the destiny of mankind. During such an occurrence, the cravings of nature are not attended to; bathing, alms-giving and religious practices are followed. Fasting is observed and by some, for sometime before and after, not to say during the fitful period of an eclipse. When it is over, all the used cooking earthen utensils are thrown away and new ones are brought to prepare victuals in. It is also to be noted here that while it lasts, nothing is accepted from anybody. Violation of any of the cardinal points alluded to above brings on disease and other evils. For a week, nobody should set out for a distant place, as in that case the violator would have the likely chances of ills in store for him. Some people of a phobic turn of mind, fall back upon taking out, perforce in a nude state, an alleged medicinal plant, and the observance of other phobic practices, which it is not the purpose of the present paper to follow out in detail.

When a Hindu is born in certain predominant *râsi*, (one of the twelve signs of the zodiac, which is ascertained by astrologers when the horoscope is made), say, Gemini, it is not considered expedient for his general well-being that he take observation of an eclipse, Solar or Lunar.

(To be continued).

NAKUR CHANDRA BISVAS.

PROPHECY.

(Concluded from page 493).

THERE was a curious prophecy by Robert Nixon, commonly called the Cheshire prophecy. It was given in Nixon's Life, by John Oldmixon, the Whig historian, who published it in the reign of Queen Anne, from a correct copy of Lady Cowper's. He says it is not a thing of to-day, but as old as the Gunpowder Plot. This Robert Nixon lived in the reign of King James the First, and seems to have been a born natural, who lived in farmers' families, as a sort of drudge and jest, and was mostly employed in following the plough. One day as he returned from the field, he laid down what he had in his hands and continued for a long time in deep meditation. At length he said in a loud voice, "Now I will prophesy."

A raven was to build in a stone lion's mouth on the top of a church in Cheshire. Then a king of England shall be driven out of his kingdom never to return. He seems, constantly, in the time of the first James, to have been anticipating the fate of the last James.

An heir was to be born to the Cholmondeleys when an eagle shall sit on the top of the house. The heir then born is to see England invaded by foreigners, who shall advance as far as into Cheshire. Then a miller named Peter, born with two heels on one foot, living in a mill of Mr. Cholmondeley's, shall become instrumental in delivering the kingdom—with a good deal more of the same sort. A young, new set of men shall come, who shall prosper, and make a flourishing church for 200 years. This latter clause was very much what really happened. As a token of all this, a wall of Mr. Cholmondeley's was to fall. If downwards, the church was to be oppressed, if upwards towards the rising hill, the church was to flourish well. Under the wall would be found the bones of a British king.

A boy was to be born with three thumbs, and to hold three kings' horses, whilst England should be three times lost and won in one day. When the heir was born it was known throughout Cheshire that an eagle sat upon the house-top and flew away when the child was born.

A raven built in a stone lion's mouth in the church of Over, in the forest of Delamere, not long before the abdication of James II. The wall fell down, and upwards against the hill, and the skeleton of a large man was found under the rubbish. But there was nothing to

attest his British kingship. There was a boy with three thumbs born at Budworth, who had two heels on one foot, and of the miller, Peter, the Lady St. John of Battersea would often talk with her friend, Lady Narelliff, of Chelsea, according to Oldmixon, and both asserted the full accomplishment of the prophecy, with many more extraordinary particulars than are here set down, though it seems quite clear that Peter had no great hand in liberating the kingdom from the invading foreigners, who never reached Cheshire. But he was ready to have done it. Dr. Simon Patrick, Bishop of Ely in 1670, gave the particulars to Lady Cowper, and a Mrs. Cheele affirmed that a great multitude gathered to see our aforesaid eagle, and the cry amongst them was, "Nixon's prophecy is accomplished, and we shall have a foreign king." The king being the Whig hero, William III. Great woes would come, but that George, the son George, would make all right again. There is something of the prophet, it may be admitted, in all this, and much of the fool. The change of dynasty is curious and the mention of the two Georges, if not an after addition, is truly fatidical.

There are some verses of his, remaining, in which the same hit or miss of mingled faculty comes forth. Thus :

"Lincoln was, London is, and York shall be
The finest city of the three."

It will take a long time yet to realise this. The archæology as to Lincoln hardly justifies itself.

"A fleet shall come out of the North,
Riding on a horse of trees."

This last line shows a touch of poetical genius. A ship being a horse of trees, is as fine as the Arab's description of the camel as "The ship of the desert." It is far from a phrase you would expect to hear fall from the lips of a cow-herd. To treat the thing seriously as divine, is difficult, but to treat it as utterly beneath contempt is more difficult still. It is on the borderlands of inspiration, imagination, and folly, like the vaporized inspiration of the Pythoness. On the other hand, the highest utterances of Isaiah seem eccentric and somewhat laughable, to the foolish commonalties that pass for sane. There is no horizon common to the invisible and the visible. Before this Zany Nixon, prophecy, when flashing through his mind, seems to have for the moment sobered him, both into correct speech and sanity of judgment. When he once was threatened with a beating for goring an ox, cruelly, belonging to his master, he replied, "It won't be his in three days," and true enough it went to the lord of the manor as a heriot.

King James sent for him at Court, having heard of his predictions. But the fool cried out bitterly that he would not go to Court, for that he should be "clammed" there, meaning starved. It was ordered, that he might be well provided for, that he should be kept in the kitchen. But he there became so troublesome by licking and picking the meat, that the cooks locked him up in a cupboard, and being called away

suddenly to Hampton Court, to wait on the King, they forgot him and he was starved to death as he had foreseen. These two prophetic anecdotes have all the appearance of authenticity. This bye-way gossip of a forgotten man in Jacobean times, is worthy of momentary revival, as yielding a glimpse of the days that were, if nothing more. There is a flavour in them of the poetry of Herrick, that has passed away from us. It brings home to the mind's eye of some of us, that that was a golden age, and this the age of Gold.

Oldmixon says that Nixon foretold the civil war and the execution of King Charles, but Lady Cowper's copy of the prophecy does not tend to confirm this.

Tillotson, in a learned sermon of his, written about the year 1687-8, on Rev. xiv, 13, shows that even Bellarmine admits that Babylon stands for Rome. That the seven mountains of Babylon are the seven hills of Rome. But, as he slyly adds, the cardinal had another "small reason" for the admission. St. Peter's first Epistle purports to be written from Babylon, for if this be not so, they have no proof out of scripture, that Peter ever was there.* St. Paul's "him that withholdeth or letteth," is expounded by Tertullian thus: *Quis nisi Romanus status, &c.*, What is this but the Roman state that, broken into 10 kings, yields Antichrist. St. Chrysostom, speaking of that which hinders the revelation of the man of sin, says: "This can be no other than the Roman Empire." St. Austin in his book, "De Civit. Dei." says: "No man doubts but that the successor to the Roman Emperor, in Rome, shall be the man of sin, and we all know who hath succeeded him." Protestants will concede the point that Peter was at Rome, if Romanists will accept as a fact that the Pope is the man of sin.

We may now devote a few lines to some noticeable remarks of David Hartley, that occur in his "Observations on Man" [ii., 366 to the end of the book, ed. 1791], first published in 1749, in 3 Vols. Proposition lxxxi., is on the startling theme, "It is probable that all the present civil Governments will be overturned." We must bear in mind that his literary pursuits brought him in contact with many of the leaders of thought in that day, such as Bishop Warburton, Hoadley, Butler, Dr. Jortin, Young, the poet, &c. We do not, of course, propose to enter critically upon his vibratory theory, which Haller is supposed to have entirely overthrown. He got it from Sir Isaac Newton and it is too mechanical by far to hold psychological enquiry very much. The same thing may be said of association, which came from Hobbes through Locke. It is not association, but analogy that leads the mind in its endeavours after truth. The

* Take that witty epigram of Owen's that cost him a fortune, they say.

"An Petrus fuerit Romæ, sub iudice lis est,
Simonem Romæ nemo fuisse negat."

This may be freely rendered thus:

Whether Peter was ever at Rome,

Men are allowed to doubt:

But that Simon was domiciled there,
Is true till the stars die out.

pompous Parr tells us that Hartley did more than Locke in investigating the principle of association, and he tells us this, in Johnsonese, but if analogy be the true lodestone of mentality association is in the wrong and is best let alone. It is a mere matter of the memory.

Hartley is a man who can write in a clear style, and has the incidental merit of having, for a time, so influenced Coleridge that he christened his son Hartley after him, in compliment, but we think Hartley's race is pretty nearly run, and that his association theories may now be sent to the sleeping place of dead philosophies—the learned university of Oxford. There is many a quodlibet and quillet of old Aquinas with more vitality in it for dialectical revival than in these once famous psychologic fancies of Hartley's. The very title we have quoted of his 81st proposition—the subversal of civil governments—seems to transcend in value all the metaphysics of our author. It was written nearly 50 years before the cataclysm in Paris. In philosophical language it sums up what must happen in Europe, not in France only, from the corruption of Christianity by the professors of it. He says you may read it in Daniel, and from the potency there assigned to the fifth monarchy, you may learn that all is to be dashed to pieces like a potter's vessel. Splendour, luxury, self-interest, martial glory pass as essentials in the debased Christianity; but what have they in common with the self-denying meekness of the Christian creed [p. 366]? The worldly wisdom is to shine out finally, as the folly it truly is, even in respect of this world. Christianity must now prove itself to be true even to the conviction of unbelievers, or it must stand detected as a vain imposture. There is an analogy, he says [page 368], between the body natural, and the body politic; healthy endeavours may respite for a season; the prayer of even one good man may do something. But as in the time of Titus the fall of the corrupted Jew brought the Gospel tidings to the Gentile, so our downfall now, may reopen the blessed fold to the repentant Jew [p. 275]. One of his bye-fancies is that the downfall of the civil and ecclesiastical powers must come hand in hand with such calamities as will drive serious men out of Christendom, even into the remote Indus, neither West nor East. [p. 377]. The passage may be painful, but if we believe in the ultimate happiness of all, gloom and sorrow may be dispelled. We need not cavil at the origin of evil, for all a well that ends well [p. 439]. It is agonies, we must remember, and strive always to remember, that are to lift us clear of the attraction and magic influences of this debasing earth of ours.

Religion is a vast police regulation, in the eyes of many. Be it so; when the administrators of public affairs [p. 444], even on this view, are poor in policy and wanting in the art of so employing it as to cheat their subordinates, by its use, into at least a decent maintenance of order. As we have since learnt from Prudhon, *la Propriété c'est le vol*, it is evident that proprietary is a far removal from propriety.

Those who fear no God will honour no king. Frederick the great, but for the wit of Voltaire, might have seen the blade of the guillotine

gleaming under his phrases and lending them a mock lustre. Let Christianity be a figment of belief, it is not less the legal fiction under which kings hold their throne. The fabrics of Europe must all stand or all fall together, and "Christianity is the cement of the buildings." These are Hartley's very words, and remarkable they are. There is reason to fear here, he says, "that an independent populace may get the upper hand, and overset the state." England, in Hartley's century, escaped the virus that brought France to her fall. But we have been slowly imbibing it into our veins in England for the last century, and the suffrage now extending to the lowest rabble bids fair to operate in London as it then did in Paris. You cannot lift the level of the ocean bed, but you can sink a line of battle ship to it, with all the freighted souls it carries in it. Now in prophecy, the sea, and waters, have always been the symbol of the people. Christ stilled the wave in storm-swept Galilee, and religion alone can quiet the people now, or say to the tumultuary brine, vexed with the roaring blast, "Peace, be still!" and it is quieted.

Hartley winds all up with, "The present circumstances of the world are extraordinary and critical, beyond what has ever yet happened." It does not want much to see that the circumstances that, in the last century, brought about an electrical outburst in Paris, are gathering here for a somewhat similar shock. These incitements to rage amongst the commonalty, kingship, nobility and priesthood, have degraded of themselves into plutocracy by the ill influences of India, manufactures, and the colonies. But the antagonism between capital and labour, though far less picturesque, is a hot-bed ready to bring forth quite as large a crop of human ill-will as the others did before. The family and home training that then kept England safe has entirely disappeared, and the revolutionary knowledges, useless for thought but pregnant with mischief, disseminated from every Board School, are weekly training their thousands to aggressive socialisms that must more and more dissatisfy and embitter the working men's trades unions of the future. We have paralysed agriculture by free trade, so called; and manufacturing industry,—a thing never too wholesome in its operation, bids fair now to paralyse itself. Atheism, infidelity and modern science—or the knowledge that puffeth up,—are one and all leading the dialectical intellect to draw false conclusions that seem logical, and carrying the soul away from the love that buildeth up. The *Aub of Endor* is big with explosion here. The text of the Greek plays which were the study of our universities in Porson's day, are jostled from the *Curriculum* now; but are mouthed, to the teaching of professional actors, on an improvised stage by young men and women (who understand little of them) in Greek costume which, if archaeologically correct, may be highly incorrect in another sense. Go to our divorce courts and see in what contempt the marriage law is held. The respect shown now to age may be studied in any suburban railway train out of London, of an afternoon, when the large schools break

up, where boys and girls are promiscuously huddled together, without guide or guardian, to get back to their homes as quick as may be. All this and much more must either mean the millennium or revolution. If we call it the fifth monarchy, it may stand for both, perhaps. The first volume of Hartley is taken up with vibrations and associations, but the second volume it is which has led us naturally into these remarks, and that part of his work might be again widely read, and with much public profit following thereon. What he treats of there, culminated in France, but unless something redemptory is rapidly introduced, of a morality a little more wholesome and of a religious training a little more faithful, the same tendencies are widely active that must culminate similarly in England. That at least is the lesson to be derived from Hartley's second volume, if we apply the same principles that culminated in the ruin of France in the last century, to the tendencies of English Society in this. England's convulsion in 1648 undoubtedly led the way to the French convulsion of 1789, and it may be that that will re-arise here in about another generation, say 1920 to 30. The echoes seem to alternate here and there, there and here, every hundred and odd years. To many this will appear querulous or even pessimistic, but others will trace a thread of truth serpentine through the centuries.

The *Catastrophe Mundi*, mentioned before, adduces a Prophecy of the Sybilla Tiburtina, said to have been found in 1520, in the bowels of the mountain Taurus, in Switzerland, after a great inundation that left an inscription in very old Latin characters exposed, to the effect that a star should arise over the Iberians, not those of Spain but in the north of Europe, "towards the great house of the north," that should enlighten the whole world. It shall come upon mortals wearied with wars. Another star is to come up that shall spread somebody's empire to the coast of the antipodes.

The second paragraph implies an indefinite sort of Napoleonism to which France and Brittany are the first to submit the neck. But this bright beam shall "abscond himself" in the clouds of the Gods. I do not venture to say where those clouds are situated.

The third paragraph is equally indefinite. Bloody comets and flashing fires in the heavens leave nothing safe or healthy amongst men. The firmament of heaven dissolves, the planets run in contrary courses and the fixed stars take to travelling faster than the planets. This seems to be an astronomical version of the running to and fro mentioned in the scriptures. Cornelius Gemma, who died 1577, it seems mentions it in a treatise on supernatural apparitions, and the great Tycho Brahe, in his discourse on the new star in Cassiopeia, in 1572, also alludes to it. Some interpreted it as applying, he says, to Charles V., others referred it to Philip of Spain, and some to the King of France. Brahe himself being a northern man, naturally follows the text of the inscription and quite repudiates the Spanish Iberians. He fixes the reference on the

Iberians that are near the Muscovites, that is to say, the descendants of Iavan who inhabited Caucasus and Armenia, from whom the Spanish Iberians of Tarshish sprang, if we may follow safely the great Bochart. Whether we apply the prophecy to the Spanish or Muscovite Iberians, it is not very clear what can be made out of it that shall be comprehensible. Tycho seems to be of opinion that the petition in the Lord's Prayer will then be realized,—"Thy kingdom come;" antichrist and the Pope will be brought to ruin, "and God, who ruleth in heaven, shall also then rule all things on earth."

For ourselves we should like to know what became of this inscription in ancient Latin characters. A deluge brought it to light in the Swiss Taurus, (a mountain placed by Tacitus in the confines of the German Catti); but what has hidden it away again? There were ten Sibyllæ, and they are all enumerated by the learned Nich. Lloyd, in his *Lexicon Historico-Poeticum*, and he gives the Sibylla Tiburtina as the 10th. He tells us that it was said to prophesy the resurrection and assumption of Christ, but this account tells us nothing of that, and Lloyd says nothing of its late discovery in Taurus, 1520. Everything relating to such matters comes swathed in such a tissue of doubt and uncertainty, as almost to call for a fresh prophet to clear up the difficulty of interpreting the previous prophet.

Pierre du Moulin wrote a book on the "accomplishment of the Prophecies," which is curious in one sense. From a calculation of the three days and a half, during which the bodies of the faithful witnesses lay exposed, he arrives, like Alstedius, at 1689 as the eventful date on which persecution is to fall upon the Church and Pope. He shows that the three and a half days means 630 years, and he pitches upon A.D. 1059, when Nicholas II. forced Berregarius to recant, as the commencement of Papal persecutions, and these two added together yield 1689. Beyond this point of curiosity it is not worth while to pursue the matter any further.

In the year of the Great Fire 1,666, there were published in London a series of prophecies purporting to be by St. Thomas à Becket, of 1177, translated from the Latin original in the library of the Church of Canterbury. One was entitled, "Prophecy concerning the wars between England, France, and Holland" &c. It is a vague jumble, touching a fight between the Lily (France) and the Lion (England), in the midst of which the son of man comes from "the land of wool," with large hosts, and is aided by the Eagle out of the East, with his wings spread upon the sun. The Lily shall love his crown, and the son of man and Eagle prevailing, there shall result peace over all the earth. The prophetic pamphlets certainly were issued, but whether the Latin prophecy is extant at Canterbury, or is known to have existed there, I have not been able to ascertain. As the prophecy is so nondescript, inquiry may perhaps be dispensed with. The chief importance attaching to it is derived from the great celebrity of à Becket.

C. A. WARD.

ERRATA IN "PROPHECY," p. 423.

For *happened of*, p. 424, line 36, read *happened to*
 For *fulness*, p. 425, line 16, read
ipsa prima, p. 426, line 1. do *ipsissimu*
naturr p. 426, line 46, do *nations*
nature, p. 427, do 1, do *nations*.

VAISAMPA'YANA.*

CHAPTER I.

1. Once there was a ruler and prajāpati called Anga, born in the family of Atri,† who was the equal of Atri and who preserved the law.
2. His son was Vena, not much acquainted with the law. He was born of Sunitpī, a daughter of Death.
3. Vena, thus born of the daughter of Time, and affected by heredity on the mother's side, indulged in Kāma and selfishness, putting in the rear his appropriate dharma.
4. This king, transgressing the laws of the Veda, established observances against those laws and thus became addicted to adharma (false law).
5. While that king ruled, there was no Vedic recitation, no Vashatkāra‡; the Devas drank not the Soma§ offered in fire or prescribed in Vedic rituals.
6. As the time of destruction to this ruler approached, a cruel determination arose in him and that was, "There shall be no Yajna or Homa."
7. "I am to be worshipped by sacrifice, I am the sacrificer, and I am the sacrifice. The Yajna and the Homa are all to be for me."||
8. While the ruler, thus wrongly disposed, was bent on subverting the law and appropriating it to self, the Maharshis headed by Marīchi** addressed him thus:
9. "We are to bind ourselves to a Yajna lasting for many periods of years. Do no unrighteousness, O Vena! opposed to the eternal law.

* [The following story is from the Harivamsa, one of the pre-eminently occult works of India. The story is translated for publication in the *Theosophist*, because firstly, it is very interesting, and secondly, it seems to throw light on the question of how a new world is formed. The translator cannot undertake to reveal any occult lore that may exist in the story, since he cannot pretend to know occultism. He is yet bound to do something that will enable his Western brothers to find some interest in reading the story, and that duty has given rise to the subsequent foot-notes.]

† Atri is one of the seven mind-born sons of Brahma.

‡ Vashat is one of the mystic pronouncements during the Brahminical magic ceremonies.

§ Soma is food for the Devas. It is offered during yāga to the Devas and they, thus satisfied, satisfy men in return. Soma is also the moon-plant.

|| The intense selfishness that precedes dissolution is what is intended to be noted.

** Marīchi is the first of the seven younger mind-born.

10. You are no doubt a ruler born for destruction, and so you undertook to rule over beings."
11. Hearing the Maharshis speak thus, Vena, of empty knowledge and false understanding, laughed and spoke in this wise:
12. "Who is there but myself to create law? Who is there that I must listen to? Who is there on Earth to equal me in knowledge of the Veda and the Truth, in valor and Tapas?"
13. "Certainly, you foolish deluded beings do not know that I am the origin of all Bhūtas, and especially so of all laws.
14. Desiring it I can burn the earth or deluge it by the waters. I can overpower the earth and the sky, and let no question be raised about this."
15. When it was found that Vena in his delusion and pride could not be guided, the Maharshis became angry.
16. These great beings thus angered, caught hold of Vena who struggled with all his strength, and churned his right thigh.
17. When the ruler's thigh was being churned there was born a black, dwarfish purusha.
18. This person grew afraid and stood with folded palms, O Janamejaya, and Atri, observing this, said, "Sit down."*
19. This person became the maker of the families of Nishādas and Dhīvaras, all born of the sin of Vena.
20. All other tribes also of the Vindhya, like the Thusharas and the Thumburas, delighting in adharma, are to be known as born of Vena.
21. Then again, the great Rishis, roused into action, churned the right hand of Vena as they would do a sacrificial churning stick.
22. From this hand arose Prithu, resplendent as flame and shining as fire with the innate Tejas of his own body.
23. He was born with bow and armour, Prithu of great fame. The bow was the most excellent ancient one known as the Ajagava.† The arrows held for protection were shining and the armour was resplendent.
24. When he was born, all the bhūtas were delighted and ran unto him. Vena went to Svarga.
25. Vena was protected from the hell known as Puth, by the great soul having been born as his dutiful son.
26. The oceans and the rivers, taking with them all their treasures and waters, came unto Prithu for his inauguration.
27. Lord Brahmā, with the Devas known as Angirasas‡, and the bhūtas moving and motionless,

* The Sanskrit word for sit down is Nishāda and the persons who sat down, i.e., did not progress in their evolution, are the Nishādas or sitters, the Gonds and Koles of the Vindhya range, the jungle tribes.

† Ajagava is related to Ajaga or Vishnu. Vishnu or the Lord of preservation, is king among men, and Prithu is the most ancient king embodied as the world.

‡ Angiras is one of the seven younger mind-born sons of Brahma. He is intimately connected with the Veda or Verbum. Angirasas are the Devas born through Angiras, headed by Brihaspati, Jupiter, among the planets.

28. Came unto Prithu and inaugurated him as king, the great ruler of all that lives, the king of kings.

29. Thus was the valorous son of Vena possessed of glory, crowned as the ancient king according to the law and by the knowers of the law.

30. The subjects rendered unhappy by the father were pleased by the son, Prithu. Since he gave pleasure he was called Rājā.

31. If the king passed over the ocean, the waters became hard. The mountains, too, gave him way through themselves, and the king's banner never broke.

32. The earth, untilled.....gave food in answer to thought. The cow† which gave all that was wanted, yielded honey in the vessels.

33. At this time, in a holy sacrifice set on foot by Brahmā, a Sūta of good understanding was born during the process of squeezing out the soma juice.

34. In the same great sacrifice was born the most knowing Māgadha. These two were called by the Deva-rishis to praise king Prithu.

35. All the Rishis said to these two, "Let this king be praised by his deeds since he deserves it and it befits you also."

36. These two, Sūta and Māgadha, said to all the Rishis, "We, please the Devas and Rishis by (reciting) their own acts.

37. "But we know not the acts or the corresponding fame of this king by which we are to praise him, O, mighty Brahmins!"

38. Ordered by the Rishis to praise the future acts—the acts which the powerful king did afterwards—they praised.

39. "Truthful in speech, charitable in disposition and truthful in resolve is this king of men. Full of wealth and victory, patient, powerful and determinate.

40. "Knowing the law, grateful, compassionate and sweet in speech, respectable and respectful, sacrificer protecting the sacrificers truthful in dealings,

41. "Peaceful and bringing about peace, devoted and diligent in action is this king. From this time, O Janamejaya! in efforts of praise in the world, blessings are pronounced by the reciters of praise."

42. The ruler, Prithu, much pleased with the praises of these two, gave the Anāpa country to Sūta and the Māgadha country to Māgadha.

43. The Maharshis said to the subjects who were so extremely pleased with their king, "This king will become the giver of livelihood to all of you."

44. Thus spoken to by the Maharshis, the subjects ran to their king and said, "O, Mahārāja, create means of livelihood for us."

45. When the subjects thus ran to their king, he became possessed of a desire to benefit them. Taking his bow and arrows the powerful king attacked the earth.

46. Afraid of the king, Prithu, the Earth took the form of a cow* and ran, the king ran after her with the bow.

47. She ran to all the lokas up to the loka of Brahma† but she ever saw before her the son of Vena with the bow in hand and

48. Shining with the sharp, bright arrows, unfaltering, heroic and bent on his high purpose, and unconquerable even by the Devas.

49. Finding no protection elsewhere, she sought it of Prithu himself. With folded palms the patroness of the three lokas said to Prithu:

50. "It behooves thee not to commit the unlawful act of killing a female. How can you bear up your subjects without me, O king?"

51. Know that the lokas are established in me and that I bear up the universe, and that in my death all thy subjects must die also.

52. It behooves thee not, O ruler! to kill me, in case you wish to do good to your subjects.

53. All efforts begun in the right manner bring fruition, and therefore, O king! find out the manner in which you will uphold the subjects.

54. Even if you kill me, only I become conquered you will not be able to uphold the subjects. Withhold your anger, O brilliant one!

55. It is said that the female ought not to be killed, even among the lower animals, and so it is not proper that you forsake the law, O king!"

56. The large-minded king, devoted to the dharma (or the law), listened to the words of the earth spoken in many ways, held back his anger, and replied.

CHAPTER II.

1. Prithu said: "He who in behalf of one, be that one self or other than self, kills many lives becomes liable to sin."

2. But when the death of one unholy being tends to further the happiness of many, the killing of that one cannot be a sin, great or small.

3. Say the wise, 'where the good of the many is secured by the death of one evil-doer, the killing of such an one brings only merit.'

4. In case, therefore, you will not act up to my word for the benefit of the subjects, I will kill you, O Earth! for the sake of them.

5. Killing you now by my arrow, for disobedience to my order, I will expand myself and bear up the subjects.

6. Yield then to my order, O thou excellent actor of the law! and yield livelihood to all these subjects and you are able to sustain them.

7. Become my daughter‡ and then I will hold back this terrible-looking arrow held for your destruction."

* The cow is a very usual symbol for the Earth in the Purāṇas. After the mother, the cow comes with her milk for nourishment of children.

† This going to Brahmāloka must be prior to a re-awakening. Evidently a pralaya preceding a new order of things is meant.

‡ Because the Earth became the daughter of Prithu, she is called Prithivī.

8. Said the Earth: "I will undoubtedly do all this, O, gallant one! All efforts started properly, bear fruition.

9. So then, see in what way you can bear up the subjects and seek out also a calf by whom I can soften (in affection) and pass out milk.

10. O, thou excellent actor of the law! do thou also make me level throughout, so that my milk may (reach and) nourish all in its motion."

11. Vaisampāyana: --Then the son of Vena turned up the mountains by the end of his bow by hundreds and thousands. The mountains grew (by piling).

12. Thus did the king, Prithu, level down the Earth, the Earth which was irregular in previous Manvantaras.

13. The level and irregular portions of the Earth remained in their natural state during the previous Chākshusha* Manvantara.

14. Then, during the previous minor creation, on the uneven surface of the Earth, there was no division as towns and villages.

15. There were no crops and no breeding of cattle, no ploughing and no traffic. There was neither truth nor falsehood, neither affection nor enmity.

16. It is only during the present period of the Vaivasvata Manvantara, from the time of Prithu, that all this has come to be.

17. Now wherever the surface became level on the Earth, on those portions did the people choose to live together.

18. We are told that the food of people was then fruits and roots obtained with great difficulty.

19. The valorous son of Prithu then made Manu Svāyambhuva† as the calf, and milked the Earth in his own hand. "All the kinds of cereals formed the milk, O, Janamejaya!"

20. That is the food on which people live daily even now. It is heard that the Earth was milked again by the Rishis.

21. Soma‡ was the calf, and the extractor was the son of Angiras, the great Brihaspati: Vedic metres formed the vessel, and the milk was the eternal Veda§ and austerity unequalled.

22. Again it is heard that the Earth was milked by all the hosts of Devas headed by Indra. The vessel was of gold||.

* Chākshusha is the 6th, as the present Vaivasvata is the 7th Manvantara.
† Svāyambhu is the first Manu, and in him are the other Manus also. He is appropriately the one calf used for milking the Earth. All other calves are only potencies contained in Him.

‡ Soma is lord of the Brahmins, Brahmarishis, Veda, rituals, &c. He is hence the calf of the Brahmanaspati or Brihaspati and Rishis.

§ Veda is eternal because the Veda is the Verbum or the thought, made flesh, or the structures in which Divine thought gets expressed to be the basis of the objective Cosmos.

|| Golden light is the basis of Deva life as is everywhere implied in the Purāṇas.

23. Indra was the calf and the great Sun* was the extractor. The milk was Urja†, by which the Devas live.

24. It is heard that the Earth was again milked by the Pitris of unbounded power. Svadhâ‡ was the milk.

25. The powerful Yama, born of the Sun, was the calf. Death or time in which the worlds dissolve was the extractor.

26—27. It is again heard that the Earth was milked by the dragons§ and serpents with the gourd|| as the vessel. Airāvata was the extractor for the dragons, and Trītharashtra for the serpents. The milk drawn was poison, O best of men!

28. Therefore it is that they are so long in their bodies, so fierce and so poisonous in their nature. Therefore they depend on poison; their food, behaviour and valor are all associated with poison.

29. It is heard that the earth was milked again by the Asuras. The vessel was iron and the milk was Mâyâ**, killing enemies.

30. Virochana, the son of Prahrathi was the calf, and the extractor was the priest of the Asuras, the strong double-headed Madhu.

31. Therefore it is that even now the Asuras live in Mâyâ with immeasurable strength and intelligence.

32. It is heard that the Earth was again milked by the Yakshas††. The vessel was Amapātra‡‡ and the milk was the power to disappear.

33 & 34. Kubera§§ was made the calf, by the holy Yakshas, and the extractor was Rajatanābha, the father of Manivara and the brother of Kubera, possessed of great Tejas and Tapas and three-headed in form. The great Rishi||| said that the Yakshas live by milk extracted then.

* All the Devas manifest through the Sun who is also called Hiranyagarbha or golden orb.

† Urja is said to be strength, valor, &c., indifferently by the commentators, but most probably it is spiritual strength manifesting as Tejas.

‡ Svadhâ is the food of the Pitris. It is a particle sacred to the Pitris as Svāhâ is to the Devas. The two sacred words enable the one fire to emanate light to sustain the Devas and heat to sustain the Pitris.

§ The dragons (Nagas in Sanskrit) are said to have had human faces and serpent's hoods.

|| The gourd is a kind of elongated sac, in form.

** Mâyâ is false appearance hiding the truth.

†† The creative Lord after creating the waters made some creatures to protect them. Addressing them he said "Take care of the waters." Some of the creatures bent on preservation as they were, became the Rakshasas (from Rakah to preserve). Other creatures bent on drinking and evolving them became the Yakshas (from Yaksh to eat, worship, &c.). The evolving Yakshas become holy or unholy according as the lines of evolution are according to the law or the reverse. In the latter case the Yakshas go with the Rakshasas.

‡‡ Amapātra is a vessel or leaf containing uncooked substances intended to be given away during a Śrāddha ceremony, i.e., a ceremony sacred to the Pitris. Where a Brahmin is the doer of the Śrāddha, he cooks and gives. Where a Śūdra is the doer, he gives uncooked substances in an Amapātra to a Brahmin.

§§ Kubera is the Lord of Yakshas and a great Tāpasi. He is the lord of wealth, lives in companionship with Śiva the Mahtyogi, and also presides over the Northern direction.

||| It is Vyāsa, the teacher of Vaisampāyana, the teacher in the Mahābhārata and Harivamsa.

35. The Earth was again milked by the Rākshasas and Pisāchas for the preservation of their race and the vessel was the skull of the corpse.*

36. The extractor for them was Rajatanābha, and the milk extracted was blood, and the calf was Sumālī, O, King of the Kurus!

37. It is by that milk that the Yakshas and Rākshasas live, as do the Devas (on Amrita). By that milk live the Pisāchas† and hosts of Bhūtas.‡

38. The Earth was milked again by the Apsaras and Gandharvas.§ The vessel was a lotus leaf, the calf was Chitrarata and the milk was good odors.

39. The extractor for them was the strong king of the Gandharvas, the great Surnchi, the equal of the Sun.

40. The Earth was again milked, O King! by the mountains, and the milk was the plants in form and the different gems.

41. The calf was the Himalaya and the extractor was the great Mount Meru. The vessel was stone only, and all mountains are established in that.

42. It is heard again, O king! that the Earth was milked by the shrubs and creepers. The vessel was the Palāśa leaf, and the milk was the power to grow when burnt and ent.

43-44. The extractor was the flowered sala tree, and the calf was the Plaksha tree. Thus, O king! the supporter and nourisher, the basis and origin of all moving and motionless beings, the Earth, came to yield all wants and bear all crops.

45. The Earth, limited by oceans, is known as Mādini, for the knowers of the Veda call it so, since she was covered by the brain matter of Madhu and Kaitabha.

46. Then, since the advent of king Prithu and adoption by him as daughter, she is called Prithivī. It is Prithu who levelled her and divided her into parts.

47. She then became the storehouse of grain adorned by towns and villages. Thus was Prithu the son of Vena, king of kings.

48. The king undoubtedly deserves to be worshipped and revered by all the hosts of Bhūtas and also the great Brahmins who may have crossed the ocean of Veda and Vedānga lore.

49. The eternal one of Brahmic origin is to be revered by kings and other great men who wish to become kings.

50. The valorous son of Vena, the first of warriors and the first king, is ever to be revered by warriors and men of valor who wish for victory in war.

* A corpse is usually an unholy thing, as viewed in this country.

† Pisāchas are the vampires, or elementaries.

‡ Bhūtas are the elementals.

§ Gandharvas and Apsaras, preside over harmony. They are good singers and dancers and they work out the laws of proportion and harmony.

51. The warrior who goes to war, making Prithu his king, passes safe through terrific fights and attains fame.

52. The renowned creator of livelihood, Prithu, deserves to be revered by the merchants of wealth sticking to the law of righteousness.

53. So also does the first king deserve to be revered by the righteous Sūdras rendering service to the three higher castes and wishing for the ultimate good.

54. Thus have I described, O Janamejaya, the calves, the extractors, the milks and the vessels. What else shall I describe for you?

55. He who hears this story daily from the beginning will thrive long in this world, having sons and grandsons.

— BRAHMIN-BUDDHIST.

TOOKARAM TATYA.

AMONG our members the world over, from 1880 down to the present time, one of the most active, useful and unselfish has been the brother whose death occurred on the night of 2-3 June ultimo, Tookaram Tatya.

He was not one of the first to join us at Bombay, for he was of a cautious nature, and had little belief that Europeans would come to India without the ulterior design of either benefiting themselves or, by one means or another, trying to pervert Hindus to Christianity. He had seen us often and cross-questioned our principal visitors as to their impressions, but he did not take the decisive step of casting in his lot with ours. At last, after closely watching our actions and weighing our words he decided to join, and on the 9th April, 1880, while we were still living in the Girgaum quarter of Bombay, he brought me an introductory letter from Mr. Martin Wood, then editor of the *Bombay Review*. I remember well the incident. I was writing in my small room when he came. Nothing had occurred to make me think him of any more importance than any other of our daily visitors. He seemed a strong, healthy, intelligent and active man, wearing glasses. Mr. Wood, jokingly asked me in his note not to "let Tookaram too deep in the mysteries of Theosophy for fear he might be drawn off from the local politics, in which he had a large share." Seeing him so anxious an enquirer about Eastern religions and their alleged key in Theosophy, I put aside my work and talked with him two or three hours. At the end of this time, after remaining silent for a few moments, he suddenly dropped on his knees, bowed his head to the ground, placed my naked feet on his head, in the Oriental fashion, and asked me to give him my blessing. This was my first experience of the kind and it was very impressive, while giving a shock to my Western ideal of personal dignity. I laid my hand on his head and blessed him, of course. He then rose and for the first time, told me about his suspicions and doubts about us

and our Society, and how our conversation had swept away his last lingering opposition. He applied for membership; I let him sign his papers, gave my name as his sponsor, and then introduced him to H. P. B. The Bombay moral atmosphere was repugnant to us then, partly on account of disagreeable incidents in connection with the two English persons who had come from America with us but turned enemies, and the Bombay Branch T. S. was never much of an active centre while we kept the Headquarters there. We bought the Adyar property in 1882 and removed there at the close of that year. It was after that that Tookaram's active, energetic and loyal temperament showed itself. To him and the late Rustomji A. Master, is primarily due the evolution of the Branch into one of the most active in the Society, their efforts being supplemented by those of others who have come in from time to time. Originally mostly a Hindu, it is now largely a Parsi body, and in its President, Mr. Gostling, its late regretted Vice-President, Mr. Mehta, its Secretary, Mr. Raghavendrao, its Treasurer, Mr. Gadiali and others, it has been of late blessed with excellent administrators. Tookaram Tata was a born philanthropist. A self-made man and a keen and successful merchant, he yet had a great desire to do good to his fellow-men. Learning mesmeric healing from me, he began its gratuitous practice and at his own cost opened a Free Dispensary for mesmeric and Homeopathic treatment. Probably forty thousand patients have been treated by him and other F. T. S. free of cost. He established a Hindu press at which he published some of the most important classical works in Sanskrit and a number of works in English. At our Annual Conventions at Adyar he was an almost constant attendant as a Delegate from his Branch, and his subscriptions towards our various Funds have been liberal. He was one of the men I selected as Trustees of the Society's property under the Chingleput Deed of Trust, both on account of his probity and his unswerving loyalty to our Masters. And now he has gone to his reward. Farewell staunch friend, companion and brother: we shall meet and work together again.

H. S. O.

THE REVIVAL OF BUDDHISM IN SOUTHERN INDIA.

OUR Society has just been given the opportunity to fill up a new page of the history of its altruistic work and I have embraced it. The circumstances are interesting, and, to the thoughtful, impressive. My only regret is that H. P. B. could not have stayed with me to share the responsibility and the pleasure. On White Lotus Day, just before the meeting began, a committee of respectable-looking Hindus came and introduced themselves as representatives of a certain group of educated men of the Pariah community, who begged a favor. They said that they were convinced, from a study of Tamil literature, that their ancestors were of the Dravidian race and Buddhists; that they had been conquered in war and reduced to slavery; that they had never been able to recover their former social condition; and that their conquerors had destroyed their temples, slaughtered their priests and extirpated their religion from Southern India. Their earnest wish now was to revert to it, and they looked to me, as a friend of the wretched, to tell them what to do and help them to make the start. It may be imagined what an impression this incident made on my mind. An avowed Buddhist for twenty years, and hoping to see it spread as widely as possible, especially in Western countries, where the Vedanta can never grow into a religious system, I had, nevertheless, refrained from attempting any propaganda in India, from the conviction that it was not my duty to interfere with, but to help the revival of the spirit of Hinduism, and to encourage the caste Hindus to study their splendid philosophy and revive their religious spirit. During my whole stay in India I have not lectured on my own religion twice, but always on Brahmanism, Zoroastrianism and Islam, nor should I now if this new door had not been thus flung open, and the way shown me how I could do a great kindness to almost the most unhappy people on earth, without interfering in the least with the rights, privileges and religious system of Hindu society, or violating my official duty.

Whether the belief of the committee as to their origin and archaic religion is correct or not, it may at least be said that there is no valid proof that they were not Buddhists in the time of Asoka, and since their re-adoption of Buddhism will at once remove them from their degraded status as below the lowest caste, outside the pale of Hindu sympathy, despised and oppressed by an hundred social customs for which there is no warrant in religion, nature or in equity, I did not hesitate to promise my good offices. The next step was to draft a Petition asking my help; the next to hold a select meeting at Royapettah on the 8th June, to hear my response; the next to listen to addresses from Dharmapala, whom I had summoned to the meeting, and from Gussaratna Swami, an old Buddhist ascetic whom he brought with him, and to adopt the following Resolutions:

Resolved. That the chairman, Col. Olcott, be requested to transmit to the Pradhāna Nāyakas (chief priests) of Ceylon copies of the Petition now before this meeting, and a report of the proceedings, with the request that they will give us the benefit of their sympathy, and advise us as to the best way to accomplish our object, of recovering our ancestral religion and establishing between our community and the Buddhists of other countries a tie of brotherly love and mutual help.

Resolved. That our best thanks are due to the Rev. Gunaratne Swami and H. Dharmapala, Angarika, for attending this meeting and giving us their excellent advice, and that they be respectfully requested to co-operate with the chairman in giving effect to the above resolution."

The Secretary of the meeting and leader of the committee is Pandit Iyothee Doss, a medical practitioner of Madras, and a very intelligent and interesting man. It is he who has found, in an ancient palmleaf MS., ascribed to the renowned Buddhist philosopher and poet, Asvagosha Bodhisattva, the supposed proofs of the history of his race which he imparted to me. When it is known that there are in Madras Presidency only, some five millions of outcastes, and, in all India, almost, or quite, fifty millions, the vast possibilities for good that—as I firmly believe—the guiding hand of the Masters has opened up for us, will be appreciated.

I shall go as soon as convenient to Ceylon, and lay the matter before a special Council of chief priests, bring back their response to the Committee's Petition, read it at a public meeting of the Panchama (Pariah) community, and, if they hold to their present purpose, help them to form a society and to begin work among their people. The further development of this movement will be fully reported in the *Theosophist*.

H. S. O.

Theosophy in all Lands.

EUROPE.

LONDON, May 31st, 1898.

On the evening of May 8th, "White Lotus Day", the members of the Blavatsky Lodge met in remembrance of H. P. B. White lilies and other flowers sent by friends were placed around her portrait, and after passages had been read from the 'Gita' and from 'the Light of Asia', some of her pupils spoke of her from their personal knowledge. Mr. Mead said that he, as her Secretary, had had many opportunities for finding out whether she was the deceiver which the world at large believed her to be, and he spoke very warmly of the transparent honesty and openness of her character. Mr. Leadbeater reminded the members of the Lodge that, but for her efforts in the West, we might not in this life have heard of the Masters, nor have had any knowledge of the great possibilities which lie before us. Both Mrs. Cooper-Oakley and Mr. Bertram Keightley pointed out that we might clean away many of the slanders that were brought against Madame Blavatsky, and mentioned certain papers which would help us to do this. After a very

interesting and helpful evening the meeting broke up with the feeling that H. P. B. was to be thought of as one in life and not by any means as dead; and also bearing in mind that many of the truths she gave out to an incredulous world are already verifying themselves. Of the lectures delivered before the members of the Blavatsky Lodge during this month, probably the one of most general interest was that given by Mr. Leadbeater in place of the one announced for Mr. Cuffe, who was unable to deliver his address on "Irish Legends". Mr. Leadbeater dealt with the perennially interesting topic of "Recurrent Questions", and the first point raised was regarding the intermingling and interpenetration of astral bodies in cases of physical proximity. It was explained that there was no more exchange of particles than in the case of water and oil temporarily mixed together. The astral particles drew apart even more readily than the particles of fluids of different densities. Astral matter of different degrees of fineness vibrated at different rates also, and that was one reason why people often experienced instinctive feelings of harmony or otherwise in associating with others. Where the rates of vibration in the different auras were not harmonious or complementary, the association was marked by more or less of mutual discomfort, arising from the clashing vibrations in the respective auras. The more sensitive the nervous organization the more keenly was anything of this kind realized.

Another question related to the sensation of time on the astral plane. Mr. Leadbeater said that undoubtedly the time sense existed in that state of consciousness, but was not measured as here by night and day. There was never any darkness, the matter being self-luminous—hence its name—but there was a difference when, in what corresponds to-day on the physical plane, the more direct action of the sun is felt. There was nothing that corresponded to our sleeping and waking, the life being continuous, and there is no sense of fatigue. A third question was "Is communication with inhabitants of other planets more possible to those on higher planes?"

To this the reply was to the effect that even on the astral plane the sight was somewhat intensified; rendered, as it were, telescopic, when used to look at the other planets of our chain, but that certainly it was not possible on that plane, or in the astral body, to pass to the astral plane of—say Mars. In the very highest manasic body it was possible, but by no means usual, to pass to Mars or Mercury, but not to Venus; it was, however, necessary to function in the buddhic body before any real knowledge of other globes could be obtained. On the buddhic plane unity was so fully realized that the transference of consciousness to another planet was comparatively simple.

The following week Mr. Leadbeater again instructed the Lodge in the first of two lectures dealing with "Light on the Path," when a most interesting account of the sources from which the various parts of this book, so familiar to theosophical students, were derived, was given. Parts of the short rules or paragraphs are stated to be of great antiquity, and were at any rate in use more than two thousand years ago in an Indian temple, and to those are added two sets of notes or comments, both of great interest and authority, by later hands. These notes are apart from the final comments, which originally appeared in *Lucifer* and which are from the pen of the transcriber. In his lecture on "The Sibyl and her Oracles," Mr. Mead seemed at first to be straying from the path of Christian origins which he is so closely following, but he soon showed that even in this apparently

widely remote field, he had found more traces of the evidence he is so industriously seeking as to the foundations of the Christian religion. As his work is so much more elaborated in the pages of the *Theosophical Review* it is needless to give the outlines here.

During the month Mr. Sinnett dealt with the topic of the Pyramids and Stonehenge, at a crowded meeting of the *West London Branch*. The close connection between Atlantis and these hoary relics of past civilization was made very clear, and the purpose with which the great Pyramid was primarily designed was stated to be the safe custody of occult objects of enormous value and importance, during the period of Atlantean destruction and Egyptian submergence. The method by which the huge stones used in the construction of Stonehenge were transported and erected in place was described at some length, and in view of the undoubted facts of levitation attested by many witnesses, and of the Keely experiments in America, it may be regarded as only a question of time before it will be scientifically recognized, that the overcoming of the attraction of the earth—in other words, the law of gravity—is the only possible key to the solution of the problem presented, not alone by Stonehenge but in a still greater degree by the temples of Karnac and Baalbec. It is to be noted with interest that the local tradition, which survived at any rate till the beginning of the present century, and which attributed the transport of the inner circle stones at Stonehenge to the work of magicians, and the place of their origin, Ireland, is much nearer the real truth than the elaborately bolstered theories of some antiquarians, around whose necks the millstone of Biblical chronology is for ever doomed to hang.

Mr. Sinnett gave a most interesting account of the ceremonial connected with the form of sun-worship for which Stonehenge was erected, and showed how the terrible bloodshed and human sacrifices commonly associated with so-called Druidical circles, were the degraded relics of a purer form of faith. He attributed the temple to a period 100,000 years ago. It is, he said, somewhat amusing to read the arguments which those who have contended for a widely different origin for Stonehenge use to bolster up their position; perhaps the funniest and most inept at the present moment, when England has just buried her greatest citizen within the walls of her finest temple, is that which declares that Stonehenge could not possibly have been designed for a place of worship, because so many evidences of sepulture have been found in its immediate vicinity!

In the May number of the *Humanitarian* is some account of the 'Telelectroscope,' an invention said to be more wonderful than any of the marvels to which we have become accustomed within the past few years. The inventor, Herr Jan Szczepanik, is a young and comparatively little known scientist; all his work has hitherto been done very quietly. The telelectroscope is described as an apparatus which, by means of electricity, enables any object to be seen in its natural colours in any part of the world to which wires are extended. The word telelectroscope is said to mean literally "to view by means of amber (i.e., electricity) objects from afar." If the invention answers the expectation claimed for it, one of its chief advantages would be the photographing of messages. In this way it would be of the greatest value in telegraphy, for instead of sending messages in the usual way, they would simply be photographed, that is, a fac-simile of the original could be sent in less time than any message could be sent in the ordinary way. It would also

be possible to re-produce instantaneously, and at any distance, manuscripts by printing them on photographic plates. If this be the case the ordinary telegraph will soon be out of date. But we have to wait some two or three years before our curiosity can be satisfied or the invention can come into use, because Herr Szczepanik has arranged with the Directors of the Paris Exhibition of 1900, not to part with the rights of it till the Exhibition is over, the authorities having contracted for the French rights of the patent for six million francs, a proof that they must hold the invention in high estimation. The manner in which the apparatus is worked is thus described:—the basis of the telelectroscope may be said to be the idea of employing oscillating mirrors. At each end there are two mirrors. The mirrors at the one end reflect the required picture, which, being broken up into a number of points, the reflected ray is converted into an electric current, and is capable of being conveyed as great a distance as it is possible to extend the wires. The current is then once more transformed into the corresponding ray of light."

E. A. I.

NEW ZEALAND SECTION.

Dunedin Branch held its annual meeting recently, the officers being re-elected: Mr. G. Richardson, President; Mr. A. W. Maurais (*Star Office*, Dunedin) Secretary.

Mr. R. Fairman has formed a group in Port Chalmers who meet fortnightly for the study of Theosophy, under the direction of members from Dunedin Branch. The recently elected President of Woodville Branch is Mr. Jas. Taylor, not Mr. Gilbert as formerly reported. Woodville Branch meetings continue to be well attended.

White Lotus Day was celebrated at Headquarters as usual on May the 8th. The Memorial Address was read by the Auckland Branch Secretary, Mr. W. H. Draffin, and short addresses were given by him and by the President, Mr. S. Stuart.

At a Public meeting held afterwards, addresses were given on the T. S. and its Founders; The Objects of the T. S., and H. P. B. and The Masters, by the General and Assistant Secretaries and Mrs. Draffin.

Information is being received from Maori sources which will in all probability in course of time be made public, and which will prove to be corroborative of many of the teachings of the "Secret Doctrine." Much of it is embodied in the Maori language and genealogies, and the translator has hitherto been working on Masonic lines in his elucidation of it. The matter requires a good deal of patient research and investigation; but it will be interesting to have Religion, Science, and Philosophy, treated from the point of view of one of the 'savage' races of the world. However it has generally been admitted that the Maori is the finest savage race in existence.

Mrs. Parker has very generously presented the collection of books at present on loan to the various branches in New Zealand, known as the Maybank Library, to the N. Z. Section to serve as the nucleus of a Sectional Library. The collection comprises several copies of the "Secret Doctrine," "Isis Unveiled," "Key to Theosophy," and many smaller works. They will be kept in Auckland, but will be lent on application to any branch or unattached member who may require them.

May, 1898.

AMERICA.

At the late Convention, a resolution was introduced and adopted to centralize as much as possible the propaganda work in order that confusion may be avoided and more effectiveness secured. To advance this, all existing propaganda committees were abolished and a new body, to be known as the National Committee, formed. The work of this committee is to extend over the United States and Canada with the exception of the Pacific Coast Section—this Pacific Coast Section to continue its organization if it shall so desire. "The nucleus of the National Committee to be the late Central States Committee, with power to add to itself, to report at next Convention, and with Headquarters at Chicago."

In pursuance of above, the Central States Committee dissolved at the regular meeting, May the twenty-fourth, and reorganized as the National Committee, electing Mr. George E. Wright as chairman and Mrs. Emma S. Brougham, Secretary.

It was deemed advisable by the Committee to keep in touch with the various sections of the T. S., by means of the different organs and the undersigned was elected as correspondent. Yesterday but little more than the plan of organization was decided upon, and at the next meeting, to be held June the sixth, we will determine some lines of work.

PAULINE G. KELLY.

CHICAGO, May 25th.

Reviews.

COMMANDANT COURMES' CATECHISM.*

The excellent Catechism of Theosophy which our gifted colleague, Commandant Courmes, of the French Navy, has compiled is now out in an English version which faithfully reflects the sense of the original. It introduces to the English-reading public one of our cleverest European colleagues, and at the same time one of our oldest French members. The brochure is divided into twenty-seven sections, as follows: I. What Theosophy is; II. The Unity underlying all religions; III. God; IV. The Universe; V. Manifestations and Periods; VI. Planes in Nature; VII. The Process of Manifestation; VIII. The Earth; IX. Man in General; X. The Immortality of Man; XI. Man's Salvation; XII. Rebirth and Karma; XIII. Post-mortem States; XIV. The Possible loss of Immortality; XV. The Future of the Race; XVI. Human Faculties; XVII. Occultism; XVIII. Rules of attaining Perfection; XIX. Terrestrial Life and Hell; XX. Nirvana; XXI. Prayer; XXII. The way to live while on Earth; XXIII. The principles which govern society; XXIV. The Established religions; XXV. Faith; XXVI. Theosophical Culture; XXVII. Appendix—Miscellaneous questions.

The wide and very important field covered by the Author is at once evident from the above, and his clearness of exposition and compactness of

* "A Theosophical Question Book." By D. A. Courmes, F. T. S. Translated from the French by Mrs. Elin Salzer and Harry Banberry, F. T. S. Adyar, Madras, the Theosophist Office.

style make the work a very valuable one for all who are interested in knowing how the mighty problems of existence are touched by the ancient teachings of the sages. The price, 6 annas, post free, brings it within the reach of all. Apply to the Manager, Theosophist Office.

DR. BARROWS' TRAVELS.*

This narrative of the round-the-world journey of the Rev. Dr. Barrows, in the service of the Haskell Indian Lecture Trust, is most interesting. The style is crisp and sparkling, the multifarious incidents of travel full of life and information, and the pen-sketches of people with whom the traveller came into contact bring their personalities vividly before the reader's eye. The author slipped around the globe, as it were, on a carpet of satin, all rough places made smooth, warm welcomes ready at every halting-place, and his path strewn with flowers and redolent of perfumes. He shows throughout a strongly marked optimistic and poetical temperament. His mind peoples ancient places with shadow-forms of the great departed, whom he fancies walking by his side and communing with his mind. The gracious courtesy which he showed at Chicago to the foreign delegates in the Parliament of Religions, and his expressions of religious tolerance and brotherly love, were repaid to him in kind in the most distant countries of the globe. It was this that begot all these welcomes, these flower-wreaths, these brotherly hand-clasps of Pagan, Heathen, Jew and Moslem divines and scholars. The man Barrows was swallowed up in the aureole of the representative of human mutual sympathy. If he had travelled as plain Dr. Barrows, as undistinguished from his fellows as any other of the thousand American clergymen who annually cross the Atlantic, he would have passed as unnoticed as they, but in his case the initial capital of his surname stood for Brotherhood, and its sweet tones awakened responsive vibrations in all human hearts.

As for the course of lectures which he delivered for the Haskell Trust in India and Ceylon, it may be said that while scholarly and interesting they were not so extraordinary as to command lasting fame. They were most ably criticised, at the time of their delivery at Madras, by a Brahmin writer in the *Hindu* newspaper, and we have not heard that they made one educated Indian a convert to Christianity, either here or at any other great centre of Indian thought. They were listened to everywhere with the sweetest patience and respect, for the Asiatic public felt itself bound in honor to prove their sense of the politeness shown by the speaker at the World's Parliament, to the representative delegates of their several faiths and communities, but as to their beliefs they held them as firmly after the last as they had before hearing the first of Dr. Barrows' lectures. The optimism of his temperament is shown conspicuously in his declared belief that his religion will sweep away all others and gather all nations into one theological fold; a prospect to the last degree improbable.

As for the future influence of the Haskell Lectures in India Dr. Barrows and his noble-hearted patroness must not expect too much. It is doubtful if any other lecturer coming after him will either draw such large audiences or be received with so much cordiality, for none is likely to have his prestige. Even such highly educated men as are to be found here and there in the Missionary bodies exert, we suspect, but small influence outside

* "A World Pilgrimage." By John Henry Barrows. Edited by Mary Eleanor Barrows. Chicago. A. C. McClurg & Co., 1897. Price 2.

the fields of literature and science. The Christian College of Dr. Miller, with its thousand or two pupils, is an evangelising force of the feeblest while exerting a very great influence in the way of education. It makes grateful graduates but few Christians. However, we shall not dwell upon so self-evident a fact. In common with all Dr. Barrows' Indian acquaintance, we heartily congratulate him on his safe return home. O.

THE PERFECT LAW OF LIBERTY.*

The purpose of this book may be briefly expressed as an attempt to free the Christian Religion from some of the trammels of orthodox Theology as stated in the Introduction, "our work is mainly negative in method, though positive in aim; it attempts to make room for progress by clearing away barriers; but it does not involve any systematic attempt at reconstruction. It is divided into three parts:—(1) the Bible, (2) the Church, (3) Christianity. In the first the questions of divine inspiration and authority are discussed, and a strong plea is put forward for the exercise of Reason in discriminating between those elements of the Bible that are divinely inspired, and those that are of purely human origin. In the second part the author claims that many of the dogmas upheld by the church are not in reality based on scripture; and perhaps the most important points which he seeks to establish are the divinity of man, the humanity of Jesus, and the necessity of something more than a mere intellectual belief in Christ if Salvation is to be attained. In the third part he shows that the theology of Christianity is of little importance as compared with the purification of the character and life. As he says "Let us leave 'plans of Salvation' to God, and contentedly live our life in the happy persuasion that it is not intellectual assent to a theological system, but a life lived in obedience to His will, that is His requirement of the children of men."

Some may doubtless regret that the author does not show a fuller acquaintance with other religions, and a higher appreciation of them; and many will disagree with his opinion that Christianity is "the highest term of the one religion," and his consequent implication that true Christians represent the highest stage of development yet reached by man. But all liberal-minded persons will sympathise with the plea for liberty of thought and for progress in theology; while those who are familiar with Theosophic thought, will find much which they can heartily endorse and will recognise in the whole book a distinct advance from the Christianity of the church toward the Christianity of the Master Christ.

L. E.

MAGAZINES.

The *Theosophical Review* for May is an excellent number, some of its articles having great merit. Mrs. Besant treats "Problems of Sociology" in a masterly way, throwing the search-light of Theosophy across the dark waters of the terrible problem as it looks from the standing-points of Politics and ordinary Socialism, both little better than quack nostrums for a mortal social disease. There can never be a real change for the better until the individual and the multitude are recognized as the outworking of Karma and a social polity founded on that is established. She shows most suggestively how the ideal rule of the King-Initiates of the primitive epochs, under which we are

* By Vindez. London, George Redway, 1897. Price 3/6 net.

led to suppose the maximum of human happiness was realised, was gradually succeeded by progressively worse and worse royal rulers, until with the fall of mankind into the animalistic levels of character, we have the farce of puppet kings and cruel tyrants ruling "by the grace of God" and "Divine right." This is a mere aping of the divine reality of the ruler being a high initiate, immeasurably higher, nobler, wiser than his contemporaries. In fact, this Theosophy of ours solves every riddle of separate and collective human existence. Mr. Mead's continuation of his "Notes on the Eleusinian Mysteries" is admirable. This young man is moving up with long strides to the high place he will surely occupy on the pyramid of Greek scholarship. The work he is turning out proves, to us at any rate, as plainly as possible that he is an old Grecian scholar reborn to continue his literary career where it was interrupted. Dr. A. A. Wells, one of the best educated and most unselfish men in our movement, treats of "the Negative Virtues" in a way which proves that his mind is thoroughly imbued with the ancient wisdom that, to progress it does not suffice to do no sin but one must be active in thinking and doing good. In the famous eight-word summary of the Buddha's religion* this truth is distinctly taught, viz., "To cease from all sin, to get virtue, to purify the heart—this is the religion of the Buddhas." In no religion is this more emphasized than in Christianity—the Christianity of Jesus. Pandit J. C. Chatterji—a Bengali Brahman—is another co-worker of swiftly growing fame, who bids fair to leave behind him—if not spoilt by praise, like some of his predecessors in the Society—an honourable renown as an expositor of Buddha Dharma. His theme this time is "The Great Origination," i.e., the theory of the origin of things, and his essay is very interesting. Space is lacking to notice as they deserve any of the contributions to the May number. Mr. Leadbeater expounds the "Athanasian Creed" by the key of Theosophy as we doubt its having been explained before; there is a delightful article on "The Working Brotherhood," a quasi theosophical ideal village in Russia; Mrs. Cooper-Oakley nears the conclusion of her monograph on St. Germain; Senor Soriay Mata finishes his profound essay on the "Polyhedric Theory"; Mr. W. C. Ward concludes his translation of Plotinus on "Intelligible Beauty"; the "Twilight" monthly chat of the Headquarters group of altruistic astral tramps is as interesting as a fairy story, and makes one regret that there is not a similar coterie of A. A. T's in all the great centres of civilisation.

Theosophy in Australasia for May brings with it a muffled note of uneasiness, for the Branches in the Australasian Section are not as unanimous as we should like them to be, with respect to the continuance of this useful little publication. Its cost is not very heavy, while the benefit to the Section of having a well-conducted organ of inter-communication far outweighs it. The root-trouble is that members do not subscribe, and the journal has to be mainly supported by generous individuals. Even thus, it is worth their while to keep it up, for money spent for organs like *Praanottara*, the *Vahan* and the old *Forum*, is well spent; that is the kind of "organ" a Section needs, not a dwarf copy of the great literary Magazines, for whose prosperity every nerve should be strained by all our members, as they represent our movement to the outside public. The Fourth Annual Convention of the Section was held at our Sydney Headquarters, April 8th, under the Chairmanship of our esteemed friend, Mr. Peell. The proceedings were harmo-

* Sabbapapassa akaranam; Kusalassa upasampada; Sa chitta pariyo daganam.

nious and friendships were made or cemented. Mr. T. H. Martyn was elected Hon. Genl. Secy.; Mr. H. A. Wilson, Asst. Secy. Messrs. G. H. Chappell, S. Studd, H. Tilbourn, W. J. Beattie, W. A. Mayers, W. J. R. Pascoe, G. Kollerstrom and H. A. Wilson, additional Members of Council, Mr. Martyn, Hon. Treasurer, Messrs. Steel and Peell, Hon. Auditors, and Mr. N. A. Knox and seven of the abovenamed gentlemen the Executive Committee for the year.

Mercury for April is as interesting as ever, the main articles being by Mrs. Besant, Dr. Marques, Mrs. Solley, and Countess Wachtmeister. Mr. Walters deserves all praise for his persistent loyalty.

The Vahan for May notifies officially the succession of Honorable Otway Cuffe to Mr. Mead as General Secretary and the appointment of Mr. Herbert Burrows—who has come back into the Society—as Treasurer. The news from Branches is encouraging, and the Question-Answer department is full of interest and instruction.

Arya Bala Bodhini for June is a very good number, much more within reach of boy intelligence than some of the preceding issues, which were more adapted for the use of adults.

Awakened India announces that its No. 12 of Vol. II is its last, owing to the untimely death of Mr. B. R. Rajam Iyer, B. A., its talented and high-minded Editor. This is a real loss to India.

The *Journal of the Mahabodhi Society* for June is mainly taken up by an unsigned article on "the Ethics of Buddha", presumably by Mr. Dharmapala. It is a pity that, in publishing a letter from a correspondent, puffing Subhadra Bhikshu's plagiarised version of *The Buddhist Catechism*, the Editor should not have mentioned the fact of the plagiarism.

Our foreign exchanges are as interesting and useful as usual.

Theosophia for May contains the following translations into Dutch and original articles; White Lotus Day; Remembrance of the Day; H. P. B.; The Lotus; In the Outer Court; Masters as Facts and Ideals; About Prayer; the Theosophical Movement. The magazine enters its seventh year with the May issue. How time flies!

Sophia, our ever welcome Spanish monthly, maintains its high literary style, and shows how earnestly our brothers in Spain are going on with their work. The May number gives notice that the second Volume of the Spanish edition of the "Secret Doctrine" is on the press and will shortly be issued. This is truly a colossal enterprise when one considers the difficulties that had to be overcome in bringing out a work of such importance in a country hitherto so insusceptible to advanced ideals of religion and philosophy. It confers honor on Señores Xifré, Melian, and the others who have assisted in the translation.

Lotus Blüthen, in its neat garb and excellent type, is as welcome as ever. The May number opens with an essay on Biblical Symbols; which is followed by one on Dante's *Divina Commedia*; a chapter of Theosophical history, giving a more or less accurate account of Dr. Hartmann's stay at Adyar and return to Europe with H. P. B. in 1885, and a brief of correspondence.

Le Lotus Bleu, (It is hard to reconcile oneself to the new title of our old friend) contains its usual rich literary budget. Dr. Pascal leads off with an article on "The Spirit and the Letter", in which he considers the concealed spirituality of the exoteric Christian, giving many references to authorities which show his literary diligence. Capt. Courmes' translation of an old chapter of "Old Diary Leaves" is really splendid. There are original

articles by M. M. Guymiot and DeCastro, translations of Mrs. Besant and H. P. B., and the 18th fasciculus of the French translation of the "Secret Doctrine."

Teosofia—our Italian organ, gives a full translation of Mrs. Besant's discourse before the London Spiritual Alliance, in February last, and the Signorina Olga Giaccone continues her article on Mr. Marques' pamphlet on the "Scientific Corroboration of Theosophy", begun in the April number.

Journal of the Buddhist Text and Anthropological Society, Vol. V, Parts III and IV are full of valuable matter. Rai Sarat Chandra Das, C. I. E., Bahadur, is crowning his labors for the Society of his founding with success; drawing able men around him, getting from them valuable papers and translations, and himself displaying an excellent scholarship in the specialty of Tibetan Buddhism. We are of those who believe that Sarat Babu was born to do a great and necessary work in recovering the lost literature of Buddhism, just as Mr. Mead has been for the Greek philosophy and psychology, and Mrs. Besant, Mr. Leadbeater, and Mr. Sinnett for the resuscitation of the Ancient Wisdom.

For want of room we must just add that we have received, as usual, the *Review of Reviews*, *Metaphysical Magazine*, *Journal of Hygiene*, *Temple*, *Pacific Theosophist*, *Theosophic Gleaner*, *Phrenological Journal*, *Modern Astrology*, *Universal Brotherhood*, *Food, Home and Garden*, *Kosmos*, *Siddhanta Deepika* and No. 4 of Vol. II of *Kosmos*, an excellent magazine edited by a respected Swedenborgian clergyman, and published at Vineland, N. J.

In commemoration of White Lotus Day 1898, Mr. Jehangir Sorabji, of Hyderabad, has published a large card of ethical aphorisms, which are very good and useful, and of which he has kindly sent us a copy. It would be well if a copy were hung in every Branch room, the world over.

CUTTINGS AND COMMENTS.

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

The hope expressed in the former paragraph about *The H. P. B.* the proposed new Pariah (Panchama) School at Kodambakam, (see May *Theosophist* Supplement) to be a memorial of our dear H. P. B., has been gratified. The President-Founder has received from an European admirer of H. P. B., in token of his love and gratitude, a draft for the whole sum asked for and £10 more, viz., £150, with the strict injunction that his name is not to be revealed. The establishment of the school is thus made certain and hundreds of poor Pariahs will owe a debt of gratitude to their unknown helper.

*Foresight
of the
alligator.*

Those who deny the existence of instinct in animals, setting down their intelligence to developed experience transmitted from generation to generation, will be puzzled, perhaps, to account for the previsionary faculty of that hideous saurian, the alligator. A correspondent of *Popular Science News* writes:

"When the female is ready to lay her eggs she retires to some secluded wet or swampy place and builds, out of mud, decayed vegetation, and rushes, a nest two feet or three feet high, and having a large, firm base. If she builds on tide water, she carries her nest further back (some years more than others)

as if she knew when tides would be unusually high ; and the strangest part of it is that, as a rule, 'high nests and high tides' go together. This would seem to imply a prophetic instinct, and some strangers and alligator hunters think she possesses it in an unusual degree. * * *

It usually takes sixty days for the young to appear, and she evidently knows the hour they should announce their presence, for she keeps passing around the nest the day when they are expected, becomes nervous, unusually irritable, and so pugnacious that she is ready to fight anything from a mole to a man that approaches her nursery."

TEACHER HELPERS.

FROM time to time I get letters from earnest persons of both sexes expressing their great desire to help in the Society's work, but saying that they do not know what they can do. Some of these are certificated teachers, without other means of support beyond their pay, having other persons dependent on their earnings, and no money to pay their passages out to the East. Now, we are carrying on a great educational movement in Ceylon, opening school after school for boys and girls, and Mrs. Higgins, Countess Cannavaro and Mr. Dharmapala are similarly occupied. I have begun to do something in India. Helpers of both sexes are needed. Our great difficulty is, however, the lack of money. Give us that and we will show splendid results, even greater than we can now, great as they are. We need all that you can afford to give us, and for every dollar, or pound, or rupee sent us you will reap blessings from those who have been brought from darkness to light. Once in a while an opening occurs for the employment of teachers at fair salaries. Such an one came to me this week—a post to which a large salary is attached, a very honorable position. I do not know where to look for an appointee, so I have determined to keep a register of applicants for my future guidance. I shall be thankful, therefore, if members of our Society in Europe, the Colonies and America who may be interested in the subject will, at their early convenience, send me the following particulars about themselves. At the same time, it will be a real kindness to our poorer friends if the richer ones who think well of this project will send me, in drafts or cheques on London, any sums they may feel willing to put into my hands for the payment of the travelling expenses of accepted candidates, and to help supply with food and clothes such as are ready to work with the Masters for the world without salary.

INFORMATION REQUIRED:—

Name in full ; address ; age ; whether married or single ; number of children, if any, that would need to come too ; money required for passage ; salary expected ; whether graduate or not ; whether certificated teacher or not, and if so, what certificate ; can teach what subjects ; number of years' experience, and in what grade of school ; list of testimonials (of which certified copies must accompany above information).

H. S. O.



THE THEOSOPHIST

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES. *

SECOND ORIENTAL SERIES, CHAPTER XVI.

YES, indeed, Black Care was enthroned at Adyar when I got back from Rangoon : the very moral atmosphere was dark and heavy. H. P. B. was struggling for life and as vehement as an enmeshed lioness, and certain of the European new-comers were displaying a special talent for meddling with the headquarter's business, plotting to have me reduced to subjection to a faddish Central Committee, in which I should not have the least influence, and keeping my, quasi-dying "Chapter" in a perpetual state of nervous explosion. Brief mention was made of this matter in Chapter XV, but it is important enough for extension. The wonder is she did not die before I could get there and fight for the *statu quo ante*. One ostensible revolt was against my autocracy, demand being made—to quote from one of the documents before me—that :

"The President-Founder should be asked to select out of the General Committee an Executive Committee, consisting of five persons, including Mr. T. Subba Row and four European gentlemen residing at headquarters, and to transfer upon them all the supervisory, financial and executive affairs of the Society, to distribute and direct the work of the Society, to appoint all officers—the President-Founder excepted—and to ratify all documents concerning the Society."

If this was not modesty, what would be ? I was to step aside, after conveying all my powers to a group of five persons, all picked for me out of the whole Council—four of them Europeans, recently arrived from Europe and America, having but the briefest experience in the executive management of the movement, next to no personal intimacy with the majority of our members, no association whatever with the Ceylon Buddhists, whose educational programme was then getting the full swing, as recognised hold on the affections and confidence of the Hindus and Parsis, nor— with one exception, any private debts to contribute towards the up-keep of the headquarters and of the movement. The first series of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, and the other subsequently, have appeared. The present series is the third.

generally. This last difficulty, however, they would get over by forcing H. P. B. and myself to convey our *Theosophist* and its book^s business to the Society, without compensation, and without reserving out of the property we had ourselves created without a rupee's help from the Society, even the pittance needed for our modest support: they thought it highly detrimental to the Society's interests that the magazine should be private property! A fine scheme, worthy of the Red Republicans of Ninety Three. Damodar, Bawaji and Ananda, our three devoted Hindu fellow-officers, denied the validity of each of the complaints, and protested vehemently against the plan in all its details; while Mr. Leadbeater coincided with them in a very temperate yet firm paper, which is before me. But on the 5th February, 1885, when poor H. P. B. was thought to be dying, they got her to scrawl the following:

"Believing that this new arrangement is necessary for the welfare of the Society, I approve of it, so far as I am concerned. H. P. Blavatsky."

Mr. Leadbeater says, in his paper: "Mme. Blavatsky withdraws her endorsement of the writing as having been given without a clear perception of the construction it bears upon its face." The imminence of death being past, her mind worked again, and she repudiated her endorsement and—as remarked in the last Chapter—begged me to tear the paper, which I refused. This is but one of a number of proofs of ingratitude that I have had since the Society was founded. If I mention it at all it is not by way of protest, but as a striking corroboration of the old truth, that he who sets himself to work for his fellow-men should expect no thanks, but much unkindness. H. P. B. and I had given Rs. 9,000 out of the *Theosophist* fund towards the Society's necessities within the preceding twelve months and, of the nett profits of the magazine to that date, viz., Rs. 15,600, had paid the Society Rs. 14,994-4-6, as I find noted in my Diary. If the charge of "autocracy" lay against me it was because, until then, I had had to shoulder all the responsibility alone and push on all the movement. Our present helpers had not yet stepped into the ranks, and it was not until two years later that Mr. Judge began to work in America.

The Europeans being leagued against us, I naturally turned for counsel and sympathy to my most trusted Hindu advisers, and long consultations ensued between them and myself, at the residence of Dewan Bahadur B. Raghoonath Row. The result was the adoption of a policy which shortly after I carried out. Mr. Hodgson, of the S. P. R. was still at Madras, and hearing that at an Anglo-Indian dinner table he had expressed his belief that H. P. B. was a Russian spy, I called on him with Mr. Cooper-Oakley to discuss the matter. Both of us gave our views so clearly that we came away with the impression that Mr. Hodgson thought the charge as puerile and unfounded as we did. Yet he stuck to it, and put the cruel slander into his report to his employers of the S. P. R. Since then I have had no respect for him, for it was a stab in the back to a helpless old woman, who had never done

him the least harm. He made me suffer intensely in mind for a couple of days by declaring that Hurrechand Chintamon, of Bombay, had shown him a letter of H. P. B.'s to him, from New York, in which she said I was so under her hypnotic spell that she could make me believe what she liked by just looking me in the face. I saw that such an assertion, however transparently childish and absurd, would be taken up by our opponents to do us harm. While I did not mind what they might do, if even ten times worse than this, it went to my heart that H. P. B., whose loyal friend I had been through everything, should have done this act of treachery to me; and merely to gratify her vanity, as it would seem. But that is the inconsistent creature she was, in her physical self, and it was these traits which made it then so very hard for anybody to live and work with her for any length of time. I have always said that the trouble of getting on with her, as *Helena Petrovna*, was infinitely more difficult than to overcome all the outside obstacles, impediments and opposition that stood in the way of the Society's progress. In my whole experience in the movement, nothing ever affected me so much as this. It made me desperate and for twenty-four hours almost ready to go down to the beach and drown myself in the sea. But when I put the question to myself what I was working for, whether for the praise of men, or the gratitude of H. P. B., or that of any other living person, all this despondency drifted away and my mind has never gone back to it. The sense of the paramount obligation of doing my duty, of serving the Masters in the carrying on of their lofty plans—unthanked, unappreciated, misunderstood, calumniated—it mattered not what—came in to me like the flash of a great light, and there was peace.

March 25th, I wrote to Mr. Sinnett and suggested the formation of a Central Committee or T. S. Board of Control, with headquarters at London, to have charge of our interests in Europe; thus anticipating the idea of a Section, which was adopted later. He, however, did not like it for, in fact, this would commit him to the policy of a popular propaganda, which H. P. B. and I, under superior encouragement, had always followed out, but which to him was always repugnant; as it had been to Mr. Massey and Dr. Wyld before him.

March 28th was a tempestuous day at Adyar, it seems, for I have written: "A day of disagreeable experiences: H. P. B. wild and violent; news of a further step in the plot of the Missionaries against us; threatened suit against General Morgan by the Coulobas. A bazaar rumour, and improbable." But it was true, as the sequel proved. All this excitement told almost fatally upon my dear Chum's health. It was awful to see her, with her face empurpled by the blood that rushed to her head, her eyes standing out from their orbits and dead-looking, as she tramped up and down the floor, denouncing everybody and saying wild things. Her physicians said this could not last, she must have rest and quiet or she must drop down dead some day, without giving us a moment's warning.

So she listened to them and on the 29th March resigned her office and gave Babnia orders to pack her trunks. Dr. Hartmann and I went the next day to town and took passage tickets for her, Miss Flynn, of Bombay, the Doctor, who consented to my request to go and look after H. P. B., and "Bawaji," then a devoted follower of hers. The party sailed for Naples on the Tuesday, in the Messageries Co.'s steamer "Tibre". She was so helpless that Dr. Mary Scharlieb's husband, one of the Presidency Magistrates, procured the use of a hospital chair, and she, sitting in it, was lifted from the boat on board by a hoisting tackle. That night, by her request, I moved over into her room and slept in it for the first time. She particularly asked me not to give it to any other occupant.

The following passages are copied from the official report that appeared in the *Theosophist* (Supplement) for May 1885:

"At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at headquarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

"Following is the certificate of her medical attendant:—

"I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I therefore recommend that she should at once proceed to Europe, and remain in a temperate climate—in some quiet spot.

(Signed) MARY SCHARLIEB,

M. B. and S. L. London."

"The local members of the General Council, meeting at headquarters as an Executive Committee, on the 12th instant, adopted unanimously the following:

Resolution.

"Resolved that Madame Blavatsky's resignation be accepted, and that the President be requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary of the Theosophical Society. The Council further record their high sense of the valuable services she has rendered to the cause of science and philosophy.

(Signed) R. BAGGONATH ROW,

Chairman."

"To mark our respect for Madame Blavatsky's exceptional abilities, the vacancy caused by her retirement will not be filled, and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Reporting Secretary, at Adyar."

Her resignation, as acted on by the Executive Committee, read as follows:

ADYAR, March 21st, 1885.

"To the General Council of the Theosophical Society.
Gentlemen,

"The resignation of office, which I handed in on September the 27th, 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire. I wish to devote my remaining few days to other thoughts, and to be free to seek changes of climate, should such be thought likely to do me good.

"I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own karma, to be true to the Society and not to permit it to be overthrown by the enemy.

"Fraternally and ever yours—in life or death.

(Signed) H. P. BLAVATSKY."

I believe that by taking this wise step she saved her life, for it was to the last degree unlikely that she could have borne this strain much longer, and her colleagues are, in a way, indebted to Dr. Mary Scharlieb for the subsequent appearance of the "Secret Doctrine," the "Key to Theosophy," the "Voice of the Silence" and all the other valuable writing she was spared to do after getting out of the psychic machinisms that had been created about her at Adyar. Apart from the motive of her ill-health and incapacity for work, she was influenced by the wish to relieve the Society from the responsibility which her continuance in office would lay upon it. Later, at one of the Annual Conventions, she was unanimously and enthusiastically invited to return if her physician should consent, and although she could never do that, she resumed her old official status.

"The headquarters," I wrote on April 1st, in my Diary, "is desolate yet peaceful as it has not been before. We can now face the situation calmly. General Morgan writes that he has received a letter from Mme. Coulomb's counsel, demanding an apology for calling her a 'forger,' and a 'purveyor of letters.'" On this, a Council meeting was called, and we telegraphed the loyal old veteran to ask a week's delay to give him time to prepare his answer. At an adjourned meeting, the next day, the whole Morgan case was discussed and the unanimous opinion was that the General had better defend the case, as he would most probably win it and expose the worthless characters of the Coulombs." He did so, but as noted in a previous Chapter—the Missionaries withdrew the suit, as they could get no benefit from it, now that H. P. B. was out of their reach!

At a Council meeting on the Sunday following (5th April), I brought forward a plan for the creation of a real Executive Committee, as a tentative measure, which should share with me the management of the Society, and it was adopted. My circular was worded as follows:

"ADYAR, April 7th, 1885.

"With a view to improving the administration of the Theosophical Society, and relieving the President of a portion of the responsibility which now devolves upon him, I have determined to form, as an experimental measure and subject to ratification by the next Convention, an Executive Committee, of which I invite you to become a member.

"My wish is that this Committee should assume, in connection with myself the entire management of the Society's affairs during the recess—each member and myself to have an equal vote, the President to have a casting vote in case of a tie: all questions to be decided by the majority present; the Secretary to the Society to act as Secretary to the Committee: the entire proceedings to be kept strictly confidential, save with the consent of the majority present; and the Committee to meet at least once a week for business.

"The design being merely to form a convenient working Committee of Councillors most accessible from the headquarters, I propose that a circular be sent to each and every one of the members of the General Council notifying him of the appointment of this Executive Committee, and inviting him to attend the sessions when in Madras, and at all times to communicate through any one of his colleagues among your number any matter he may think it advisable to have acted upon. Thus practically the entire General Council would have a share in the management of the Society throughout the year.

"It is to be understood, of course, that the present measure is adopted tentatively, and that the right is reserved of rescinding this special Rule in case difficulties should arise (as in the late Board of Control) of so serious a nature as to prove its inexpediency."

In pursuance of the invitation appended to the above circular, the Executive Committee met and in obedience to a Resolution unanimously adopted, the following gentlemen signed an acceptance of terms "under the conditions mentioned in the President-Founder's circular letter:" R. Raghoonath Row; P. Sreenivas Row; S. Subramanier; C. Ramiah; P. Parthasarathy Chetty; T. Subba Row; A. J. Cooper-Oakley, and C. W. Leadbeater.

The Committee as thus organized, went on harmoniously for some months, but was ultimately abandoned, for the practical reason that nobody save myself had all the details in his head, nor the personal acquaintance with individual colleagues and their local environments, which were needed for acting with judgment in specific cases. The meetings resolved, finally, into mere sittings to agree to all my recommendations, one member after another absented himself, and it was the general wish that I should go on as previously, doing what seemed best without further obstruction. The marplots, Messrs. Lane-Fox and Hartmann, had left the country, and no one else was

disposed to make trouble. Yet autocracy was my abhorrence, and I asked nothing better than that somebody should come forward and take a share of the great responsibility for the administration of our difficult business. I looked on the Society as a free and open republic of altruism, in which there should be no sect, or caste, or privileged class, nor any strife or emulation save as to who should best work for the good of the world. I put my views into a leader in the *Theosophist* for June 1885, entitled "Infallibility." It was *à propos* of a recent move of Keshub Chunder Sen towards the assumption of quasi divine honors from his following. I said:

"A Brahmo organ, charges us with the purpose of building up 'a new order of priesthood.' Perhaps the theory is based upon the fact that certain phenomena have been shown in connection with our movement, and that the authors of two or three Theosophical books, possibly to give them more weight, have affirmed their personal relationship with mahatmas. But whatever the phenomena, their exhibition has always had for its object to prove the existence in all mankind of certain psychic potentialities, which, under favouring conditions, develop. Was it ever pretended that only certain chosen 'vessels of election' could have these powers; or that their exercise proved their possessors to be infallible teachers? Is it not, on the contrary, absolutely true that, from the first page of 'Isis Unveiled' to the last line printed about Theosophy, the uniform burden of Theosophical teaching has been that man, as man, possess to-day exactly the same psychic and other capabilities as his remotest ancestor possessed; that in successive cycles these have been alternatively developed and latent; and that religious knowledge results from psychic development? Where is the room for a priesthood among us in the exoteric sense of the word? or the necessity, in a Society like ours, for leaders? The writer, for his part, is convinced that, whatever mental sufferings and whatever injury to personal reputations may result from recent events, the price is not too high to pay if the last chance be destroyed of ever building up a sect and 'priesthood' in the Theosophical Society. Rather than see that calamity befall the movement, he would prefer that the respect now felt by any friend for any one concerned in its inception or direction, should be lost; for then the field would be cleared of obstructive personalities for the consideration of first principles. In neither his official nor private capacity, has he evinced any sympathy with the yearning after inspired teachers or infallible teachings. Quite the reverse: for he has never let slip an opportunity to affirm the dignity of private judgment; the necessity of individual research and interior development for the comprehension of truth; the absolute independence of Theosophy of all special teachers or groups of teachers,—all sects, dogmas, confessions of faith, forms, ceremonies, and national or geographical limitations. If this is not broad enough; if, in any other language besides English, there be any stronger words to express an absolute repugnance to the idea of any thinking person blindly giving up his sovereign right of in-

quity to any other person, high or low, adept or non-adept, and of giving any value to a teaching beyond its own intrinsic weight by appealing to an authoritative authorship—then those are the words the writer would wish to employ. There never was an adept or mahatma in the world who could have developed himself up to that degree if he had recognised any other principle. Gautama Buddha is held to have been one of the greatest in this august fraternity, and in his *Kaldma Sutta* he enforced at great length this rule, that one should accept nothing, whether written, spoken or taught by sage, revelator, priest or book, unless it reconciled itself with one's reason and common sense.

"This is the ground upon which we stand; and it is our earnest hope that, when the founders of the Theosophical Society are dead and gone, it may be remembered as their 'profession of faith.' With stout old John Hales, the preacher of the 16th century, we maintain that 'to mistrust and relinquish our own faculties, and commend ourselves to others, this is nothing but poverty of spirit and indiscretion.'"

For my part, as one of the co-founders of the Society, I had persistently adhered to that policy of personal freedom and personal responsibility of the member from the beginning, and have stood for it and fought for it down to the present day. When I can no longer have such freedom within it I shall leave the Society, and grieve over it as a lost cause. If I needed a Pope I should go to Rome, where a so-called Viceregent of God is enthroned and a brazen toe of a statue is always waiting to be kissed. Docile obedience to a TEACHER, who has mastered the secrets of life and death, of man and nature, is natural and proper, but servile obedience to a bald creed, or to a person no better nor spiritually wiser than oneself, is the worst of servitudes—undignified, unmanly, a spiritual suicide. This, I repeat, is my own feeling about the matter, and nobody save myself is responsible for it. It does not bind another member of the Society and, free-thinker as I am, I am ever ready to stand by my neighbor and defend his right of private judgment, howsoever orthodox he may be to whatsoever form of religious faith. If he is unable to reciprocate I should ask, or compel him to resign his membership, for he has no natural place within our ranks, and "an empty house is better than bad company."

Two consoling things happened at this time, two rifts of clear sky amid the gloom: the Berhampur (Bengal) T. S. sent us a letter of sweet sympathy, and the Ceylon Buddhists reported that the Buddhist National Holiday which I had asked Lord Derby to grant them had, with their Governor, Sir Arthur Gordon's consent, been gazetted.

Under the circumstances of the situation we had the choice of two policies, the passive and the active: we might keep quiet, carry on our current business without attracting public attention, or we might adopt the bolder course of challenging public opinion, by giving lectures in the principal centres of Indian influence and thought. I declared for the latter and, my colleagues of the Executive Committee concurring, a lec-

ture at Pachappa's Hall, Madras, was arranged for the 27th April—the 117th day of the year hence, to our notions, one of good omen. The result exceeded our highest expectations: the Hall was packed in spite of the fact that, to prevent a rush, the Managing Committee made a small charge for admission. The sum of Rs. 150 was taken at the doors, and given away in charity. Five professors of the Christian College attended, but their presence did not dampen the ardor of their students, who almost cheered themselves hoarse.

I see that the lecture was very fairly reported, the next day, in the local papers, an encouraging circumstance in itself. T. Subba Row brought back, on the same day, our copy of Mohini's and Mrs. Holloway's "Man, or Fragments of Forgotten History" and made a very severe criticism on it. "He condemned it utterly"—I write—"saying that its mistakes are calculated to throw discredit upon the Mahatmas; while its dogmatic tone is insufferable." When the book was announced in London, with the intimation that it embodied authoritative teaching from the Masters of Wisdom, I at once wrote to the *Pall Mall Gazette* to deny the claim *in toto*, and warned the public that the authors of the book were alone responsible for its contents. Moreover, I had pasted inside the cover of every copy sold by the *Theosophist* Manager the same notification.

The European Mail of that week brought dispiriting accounts of the feeling among our people; the result, no doubt, of H. P. B.'s not having been allowed to prosecute her slanderers in Court. Mr. Sinnett, among others, seemed much discouraged: still, it could not be helped; to have done otherwise than we did would have been most unwise.

If the Missionaries did not let Mme. Coulomb loose against General Morgan, it certainly was not for lack of provocation, for the *Madras Mail* of April 29, contained his reply to her plaint, in which he renewed his former insults and defied her to do her worst. The Editor, at the same time, giving notice that the discussion should not be carried further in his columns.

As a mental recreation, on the principle of offsetting one disagreeable thing by another even more lugubrious, I read a good deal just then about the Witchcraft and Witch trials of the 17th Century. It strikes a Theosophist, in particular, most forcibly what revolting proofs those tragedies afford of human bigotry, stupid prejudices and densest ignorance of the laws of life, mind and soul. It is enough to make one weep to recall the pictures of ignorant, and innocent, hysterics and mediums persecuted, imprisoned, even judicially murdered, because phenomena, which they could not help, occurred in their presence, spreading panic and horror among the eye-witnesses, who were equally ignorant and powerless as the neurotic patients themselves. D'Assier has made good use of some of the thousands of recorded facts, and Prof. Charcot and his colleagues have drawn upon the judicial archives for a basis of argument; but we have only to turn over the pages of Des Monsgaux

and the host of writers upon these psychical and mediumistic mysteries, to see that there exists an inexhaustible fund of proof of the occasional interplay of occult forces and the mutual interference of the planes of the living and the dead.

H. S. OLCOTT.

MISS EDGER'S INDIAN TOUR LECTURES.

IV. THE THEOSOPHIC LIFE.

WE have now traced out briefly the course of evolution, and have seen that the two most important facts that underlie the whole are the essential divinity of man, and, as an inevitable result of this, the unity of all men. The same facts apply also to the whole of nature, but, for our present purpose, it is sufficient to consider them simply with reference to man. The purpose of evolution is the conscious realisation of these two facts, and, as all realisation can be gained only through experience, and as it is impossible fully to know anything without the experience also of its opposite, evolution must consist of two parts, the first tending to the separation of the whole into individual units, and the second to the reunion of these, together with all the added experience and developed consciousness. The first part, as we have seen, is connected with the lower kingdoms of life, from the elemental upwards to what we may call "animal-man;" the second begins with the development of intelligence, when the animal forms were endowed with Manas, thus becoming strictly human. As this took place thousands, or perhaps millions, of years ago, we are no longer concerned with the first part, except in so far as the knowledge of past development helps us better to understand the present and future, and to form more accurate judgments as to right and wrong. For, taking the definition of right and wrong given in the last lecture, viz., harmony or disharmony with the law of evolution, it is clear that what is right at one stage will be wrong at another. During the first part, when everything tends to separation, all that will accentuate the separateness of individuals is good, for it is helping forward their evolution; but, when the second part is reached, when the individualisation has been completed, then the very thing which was good before, becomes evil, for it now hinders the return to unity which is the purpose of the latter half of evolution. If we clearly understood this, we should not be so harsh in our judgment of others; for we should know that those whose energies are all going outwards, seeking sensation, moved by desire, who find their chief satisfaction in the transitory pleasures of material existence, have not yet experienced separateness sufficiently to realise that, being based on illusion, it gives no lasting happiness; they are not yet able to understand what the reality is, and to recognise that the only lasting joy lies in the inner unity. Knowing this, we should be better able to help them, and lead them step by step to realise how low their ideal is, and how deceptive.

It is only when this is realised, when we learn that separateness belongs to a comparatively elementary stage, and is purely illusory, that we are ready to begin living the Theosophic Life. We then see the two facts underlying all evolution, and begin to consider how our daily life may be brought into closer harmony with them; we take these as the principles to guide our conduct, and thus our life assumes a greater importance, we feel more fully our responsibility with regard to it. It would be impossible to describe in any detail what a Theosophic Life would be, for the circumstances of all individuals are different, and require different treatment; but we can see in general how these principles may be applied to life, leaving the detailed application to be worked out independently by each individual.

First, then, recognising that we are in essence divine, we shall try to make ourselves, our surroundings, and our lives worthy of that divinity. We shall recognise that actions which before seemed harmless, now become sinful, as being unworthy of what we really are; while those which before we felt to be wrong, will now be a hundred times more so. We shall feel that every act, nay every word and thought, must be judged by the answer we shall give to the simple question, "Is this worthy of the divinity within?" As was said many centuries ago by the Roman Stoic Epictetus:—"You, O man, are God's chief work—aye, a very offshoot of God: you have some part of Him in yourself. Why, therefore, do you not recognise your high birth? Why do you not know whence you have come? When you eat, will you not remember who it is that you nourish with food? In society, in exercise, in debate, do you not know that it is God you keep, exert, and hear about with you, although, unhappy man, you are unconscious of it? Do you imagine that I mean some God of silver or gold outside you? Nay, it is within yourself you bear Him, and you do not feel that you are polluting Him with impure thoughts and filthy deeds. Now, were it an image of a God that was before you, you would not dare to do any of these things; but, though God Himself is present within you, and overlooks and overhears everything, you are not ashamed to think and do such things!"

In our endeavour to become more worthy of our divine origin and nature, we shall do wisely to begin with our life on the physical plane; for that is the easiest to purify and remodel, and, if neglected, it will be a serious hindrance to us in our endeavour to purify ourselves on higher planes. We shall strive to make our physical body pure, and shall recognise that a matter apparently so insignificant as the food and drink with which we build it up, now becomes of great and serious importance. We shall train ourselves to reject the coarser kinds of food and drink, in order that our body, in its greater purity and refinement, may better respond to the impulses from the divinity within. There are no articles, perhaps, that cause so great a deterioration and coarsening of the body as animal food and alcoholic drinks. In this matter you of the East have a great advantage over your Western

brothers; for your ancestors, back into a remote antiquity, have recognised this fact, and acted up to it; so that you have a heredity free from this taint. In the Western nations, on the other hand, the taking of animal food and alcoholic drink reaches back through generations upon generations, so that their heredity renders this kind of purification most difficult; and in some cases the automatic action of the body has become so strong in the wrong direction, that it refuses the purer kinds of food, and it seems almost impossible to force it to change its habits in a single incarnation. And yet some of you so little appreciate the advantage you have, that you are wilfully throwing it away, and cultivating the very habit that is so injurious! Some of you, happily but few, think, forsooth, that it is a sign of greater respectability to take animal food and alcoholic drink at your dinner, and you rather pride yourselves on thus imitating the habits of the "ruling class"! Such of you do not realise that in thus doing you are throwing away a treasure which it has taken many centuries, nay, thousands of years, to acquire; and by thus throwing it recklessly from you, you are injuring not only yourselves, but your descendants, and your nation. Why is it that you are so apt to choose our vices as the objects of your imitation, instead of our virtues?

Next to the purification of our bodies, or side by side with it, should come the refinement of our surroundings. An atmosphere of beauty and refinement in our homes is a help to progress that should not be neglected; for it strengthens the artistic side of our nature, teaches us to appreciate the beautiful, and an appreciation of the truly beautiful will always accompany a thorough appreciation of the truly good, and may even help to develop it. Moreover, perfection requires the cultivation of all the higher qualities, and therefore the artistic should not be neglected. It is a help also to others to come into an atmosphere of refinement and elegance. But refinement must not be confounded with luxury. There are many who seem to think that they will make their homes more elegant, by crowding into them as much furniture as they will hold, too often regardless of its quality and beauty. They surround themselves with all manner of things they do not want and have no use for, thus wasting thought and time on things that belong only to the lowest, most transitory plane; devoting to these things energies that might be directed higher, and too often in this way depriving themselves of much of their means that might otherwise have been used for the helping of others. This is another of the Western vices that some of you in the East have begun to imitate, substituting for your ancient simplicity, a luxury and extravagance of life which sits ill on you, and at times degenerates into tawdriness and lack of good taste. True art and refinement are always associated with simplicity; and the homes that best develop the artistic side of the nature are those where there is no excess of furniture, but what there is, is good, useful, suitable and elegant. Then there is no frittering away of either energy, time, or means; plenty of opportunity is left for helping others, and the attention

is not unduly distracted from the higher pursuits. The refinement of the home, like the purification of the body, becomes, not an end in itself, but a means to a higher end; and the merely physical and material is recognised as subsidiary to the intellectual and spiritual.

Passing from this lower phase of development and purification, we shall next endeavour to develop and educate the intellect, again recognising that, as it is an instrument to be used by the real self, it also must be made as perfect and responsive as possible. But here we must distinguish between education and mere instruction. The latter is too often the only result of what passes under the name of education. The mind is stored with facts, a mass of information is gathered together, which will no doubt train the memory, or possibly over-train it; but there is little or no development of the faculty of thought. Such an individual is lost when he goes outside of the range of subjects he has studied; he is no better fitted to cope with the difficulties of life, to correlate all the problems he is obliged to solve, and to draw right conclusions from the various circumstances with which he is surrounded, than one whose intellectual development has been neglected. Such a mind is something like a brick-field, on which all the materials required for making the bricks have been thrown down, and allowed to remain in a confused heap, instead of being moulded into bricks; the material is there, but it is useless, for lack of the labour that should have been spent in preparing it for use. A well-trained and educated mind, on the other hand, is like a storehouse of bricks all well-formed, and thoroughly hardened, ready for use to build up some permanent structure. For mere information lasts for but one incarnation; the only thing that can be built into the causal body, which alone persists from life to life, is the result of experience in the form of faculties, knowledge of right and wrong, and tendencies of character. Thus true education consists in the using of the information gained, for the development of the reasoning power; the building of mental faculty by constant systematizing and correlating of facts, and deductions therefrom of general principles.

Among Western nations there is to-day much importance attached to intellectual culture. Western thought has followed especially the line of investigation and discovery on the physical plane; the facts thus gathered have been treated as a basis from which to deduce principles, and the result of this process has been twofold. First, it has led to a development of the logical power, the pure reason, or Lower Manas; secondly, it has in some cases led to a mistaken idea that the intellect is the highest power of man, and the only one by which it is safe to test opinions. Hence metaphysical questions are by many avoided as being incapable of solution and therefore not worth any expenditure of thought or energy. This is unfortunate, for it has led to a one-sided development that must hinder progress. But at the same time the method has its advantages, if carefully used; for it is a reaction against the tendency to accept metaphysical teachings merely on authority; and

it must eventually lead to a careful testing of the foundations of our religious beliefs. Since I have been in this country, I have again and again heard regret expressed that the Western methods of education and thought have been introduced here, and many have said to me:—"It is the Western education that has spoiled us; it is making our young men agnostics and atheists, and is shaking the very foundations of our religion; it is the cause of the low ebb of spirituality in India to-day." But are you so sure of this? Do you think that, if a house is built strongly and on firm foundations, it will be shaken and overthrown by the first blasts that blow against it? Were it so, would you not at once say that the foundations had not been well laid, or that the superstructure had been badly put together? May it not be that you had already forgotten the spirit of your religion before the Western education was brought to you; that it was only the shell that you were clinging to? May you not have been depending too much on mere authority, and have accepted certain thoughts simply because you believed them to be in your sacred books, without first ascertaining for yourselves by careful study that such actually is the teaching of scriptures, and then studying, comparing, reasoning, so that you might satisfy yourselves as to *why* such teaching is true? Believe me, Western education is a two-edged weapon; wrongly used, it is worse than useless; but if rightly used, it will, on the one side, undermine everything in religion of which the foundation is not sure, while, on the other, it will reinforce and build up all that is based on reason and knowledge, and not on mere authority. Religion based only on authority will degenerate into superstition, and then it is well that there should quickly come some resisting force that will show wherein it is weak, and teach us to make our foundations stronger at once, before we raise our building to such a height that its fall will involve us in ruin. Better even such ruin, than to continue building on an unsure basis; for sooner or later the fall must come, and though it may bring with it pain and suffering, we shall at length by the very suffering be led to rise from under the ruins and begin to build afresh. Those of you who understand the inner meaning of your religion, and who know why you believe as you do, can never be moved from your position by any other system of thought; you will be able to sift out from all, what is true, to reject what is false, and to show exactly why you accept the one and reject the other. You will thus find that the results of study along one line, if carefully tested, will never interfere with those along another line, for truth is one, and the different lines of thought are but the complementary aspects of the one whole. And may it not also be that one reason for the harm that appears to have been done by the Western education, is that it has sometimes been sought with an unworthy motive? Has it not by some been looked on merely as a means of getting offices, and making their way in the world, instead of as a means of better developing the instrument of the divinity within? Surely we

should rather look upon education in all directions as one of our most sacred duties, as one that must never be degraded by making it merely an instrument for worldly advancement! Take the Western education then, and use it so as to gain a still more complete development of your intellectual powers, and also to reinforce your religious beliefs by the light it throws on those truths which, as I have tried to indicate, are the reflection on the lower plane of the spiritual truths on the higher.

But it is not good if in any country the education is confined to the men. For women have a very important part to play in the life of a nation. They have first to make the homes refined and cultured. Otherwise there will be something lacking in the lives of the men. They will find that they must seek congenial, intellectual companionship outside their own homes; there will be one side of their lives in which their wives have no share; and this will lead to a breaking of the unity of the home. Such a condition of things saps the very foundation of home life, and, as the home is perhaps the most important and most sacred institution in the nation, anything which injures the home life must also interfere with the life of the nation. Then, too, we must remember that it is the women who are the mothers of future generations, and unless the mothers are themselves well-educated, they will be unable to give their children the training that they need. Looking at this matter from the point of view of individual development, we realise still more fully the importance of the education of women. For in the soul, the real self, there is no sex; that belongs only to the personality, the temporary outer covering worn by the soul, and the individual entity that to-day is embodied in the form of a woman, may in the next life use the form of a man. Hence, whatever be the outer form, it is equally essential that the faculties of the self be fully developed.

But the intellectual development must be accompanied with the moral and devotional. On the former of these two it is unnecessary to dwell at any length. The necessity for it is inculcated in the ethics of every religion; and it has been shown by many Theosophical writers that the farther we advance in our study of Theosophical teachings, the more do we realise the supreme importance of moral development. It has two aspects; the restraint of the lower tendencies, that is, of those which may have been right in the earlier stages of evolution, but which we ought now to have outgrown, and which have therefore become distinctly and positively evil; and the building up of the active virtues, which, as has been seen, must ultimately take the place of the mere negative avoidance of wrong. This is to be done by control of thought, and the persistent steady meditation on our ideal of character, combined with the constant effort to realise it in daily life.* We may notice in passing that the surest way of purifying the thoughts is to associate with each wrong thought that is a temptation to us, some pure and holy one on which the mind can easily rest; the

* Cf. "In the Outer Court," A. Besant, pp. 77 et seq.

power of association is so strong that this effort, continued for only a short time, will cause the pure thought always to follow in the train of the wrong one, until at length the latter finds no resting-place in our mind, and ceases to trouble us. Similarly with those tendencies of character that we recognise to be wrong; we need to divert the energy that is beneath them, and is being used for a wrong purpose, so that we may lose nothing of it, but turn it all to a good use; * and we shall find it far easier to do this, if we strive at the same time to build up the virtue which is the exact opposite of the fault we want to cure. In this way the latter will be starved out, for it will find no room to grow. It seems as if our faults had almost become actual entities that were fighting against us; a violent, active resistance to them may tend to intensify them by arousing a stronger opposition to us in their struggle to continue their own existence; but the quiet, steady ignoring of them, accompanied by the building up of the opposite virtues, will gradually weaken them, as they find that their attacks produce no responsive action in us, while it will at the same time arm us with the strong weapon of active virtue that must in time destroy the vice. It is as if we had a plot of ground in which some useless or noxious plant was growing, and to get rid of it, we planted in our plot a stronger and useful plant, which, as it gradually spread, would kill out the other by leaving it no nourishment and no room in which to grow.

Thus may we work on steadily, developing and purifying ourselves physically, mentally, and morally, our motive throughout being that we may become more worthy of that divinity which is our real self. But we may often feel as if some still stronger force were needed to buoy us up amid the countless difficulties and discouragements we must expect to meet at every turn. For the process of growth here outlined is not an easy one; there is nothing in it that attracts the personal self; no outward reward will be gained; it will not bring to us any glory amongst our fellow-men. It is a work that must go on within ourselves, unseen, unknown to others, unrecognized, and often apparently unrewarded. And, more than this, it means the doing of that which is the hardest and most painful work we could undertake. For we have learned so to identify ourselves with our personalities, our lower selves, that the overcoming of them means the gradual destruction of that which we feel to be a very part of ourselves. Far easier would it be to send all our energies outwards, and confine ourselves to doing some work for humanity which would perhaps demand great outward sacrifice on our part, but which would richly compensate us by the applause and fame it would win for us! But too often in such work there is the canker of selfishness eating out its very heart, and, perhaps almost unconsciously to ourselves, the good we try to do is minimised by the want of purity in our motive. Better than this, is it to work on patiently, unseen and unpraised, with the purification of

* Cf. "In the Outer Court," A. Besant, pp. 26 et seq.

the self, that, when we are fit to be trusted with some wider work, we may do it with purity of motive and entire absence of self-seeking. The force that will enable us to carry out this process of self-purification and development is found in our religious and devotional life, but the detailed consideration of that must be postponed to the next lecture.

It must not, however, be argued from the preceding, that our endeavours to help humanity may rightly be postponed until our self-purification is completed. The two processes must go on together; for we have seen that the two principles by which our lives should be guided, are our own inherent divinity, and our unity with others. And thus the other side of a Theosophic Life will be the endeavour to realise this unity in all our actions; in other words, to realise the brotherhood of humanity. This principle is recognised in all religious systems; everywhere we are taught that men are brothers, and that their relations to one another should be guided by the recognition of their brotherhood. And many are the organisations, both religious and secular, that are formed in order to try to bring about a fuller realisation of the brotherhood of man. But too often it has been a limited ideal of brotherhood that they have tried to reach; a brotherhood among the members of the particular organisation, perhaps; a brotherhood with some particular class of society to which they are trying to give help; or, in some cases, it is considered to apply more closely to those who hold the same or similar religious opinions; it is a brotherhood to which all Christians, perhaps, would be readily admitted, but non-Christians, though admitted, would not be looked on as quite such near brothers, and efforts would be made to convert them as soon as possible from the error of their ways. There are some, fortunately for humanity, who can rise above all these distinctions; who recognise that differences of opinion need not separate men from one another any more than differences in their clothes. They can feel that all these matters are comparatively external, and therefore unimportant, that differences of colour, class or caste, wealth, belong to the outer personalities; that even differences of religious belief belong more to the intellectual than to the spiritual; for underneath all creeds we find the same spiritual principles, and so long as we have the spiritual truth it matters little in what dress we clothe it. Far be it from me to imply that it matters little what we believe. It is all-important that we should believe only what is true, for on what we believe will depend what we do and what we are. But we must be careful not to confound spiritual belief with a mere intellectual acceptance of certain forms or dogmas. Recognising that the basis of all religion is the divinity and the unity of man, our conception of brotherhood will become wider and more real; it will comprehend every human being, and it will no longer be a mere lip-acknowledgement of the fact; it will become an actual force in our lives. It is easy to say, "all men are brothers and should therefore help one another;" this is an

abstraction, a vague generality, that is easily put on one side, when we are called on to put it in practice, and to recognise our own individual responsibility towards our brothers. We are apt then to plead, "I am not my brother's keeper; this is not a matter in which I have any responsibility." But if we teach ourselves always to think, "This brother of mine may have sunk low, he may have gone astray, yet he is bound to me by a bond that cannot be broken; the same divine life which animates me is also in him; we are parts of one whole, and, as such, must suffer together, must fall or rise together; no sin or suffering can touch him without also affecting me"; if we always think thus, then we shall never sit idly by, so long as there is even the least thing that we can do to help.

Perhaps nothing will be a greater help to us in this than a belief in Karma and Reincarnation. For in the light of these teachings there are bonds between us, that belong not to this life only, but to many lives; bonds that we have formed in the past, and that have brought us together again in the present. We need to remember that there are two kinds of such bonds. We all admit the strength of the bonds of friendship and affection; we must all feel that to our friends and relatives we are drawn all the more closely when we realise that we have known and loved them before, and are to-day only continuing the soul-union that was begun before. But sometimes we forget that, as surely as our love and friendship is a bond that will pass on with us, so too is our hatred and enmity. All evolution is tending to unity, and just as a chain is no stronger than its weakest link, so the unity of the whole will be rendered impossible by the disunion between any of its parts. Now, when we cultivate any feelings of ill-will or dislike to another, it is as though we were building up a wall which must be demolished before we all can become as one. Were it but a physical wall or barrier, another might come and break it down for us; but it is a barrier that has its foundation in our thoughts, and those can be changed by none but ourselves. Hence those between whom such a barrier exists must be brought together time after time till they break it down. This explains why we so often feel an instinctive antipathy to some individual; we may see much to respect and admire, but still there is an inexplicable something that makes us dislike. Then we should remember that it is a barrier brought over from the past; it may be of our own building, it may have been built by the other. In the latter case, it is all-important that we should in no way yield to our dislike now; for if we do so, we are putting in our bricks also to make the barrier yet stronger and harder to destroy. If it is of our own building, it is, if possible, of even greater importance that we should do our utmost to break it down, for sooner or later it must go, and the longer it is put off, the harder it will be. So, in any case, we need to cultivate, especially towards those we dislike, feelings of patience, consideration, kindness, charity; we should train ourselves to ignore or excuse their faults, and to dwell in thought on their good points, for everyone has

some good qualities if we will but see them; and thus to begin forging a chain of sympathy which will in time break through and overthrow the barrier of the past. As the Lord Buddha has said, "Hatred ceases not by hatred, hatred ceases by love;" or, to quote the words of the great Christian Teacher, "Overcome evil with good", whether this evil be of our own doing or of another's.

It is not necessary here to do more than refer in passing to the way in which the belief in Reincarnation strengthens our sense of duty towards our own family; it has already been so often emphasised by others, and I have myself dwelt on it at some length elsewhere.* Nor need I here enter into any discussion of the reasons why the belief in Reincarnation makes us feel more keenly than anything else our responsibility to society, and to the particular class or caste, and nation, in which we find ourselves to-day; for all who hold that belief will recognise that they are where they are, because they have helped to make their present surroundings, and because it is therefore their especial duty to try to undo some of the harm they have done in the past, by helping to reform the social evils of the present. The way in which this is to be done must be decided by each individual. There are many schemes for social reform, some good, some the reverse, and each must choose whichever he considers the best, to give it his support or help. Some may help society by practical work on the physical plane, relieving the needs and helping to improve the surroundings of those who are in distress; others may be able to help better by intellectual work, by spreading truer and nobler ideals amongst men and using all their intellectual force to induce them to try to reach such ideals. Some can do the best work by joining their forces with those of others in some far-reaching scheme; others can work best alone and among individuals. The particular method of work matters little; what does matter is that each should contribute some share to the great work, and that the motive should be no desire for reward or glory, but the recognition of our individual responsibility, and the duty incumbent on us to work for unity. And we can scarcely consider any life a truly Theosophic one, in which *something* is not done for the uplifting of humanity.

But there is one aspect of our responsibility to society which has a very important bearing on the present, and which we do not always fully realise. I have already spoken of the influence of thought as it affects the atmosphere with which we surround ourselves, and therefore the general tone of society; for we can at once see that society will be what it is made by the collective thought of the individuals composing it. But there is a more definite and particular way in which thought acts than this. It is a similar action on the thought-plane to what is known on the physical plane as sympathy of vibration. It is a well-known scientific fact that the vibration of one body will awaken a cor-

* See "Theosophy Applied," pp. 48-52.

responding vibration in another body which is "tuned" to vibrate at the same rate as the first. This has often been illustrated by two tuning-forks of the same pitch. If these are placed free to vibrate and then one of them is struck, the characteristic note will of course be heard; if this is stopped after a few seconds, the note will still be heard, proceeding from the second tuning-fork which has not been touched. It is said that if several lutes are tuned to the same pitch, and one is then played upon, the others will echo the music, though they have not been touched; and I believe this is a fact generally recognised amongst you in the case of violins tuned to the same pitch. Now we may regard our minds as being like so many lutes, tuned some to one pitch, some to another, according to the quality of the thoughts that predominate. When, therefore, we think a certain quality of thought, that will go out from us as a vibration, which, following the laws of vibration, will spread outwards in all directions; when this comes into the neighbourhood of a mind that is of a similar quality to the thought, a sympathetic vibration will be awakened in it, and thus our thought will reflect itself, so to speak, in the mind of another, or possibly of many others. So that from the point of view of occult teaching, we may regard as a probable fact, what Professor Crookes admits as a possibility when he suggests as an objection to the transference of thought from one brain to *one other*, that "it can be urged that if brain waves diffuse in all directions, they should affect *all* sensitives within their radius of action instead of impressing only *one* brain."* To take a concrete illustration, suppose we think a thought of anger for some injury that has been done. If it be strongly directed against the person who has done the injury, it will produce an artificial elemental that will seek an opportunity to work some ill on the person against whom it is directed. But very often our thoughts of anger are not directed with such precision and definiteness as to produce that result; they are often somewhat vague, general feelings of anger against others, not necessarily against *one other*; and then their effect is more general and wide-spread. It is not impossible, indeed, that even a strongly directed thought may have a general effect in addition to the special one on the person against whom it is sent. There will be, then, waves of angry vibrations going outwards from us. If these come into the neighbourhood of minds that are naturally inclined towards angry thoughts, or who are at that time tempted to feel anger, it is probable that the vibrations we have sent out may awaken corresponding ones in these other minds. The presence and influence of our thought-vibrations will at least make it more difficult for others to resist the temptation to be angry. It may be that we have been restrained by various conditions from allowing our anger to find expression in either word or thought; but those whom *we help to be angry* may not be thus restrained, and hence they may possibly be led on by their passions into some deed of violence. We shall then not be free of blame with reference to that deed; for

*See *Borderland*, Vol. IV., p. 139.

though we have had no apparent connection with it, and though we may be totally unacquainted with the persons concerned, yet we have helped to produce in them the conditions that rendered it possible. It would be well, both for ourselves and for others, if, whenever we hear of some act of injustice, cruelty, violence, we were to pause and consider whether we have been in the habit of cherishing thoughts and feelings that would prompt to such deeds; for, if so, then it is more than possible that we have helped to bring about that act, by sending out vibrations that made it easier. This thought should make us realise more than ever the importance of carefully guarding our thoughts and feelings that we may at least be free from the guilt of helping our brothers to sin. The reverse of this is, of course, true. By our good thoughts we are sending out vibrations that will tend to awaken corresponding good thoughts in the minds of others, similarly inclined. There is no deed of heroism, no act of benevolence and charity that it is impossible for us to have some little share in, by our thought-force. For if we systematically cultivate thoughts of love and helpfulness to humanity, these will surely reach all those who are trying to work for humanity, and will strengthen and encourage them in their work. Sometimes we are over-burdened with a desire to help others, and at the same time a consciousness of our inability; it may be that we have neither the health and strength to work ourselves, nor the means to supply to those who have both health and strength. Then we can *think*, and, if the sincerity of our thoughts be shown by the little acts of helpfulness that will from time to time be possible for us, then the thoughts will go out from us as a powerful force in the great work going on around us. It may be that we have formed some plan which we believe would help others, and yet we ourselves cannot carry it out; then by thought we may be able to impress it on the mind of another who is in a position to put it into actual practice. The example of the great philanthropist, George Müller, is familiar to us all. He had but little means himself to do his great work among neglected orphans, but he had the will, and he felt that it was a good, nay, a divine work. By his prayers, or, as occultists would say, by the force of his strong, pure, unselfish thoughts, he so influenced others that they sent him everything he needed for his work, and thus were helped by him to share in it themselves. Thus we need none of us despair of being able to make our lives truly helpful to humanity; for there are none of us so poor, so weak, so deprived of opportunity, that we cannot think good and loving thoughts. Let us all, then, who recognise our responsibility, at least resolve to watch over our thoughts, carefully shutting out all that may hinder, and cultivating the definite habit of sending out every day strong thoughts of love and help to all our suffering or sinning brothers.

Strong as such a force would be, we must not, however, suppose that even it will reform society in the course of a few years, no, nor probably in the course of many centuries. Evolution works slowly and

surely, and she cannot be overmuch hastened in her work. Society will improve only as the character of humanity is raised; and so, both in our practical schemes and in our thoughts, we should try to work mainly on the character of others, and not merely on the external conditions. The latter must not be neglected, for they are a serious hindrance to the internal reform, but their improvement is not an end in itself, but only a means to an end, and will be permanent only when the end has been reached. But, because we have a long journey before us, is that any reason why we should sit down in despair, and refuse to set out? Rather should we set out at once, that the goal may be the sooner reached. But it is well that we should recognise the difficulty and greatness of the task we are undertaking, else we shall soon be discouraged when we come face to face with difficulty and disappointment. Being prepared for it, nothing shall daunt us, and we shall continue our work, full of hope and courage, knowing that at last the separateness will be broken down, and all men will recognise not only that they are brothers, but that they are in very truth one in essence, and that all are travelling, though by different ways, to one common goal.

LILLIAN EDGER.

FRAGMENTARY THOUGHTS.

No. III.

[Continued from page 308.]

REALISING the value of meditation, the F.T.S. (not of the E.S.T.) sets apart a certain time each day for that purpose. When the appointed hour comes he shuts himself in a room, sits in an *asana*, and then—? Why then he may well ask, "how to begin the beginning?" He had promised himself ecstasy, had resolved upon devoting to it an hour at least, and here the first few minutes find him floundering and floundering. This stumbling block in the way of all beginners is easily removed if the beginner is not above accepting advice from the *śāstras*. Of course we take it for granted that the friend to whom is given this unsolicited advice is an 'average' person. We presuppose that high and abstract thinking, so much recommended, is above him. Let such an one learn from analogy. Nothing is done well if one plunges into it all of a sudden. Some sort of preparation is absolutely necessary. The epicure gloats in anticipation over the dainties he is to consume. The lover at a rendezvous pictures to himself beforehand all that fond love has in store for him. Meditation, similarly, to be effectual must be preceded by some sort of preparation. Meditation itself is a preparation for the work that lies before you during a day. And that preparation itself requires preparation. The *śāstras* prescribe a bath, an invaluable preliminary, from the point of vantage gained. Now, there are baths and baths, and the ablutions of a devout Hindu bear not the least resemblance to the European splashing among the water-jars. The reason

ment of the body has a corresponding effect on the mind. The buoyancy of the one reflects exhilaration on the other, and that is very helpful, since meditation and despondency do not go together. *Mantras*, too are given for recitation at bathing-time, and these, if their meaning is understood, serve to provide food for reflection, give point to the mind and put it into a serious mood. If the beginner, however, has due respect for his own century, the nineteenth, he will scorn to use these archaic methods. The best thing for him to do, then, is to pave the way by reading a solid book which deals with the higher problems of life, a book which to be understood and appreciated requires some amount of pleasurable intellectual effort. Thus prepared, let him enter his shrine and he will be successful in pouring out aspirations towards the Infinite. A preliminary and frequent recitation of 'Om' fixes the attention and (pray do not laugh) a rosary of beads is a helper of no mean import, especially if the beads be real *rudrāksha*. One cannot be always reading or actively thinking. Hence, the despised rosary is from its handiness and suggestiveness, a real help in the vacant hours of the twenty-four, when the mind, from habit that has become a second nature, entertains thoughts which you would not care to preserve in your note-book. Don't I hear the reader muttering 'simpleton'?

I shall be impertinent enough to offer further advice to our would-be beginner in meditation. It is by no means an unusual practice among us to mistake meditation for visualising the Master's portrait. This is a mistake to be avoided. The beginner, after many an effort may soon find out that it is of no use. He can recall many a face he has seen but once or twice, but the face of the Blessed One will not rise up before his mental vision though he daily feasts his eyes on the photograph. Write it down then as an axiom, that unless you have acquired a certain amount of purity you will not be able to recall the face. Even if the attempt succeeds it is best to desist. I will tell you why presently. The act of recalling His face is very often accompanied by the intrusion in your mind of an uninvited, undesirable thought. While attempting to visualize the Guru's portrait you are necessarily reminded of His extreme greatness and goodness. And these thoughts, it would seem, immediately suggest their very opposite. It is not then desirable that you should construct a mental image of the Master in order to reflect upon it the shadow of your ugly thought. A prominent Theosophist once said to me, in answer to a question, that in such a contingency it was often found helpful to utter the Master's name. But after all, it is best to avoid visualizing until you have in a measure purged away your dross.

We are simply living in the world of effects. The folly of the age lies in 'taking facts as they are', in completely ignoring the cause. All that we see is but a rapidly passing phase of some reality. That phase we seize upon and label as 'real,' while it is 'unreal' in the

sense that it is not what it is taken for. The various complications that we see in this world hinge upon the considerations that swarm round the 'life of a human being'. We may widen the circle, expanding it into the life of a family, the life of a nation, the life of a race. It is the glory of Theosophy to give the right conception of that life. Modern thought fixes itself on but one facet leaving the other two, the behind and the in-front, unexplored. It being wholly lost in contemplation of the present, the what-is-to-be is necessarily very dim to it. The Theosophist knows better. He always posits the cause. He knows that the cause is there, must be somewhere, and that what he encounters is but its natural sequence, not to be disregarded, but also not to be unduly magnified. And so he always looks for the root and is thus a better father, a better social reformer, a better politician, and above all is a better and a more hopeful aspirant. When once the present and that which gave rise to it are sufficiently grasped, our estimate of the future rests on a firm ground—indeed it almost amounts to certitude. Hence, Theosophists are not afraid of talking confidently of the future that awaits us. The greatest lesson to be derived from 'things as they are,' is the lesson of suggestion. Indeed, 'things as they are' can serve no other purpose. Things are because they want to suggest something to you. In the light of this rule an unexpected, startling phenomenon is not to be regarded merely as a freak of nature. A 'freak of nature' is a meaningless phrase; and those only take refuge in it who are afraid to look before or behind, lest their preconceived theories might be destroyed. And so the Theosophist who is always wide awake and open to suggestions seizes those which 'things as they are' afford, and following them up resolves a miracle into a no-miracle. His motto being, "There is no religion higher than truth," it never occurs to him to burke facts, to deny that things are as they are. Consequently and naturally he is not in the good graces of the man in the laboratory and the man in the pulpit.

H. SEAKAY.

THEOSOPHICAL AXIOMS ILLUSTRATED.

DURING the past twenty years, by means of a comprehensive body of literature, the principle postulates of the Divine Wisdom Religion have been translated into a series of more or less concisely framed formulas, embodying a wide range of philosophic thought regarding the universe and man, their origin and destiny. The purpose of the present series of articles is not in any way to attempt a theoretic exposition of any portion of this wide field of truth; but rather to except as *axioms*, the conclusions which others have deduced; and to illustrate and apply them to man in his varied relations to, and in, the spiritual and physical worlds. Our purpose is essentially a practical one. We accept certain broadly defined principles as *axiomatic truths*, and proceed to translate them into the actualities and experiences of life—of the spiritual life which manifests itself in the first instance in

the sacred arcanum of the human soul; and is from thence transferred into the varied relationships of life—in the home, the family, the social and business relations; in political and national activities; in professional, scientific and philosophical pursuits.

The axioms we accept, may be briefly stated as follows:—That the ultimate Deity is impersonal and incomprehensible. The essentially Divine nature of man. The Unity of all manifested nature, from the highest Gods and worlds, to the microscopic dust and infusoria. That there are Divine orders of Intelligences, hierarchies of spiritual Beings higher than man. The spiritual basis of physical life, and the consequent unity of all nature on every plane of life. That spiritualistic phenomena of whatever kind or character, are the expression of facts in nature. That there are an extended series of reincarnation, or, cycles of rebirth, which apply to man and all below him. The Law of causation, with its infinite concatenation of effects, more particularly as it applies to man as a moral agent. And lastly, that there are other states of consciousness than those which are manifested through the physical organs of thought and sensation. With this brief enumeration let us proceed.

Theosophy has undoubtedly made for itself a place in the general religious thought, and is silently modifying and moulding it in several directions in these closing years of the nineteenth century. Many thoughtful people with cultivated minds perceive with more or less clearness, its claim to be a philosophy of life, its reasonableness and cogency, and its relation, so to speak, to the fitness of things. Its suitability as a solution of some of life's varied problems in the region of metaphysics and ethics strongly appeals to their spiritual and moral natures. But that it is suited for translation into the everyday life of the great living mass of humanity, to influence the lives of the common people of our busy world, to control their passions, feed their souls, satisfy the needs of their spiritual nature; in a word, to be to them a councillor and guide in family, social, business, and public life, is largely questioned, and very much doubted.

To attempt to meet and solve these questions and remove the doubts, is the intent of the following essay. Our purpose is essentially a practical one. It is to take the mysteries of life and being as formulated by Theosophy, from their transcendental and metaphysical heights; to take them as they are presented for abstract meditation, and to translate, to apply them to the actualities of commonplace daily-life. I purpose taking the *axioms, the postulates and the theories* which are familiar to the student, and attempting to bring them into direct relationship with the varieties and exigencies of the inner, the religious, the family, the social, and the political life: in order to show their bearing on, and adaptability to meet and solve those problems which are presented to us at every turn in life. To bring into prominence the solution which they offer to the perplexities which beset the enquirer after religious truth the social reformer, the earnest politician, the scientist, the student of

history and philosophy; not forgetting that numerous class whose lives are so largely engrossed with family cares, sorrows, and business perplexities. We wish to present a synthesis which will be all-embracing, to gather up the threads of spiritual truth and doctrine as formulated by Theosophy, and show their several places in the warp and woof of life; and by this means to endeavour to find harmony in diversity and apparent antipathy. To enter the currents of thought which are impelling men in a variety of directions, in order to aid in gently directing its activities into the more excellent way. Having tested, and so experienced the unsatisfying nature of many of the religious, the social, and political nostrums, after which so many run for help and guidance, we shall endeavour in place thereof to direct attention to the *Secret Sources of Divine Wisdom*, whence, and whereby, a solution may be obtained of every enigma, and a solvent of every sorrow—a remedy and a cure for all the ills of flesh and spirit; of body and soul, for time and eternity; for this mortal life as well as for that which is to come.

Let us proceed to the illustration and application of our *Axioms* to the following living crucial questions, taking them in the order hereunder indicated. I. *The basis of Religious faith.* II. *The Religious consciousness.* III. *The Pathway of the soul.* IV. *Family duties and relationships.* V. *Social evils and vices.* VI. *Politics and Government.* VII. *The Arts and Sciences.*

In the three first named our principal object will be, to present the *Axioms* of the Divine Wisdom Religion as they relate to the *inner life* of the soul. To unfold the basis of religious faith; and, to show the nature of the religious consciousness; and then to sketch out the pathway of the soul through evil conditions;—through sin, trial, sorrow and suffering; into a condition of purity, peace, rest and joy. In the four last-named divisions we intend treating the *outward relationships* and activities of life; as they apply to the home and the family, to social conditions, to politics and government, and other avocations which attract and absorb human thought and energy.

I.

We have to deal in the *first* place, with Theosophical Axioms applied to *Faith as the Basis of the Religious life.*

All men have faith. Faith, or belief, a condition of the mind, arises necessarily and naturally in the human mind on its appropriate occasions. It does not even depend for its origin on our volition; but it comes of itself. It does not depend for instance, upon our volition, or mere arbitrary choice, whether we shall believe in our own existence or not; whether we shall believe in our own identity or not; whether we shall believe in an outward material world or not. And we may proceed a step further, and assert that it does not depend on our choice whether we shall believe, or not, in a principle, a power, an intelligence which is underneath and behind nature; for if we think deep enough we are landed in this belief, which exists in us by our very

nature. It is not only there; but, by the very constitution of our nature, it must remain there while man is what he is. Consequently all men have faith as a necessity of their nature. It is to a certain aspect of the principle of faith that we have to direct our attention. It is *religious faith* we are about considering. Not that we would isolate, or divide the attribute of faith as is too often done by religious teachers, who make it to consist of a spiritual nature distinct from the faith we exercise in other departments of life. This is a serious mistake, leading to erroneous views of life and of our relationship to the spiritual world, its realities and its powers; and also too often leading to a regrettable bigotry and self-righteous satisfaction.

By religious faith, we mean as the term indicates (*Religio* to bind) that binding power by which we are related to the invisible, yet real world of the future to which faith unites us. And it is this principle of religious faith, so deeply engraved in the soul of the world, which is the origin and sustaining power of all the religious faiths of the world.

In order that we place our ideas in a concrete form in this important investigation, it seems fitting that we devote a little attention to some aspects of these great religious faiths, to one or the other of which the great bulk of the human race belong. There are as we know four great living religions with which we are most familiar; to name them in order of priority—Hinduism, Buddhism, Christianity and Mohammedanism. And I think this order sufficiently indicates their comparative position as regards fulness and value as Revelations of Divine Truth.

If we regard these great growths of the religious idea as immense trees, with roots, trunk, larger and smaller branches, twigs, &c., each having a distinct relationship to the other, and each an outgrowth from its precedent; and also all as giving natural expression to some phase of the religious consciousness at some particular period, under special conditions of the human mind in its slow and varied evolutionary course, we shall be the better able to gather a fair idea of the wonderful process by which they have been built up. In taking this view our sympathies will be elicited, and we shall begin the better to understand the processes by which each of the great religions has been divided into innumerable sects, larger and smaller, each having its appropriate position as regards locality and time of origination. Each coming into life and being; and taking its peculiar colouring, as it has been propelled by the evolutionary exigencies of the period of its rise, the particular trend it has taken being given it by the national and other characteristics of the peoples among whom it originated. And we shall also be led to see that it is a very partial view of the great religious drama of the nations and the ages, which so specially attributes to particular individuals, or even classes or nations, the formation, or the corruption, the revival, or the decay of the great religions of the world and their accessory branches. Of course such strong characters have largely contributed to certain results; but the causes which have led up to those results have lain far deeper in the soul of the times, which brought them

to fruition, or ministered to their decay. To illustrate—How small a portion of Christianity as we know it can be fairly traced to Jesus or Paul? Again, how unjust the position of the Protestant, that the Catholic hierarchy are solely responsible for the corruption of medieval Christianity; and that of the Catholic that Protestantism is a heresy, a departure from the true Christian faith?

We have truly likened these great religions to a great *world-tree*, with roots deep down in the soul of things, and with wide-spreading branches under which the nations of the earth find shelter and solace: every little twig having its use, ministering to the spiritual need of some otherwise forlorn members of the great family of men whose spiritual requirements and needs they for the time being meet and satisfy. It is this larger, broader and more just view, which as one looks out on the conflicting elements around, enables us to take a calm survey, and to say with Emerson, "God is in his heaven, it's all right with the world!" And by taking this view we do not ignore the sad materialising tendency continually operating, and which has gradually sapped away much of the vitality of all these religions, and which has perhaps reached a higher climax during the present century than at any previous period; thereby leading to the crystallisation of the higher spiritual truths on which all are founded. By this means a way has been opened for the transfer of the *Basis of Faith* from the individual soul, to the Hierarchy or Church; the Holy Scriptures; the Dogmas or doctrines deduced from them; or, to the personalities of the individual founders of the religions. Either of these processes is fatal to the purity and spirituality of religion: and opens wide the doors to corruption and decay: leading away from the living fountain of truth and salvation to "broken cisterns" that cannot supply the "water of life" to the human soul.

Highly as we place the great Founders and Teachers and the Sacred Scriptures of the Hindu, Buddhist and Christian Faiths, we put all aside as either singly, or collectively, forming the basis of religious Faith. Neither the Vedas, the personal Buddha, Mahomet or the Koran or, in Christianity, the Church, the Hierarchy, the Scriptures or Jesus, can we take as the foundation of Faith. In the words of Professor Flint, "We cannot believe in a God who is a God of this nation and not of that, of one finite being and not of another. We cannot believe in a Divine Power which is *without* and not *within* man, or within man and not without him. We need to realise that Self is the Subject, all outward beings and things the Object,—God the synthesis of Subject and Object. All our life is a progress through the world and through ourselves to God from whom we come, in whom we are, to whom we tend. We need to realise the presence within our inner selves of 'that light which never was on sea or land', to discover in self-consciousness and in conscience the God whom the heaven of heavens cannot contain."

Being therefore compelled to put all outside authorities aside, we arrive at the question, "Where are we to base our religious faith, and

what is to be the source of Authority?" And we answer—"It is to be found in man alone, in man himself, in every man". This being so; accepting this Axiom: another problem presents itself to the mind for solution, and that is, 'How is this fact to be known, to be realised as such, and appreciated at the high value which attaches to it?' 'How is the human spirit to be led into its own sanctuary for refuge, rest, peace, and salvation?' As these grave questions present themselves to the soul, many a heart-pang is experienced before their solution is found; the great work to be accomplished, the difficulty with most, is the parting with *outside supports* to faith; it is difficult to bring the soul to realise that each and all are mere rotten props, as unsubstantial as a Midsummer Night's Dream: yet until this is accomplished the soul's true foundation will not be attained. It is only when the inadequacy of all outside the self as the ground of faith is recognised; and the soul rests on the *self within*, that the "Rock of Ages" is found.

"Have faith in God" is the advice of Holy Writ and is doubtless considered by many Christians as a direct antithesis to the principle we are elucidating; which may be expressed thus 'Have faith in yourselves.' But these aphorisms are quite compatible and consonant if rightly viewed. They are the reverse sides of the shield of truth; they supplement each other, and complete the foundation we are desirous of laying, and illustrate and enforce the Axioms we are applying. Let us place them in the light of another statement in the Christian Scriptures. In the Epistle to the Romans the writer quoting a Jewish prophet says: "The righteousness of faith thus speaks: Thou mayest not say in thy heart, Who shall ascend into heaven?—that is, to bring Christ down: or Who shall descend into the abyss?—that is, to bring Christ up from among the dead. But what says it? The declaration (or basis of faith) is near thee, in thy mouth and in thy heart;—that is the declaration of the faith which we are proclaiming: That if perchance thou confess, with thy mouth, that Jesus is Lord, and have faith in thy heart, that God raised him from the dead,—thou shalt be saved." (Rom., X, 6-9).

A little careful examination and comparison of the various clauses of this interesting paragraph will show us that the writer cannot be referring to the personal Jesus. We must take the *latter* part of the quotation and construe it in the light of the characteristic assertions of the *former*: otherwise what is laid down with so much vigour—"Who shall ascend into heaven?—that is, to bring Christ down, &c.: or who shall descend into the Abyss?—that is, to bring Christ up from among the dead" have neither force or appropriateness; and the statement that "The declaration is near thee; in thy mouth and in thy heart, &c." is unmeaning tautology void of the acumen and cogency of the acute reasoner who wrote this remarkable letter. We therefore conclude that it is the *mystical* and *universal* Christ who is "raised from among the dead"—the unsatisfying and perishing things

which appeal to the outward senses; and also of whom—his confession is made unto salvation," it being realised by the "risen one" that in the mystical Christ alone is to be found any satisfying reality.

Again, the writer of *Hebrews*, Chap. XI, expounding and illustrating the principle of faith says: "But faith is of things hoped for confidence (or substance)—of facts, a conviction, when they are not seen..... By faith we understand the ages to have been adjusted by the Word of God; to the end that not out of appearances, should that which is seen have come into existence." And he goes on to give illustrative cases of the mighty power of faith, existing as a principle and a conviction in the inner recesses of the soul; having its roots and fibres embedded in the centre of our being; and how the inner consciousness by it, recognising its relationship to the soul of things was able to put aside mere appearances and shadows, and ephemeral relationships to the things of the senses; to see their unreal nature and character, and to tenaciously hold to the "substance," of which substance it had "evidence" unseen by eyes of flesh, but none the less true and real. And it was in the power of this indomitable faith that these heroes of old of whom he speaks, lived, walked and acted. And compared with them those who live a sensuous life, thinking and acting according to the impulses of a mere "mind of the flesh," are dead while they appear to live—in their present activities comparable to—mere dead stubble, useless debris, to be swept into the oblivion which they court and deserve.

With these illustrative digressions, and with the light they reflect on our enquiry as a guide, let us now turn and endeavour to scrutinise a little deeper the mystery pertaining to the *basis of faith in the human soul*. And to this end let us note a little farther the two aspects of our nature, one or the other of which is for the time being dominant; and each in accord with its essential qualities, in our present evolution—ever striving for the mastery. The animal and the spiritual, the principle in us which is "of the earth, earthy" in contrast with the spiritual which is "the Lord from heaven."

It is not in men of sensuous nature, the *Heaus* of the world, that the principle of faith has been awakened. "A mess of pottage" is for the present sufficient for such. "The bread of God which came down from heaven to give life to the world," is not to their taste. Dividends, bank shares, business speculations, gold, silver, women, earthly glitter and power; the good things of the present life, its toys and baubles, gratify their passions, fill their desires and satiate their souls—for the present. But the surfeiting time awaits them, when they will no longer be able to satisfy their hunger "with the husks which the swine do eat"; when more dust and apples of Sodom will no longer suffice their inward cravings—till then it is "love's labour's lost" to point out to such, the true and living waters of the soul. For the time being we may apply to these the words of the woman of Samaria: "Sir, the well is deep, and ye have nothing to draw with." Some of this sort of chatter about the Theosophical fold and even that administered

to its inner and most sacred circles: to the paralysing of the spiritual energies of others; and to the serious injuring of true and effective work, which might be accomplished but for their depressing and deadening influence. That a very real danger exists in this direction is only too apparent to the discerning and spiritual eye, which looks beneath the show of things. "That which is born of the flesh, is flesh", and will pass away with it; it is not here therefore that we look for the basis of faith. This is not the real man having roots in eternity, but the mere animal man, who functions in, and is related to the lower orders of life, which are destined to pass away. Having fulfilled the ends for which they have come into manifestation, they will pass into the nothingness from which they have temporarily emerged.

It is a humiliating thought when fairly faced that we have so much, so large a portion of our nature, as already developed, in common with the orders of life below us, with 'the beasts that perish'. We come into physical being in the same manner: our life is sustained by the same means, air, water, food, &c.; we possess the same senses, and consequent on these we shape the same desire for sensation and sensuous gratification. Our love and hate, pleasures and pains very largely pertain to the animal tendencies and appetites.

While admitting, and, as we must do, fairly facing these facts regarding our composite nature; yet deeper down in the recesses of being, the potentialities of the higher, the life of faith, exist, which constitute the religious, or spiritual man; who is in a mysterious way linked on to, and associated with the animal. We may, as has been frequently said, view it as the higher, or spiritual soul, which has come down into the lower, passionai or animal soul, for its redemption and salvation. The self-conscious soul-entity, the 'I am I', needs awakening to the facts of his noble heritage, the "enlightening of the eyes of his understanding, that he may know the things that are freely given him of (the) God (within him)." And until this happy change of mind is realised the statement is most true of him: "Man being in honour and understanding not, is like the beasts that perish."

It is therefore our privilege who apprehend our high-born spiritual dignity, a pleasurable duty incumbent on us, to proclaim the *universality* of the spiritual side of man's nature, the presence of the potential germ in every man. That by so doing we may help others to attain the end of their being; which is the aim and object of the *life* manifesting in them. And it is well that we note that it is not the exclusive possession of the cultured and educated, it lies far deeper than the acquired accomplishments, being equally the inheritance of the ignorant and unlettered. It is not something acquired, it is inherent in man. It is not gained by religious faith, or, by the knowledge of religious doctrines of any kind; on the other hand it is the only solid basis of faith and knowledge. It is not bestowed as some vainly imagine, by the sacraments of any Church. It is an essential part of human nature. It is *inborn*. It is equally the property of the white

and the coloured races; of the European and the Asiatic; of the Christian and the Pagan. It is a *principle* and *potency* in nature which is common to humanity: which is possessed in germ by the lowest savage. It contains the potentialities of true Manhood and Godhood. It is inextinguishable, because immortal. This does not invalidate the awful possibility that we may grieve it, until we lose it; which saddening contingency led a great Teacher to exclaim, "What shall a man give in exchange for his soul?" Nevertheless, its patience and pity are infinite, and being an ever active spiritual principle, it is always seeking opportunity for expression, for the realisation of its heaven-born dignity. It is everlastingly true that "Man does not live by bread alone," by the perishable things which minister to his lower nature and appetites, but having a spiritual, a religious nature, he must have a spiritual religion.

And this brings us back to the enquiry:—"On what basis does the religious life of man rest? Where is to be found the true foundation for religious belief?" We answer, *In and upon his own spiritual nature*. Again, another query is presented:—"In what does this spiritual nature consist?" We would not presume to attempt a complete reply to this question: And further, we are conscious that all we could say would be utterly inadequate! As it presents itself to our mind, it is broader than the sea, deeper than Hell and higher than Heaven! It is with trembling soul and beating heart that we sometimes venture, in hallowed moments, to look into this mystery, ever so little. One has occasionally stood on board a steamer in the midst of the vast Pacific Ocean, in silent meditation on the mysteries of the great deep; when the feeling of one's utter nothingness in comparison with the vastness of the mighty waters has almost overwhelmed one. Let the reader recall similar experiences, when awe and wonder have filled the soul; and then let him in imagination multiply ten thousand fold the soul-inspiring, the reverential awe he has felt, as some phase of Nature's greatness and grandeur is unveiled and he will only have touched the fringe of the question, "In what does our spiritual nature consist?"

Let us for a brief moment, glance at the replies which the inner teachings of the Great Religions give, and also at those given by some, who, it may be, discard them.

Hinduism, says it consists in *Manas-Buddhi-Atma** which embraces various aspects of a philosophic abstract Essence of the Infinite.

Buddhism, teaches that Buddha is within us, if He is only recognized. It inculcates inward reverence for the all-pervading Buddha, who is within man and in all nature.

Christianity, proclaims the same spiritual truth. It teaches the 'Christ in you,' the Mystic, the universal Christ, as the only hope and assurance of glory, honour and immortality for us.

* Cp. Sacchidananda.—Ed.

To the Agnostic it is the Unknown Something, which he is painfully seeking.

To the Scientist it is the unknowable, unseizable essence of life, beneath and beyond all form.

The Divine Wisdom of the Ages, as given out by the Sages and Teachers, whether Aryan, Egyptian, Grecian, Gnostic or Christian, terms it the incarnate Logos, the Word, the Sound, the Potency, the Light, the Life in manifestation of the Infinite, Incomprehensible, Impersonal Deity.

By whatever name it is known or designated, by whatever Symbols it be presented to the imagination; it is our common possession; our glorious heritage from the past eternities. It is Love; it is Life eternal; it is Goodness; it is Truth; it is the Way and the Path. It is Grace and graciousness. It is the Foundation; it is the Bond of Human Brotherhood. It is Heaven, and Beyond. It is All, and in All.

As we have already seen, this religious principle finds expression in an immense variety of forms. All the religions of the world are the outcome of it; mixed though they too frequently are with those undesirable elements of our lower nature, which are represented by human passions, selfishness and ignorance. It is also the source of a variety of acquisitions which are not recognized as distinctly religious. As for instance, the devoted Scientist enkindles his enthusiasm of patient scientific research at its fires. It is the guiding star of the upright and disinterested Politician. The benevolent heart of the Philanthropist is moored to it. It is the inspiring soul of the Poet and Musician. So also of the true student of Nature, of man, of history and of religion. It is the genius of the creators in the worlds of Art and Fiction.

It is the underlying principle, and the perennial source of the Divine Wisdom-Religion; a necessity of man's spirit and nature, by which he progresses toward a perfect expression of the Divine.

W. A. M.

MENTAL HEALING.

THE deep interest which of late years has been aroused in a new science (?) of healing, called variously: Christian Science, Mind Cure and Christian Metaphysics, may be an excuse to attempt a discussion of this subject by the light of Theosophy; always of course premising that the light of Theosophy illuminating this article falls through the mental lens of the writer and must therefore be colored by his personality, and subject to modification or correction.

It is a significant fact that in our age, boasting of intellectuality, philosophical truths as offered by Theosophy should be so little received, whereas a movement like Mental healing, whose exponents openly confess that it "is not demonstrable by argument," and "is not intellec-

ually apprehended" (Henry Wood, "Healing through Mind"), should find so many eager followers.

That the subject of healing should more strongly appeal to the people is perfectly natural, as, in our present age, life, physical as well as mental, has become more and more artificial, and with the deviation from natural rules—despite our boast of better sanitary conditions and better means of combating disease—the general standard of health has consequently become lower and diseases seem to have multiplied. On the mental and spiritual planes similar conditions prevail, a one-sided use of reason and intelligence has induced scepticism; faith—where it is still found—is no longer based on knowledge but has become blind.

Mental healing, which proposes to heal the physical body by first curing the soul, demands a recognition of the basic principles of religion, and anything which helps to rouse people to a better religious life, to a better recognition of their true relations to nature and the First Cause of Nature, even if it were primarily for the selfish object of health, deserves our cordial sympathy. If once they are induced to realize that Mind is something more than the result of concentration of physical evolution, we shall find better material to be impressed with the deeper truths of Theosophy. Our duty then is to point out defects and mistakes, to guide and teach, to turn the movement into a wider, nobler channel, to use its force for the great object of spiritual evolution to which we as Theosophists have devoted ourselves.

Leaving for the present the many misconceptions and unphilosophical propositions which are put forward through a lack of a right understanding of the real constitution of man, let us try if we can demonstrate the process of healing by logical deduction.

The numerous nervous troubles with their imaginary, yet to the sufferer terribly real diseases, are acknowledged to be the natural consequences of the restlessness and hurry of our present social and commercial life, and it is principally amongst these that mental healing scores the many successful cures. Such results are not astonishing, as a practice of quiet, calm, contemplation and the daily withdrawal of the mind from the trivialities of life, towards lofty spiritual subjects, as demanded by the teachings of Mental Science, removes the cause of the trouble; the nerves get the required rest to recover the lost tone and, with normal function, abnormal reflex actions cease.

With the more serious diseases, when through continued abnormal function structural changes in tissues and special organs have been set up, or organs have become completely unfit to perform their functions, it is different; then generally the "mysterious" influence of a healer is required to effect a cure. Let us see in what way this influence differs from the action of medicines and drugs, as employed by the different schools of therapeutics.

In a state of perfect health all organs of the body perform their functions normally, and the life principle, obtained from the food and

the atmosphere, is regularly distributed for the constant regeneration of all parts of the body. Now Dr. Babbitt in his "Principles of Light and Colour" points out that the great source of terrestrial life is the Sun. Solar energy is the life principle stored up for us in the products of the lower kingdoms, and the higher the level in these kingdoms, from which we draw our food supply, the easier is the life-principle assimilated by the human organism. Farther, as we find the light dissolves itself into the seven colour-rays of the spectrum—or as science suspects now into seven spectra, of seven colour-rays each—, so we find that certain substances and plants store up the life-principle specialized, corresponding to these rays and as such form specialized food for special organs or parts of the body. For instance, those storing red are stimulating to the arterial blood, as Cloves, Capsicum, Iron, Musks, &c.; those storing orange and yellow, stimulating to the nerves and digestive organs, as Podophyllum, Colocynth, Valerian, Phosphate of Lime, &c.; those storing blue and violet, febrifuge, astringent and sedative, as Aconite, Logwood, Indigo, some acid, &c. The characteristic principle of such substance showing itself either in the outer colour, the colour of its extract or its spectrum.

Like the organisms of the lower kingdoms, so also men can be divided into seven great classes, showing differences in constitution and temperament, according as either one or the other principle of these color-or-life-rays predominates in them, though all the seven principles are requisite to build up and maintain the different organs of a person. As said before, in health these principles are extracted from the food and specialized for the different functions by the digestive organs; if this process be checked or imperfectly performed, disease of one or other organ results. Then the physician steps in, and, according to knowledge gained by experience of results, applies such remedies as contain the principle required for the restoration of the disturbed function in preponderance, thereby stimulating or relieving the affected organ with the appropriate specialized life-principle to restore the balance of health.

Now, ordinarily physicians choose a remedy at random from a number of drugs all indicated for the same function, but of such a number, one seems to agree or act more readily with one person than with another. If we apply now the theory that the solar influence or life-force is specialized and stored in the same way as the light divides itself into the seven prismatic colour-rays, and each of these rays being again subdivided into seven colours in which the shade of the parent ray predominates, then a physician could count on more certain success, if he were guided, in the choice of the remedy, according to this principle. He would then choose the remedy which contained the sub-ray corresponding to the organ affected; the class, or constitution of a person indicating the primary division from which the specialized life-principle should be selected.

I think it is recognised by physicians that medicinal substances taken from the vegetable kingdom, are more readily assimilated by the digestive organs, and less disturbing in their action, than those from the mineral kingdom. In former centuries numerous remedies were obtained from the animal kingdom. However useful they may have been, medical science has abandoned them, mainly I suppose for aesthetic reasons; but in recent years remedies, just as nauseous, have been introduced again from the animal kingdom, as the different bacilli-cultures and serums for inoculation, besides pepsin and others.

Still further back in history, the Therapeutae and Priest-initiates performed cures by applying the humanized life-principle direct from man, and it stands to reason, that the life-principle specialized in a human body, would be more readily assimilated by a weakened human organism than any obtained through mediums further removed from the human kingdom. From time to time attempts have been made to re-establish this method of healing and since Mesmer's time, just about a hundred years ago, the process has been studied by numerous investigators. Clairvoyants see this life-principle proceed like a luminous emanation from the body of the mesmerizer and projected into and absorbed by the aura of the subject. On this theory of transmitting the life principle from one human body to another, we can explain the attempt of the Jewish physicians to revive David by means of the woman Abishag, and also the raising of the Shunammite's son by Elisha. All through history, sacred and profane, we find examples of men possessing the power of healing by "laying on of hands," and numerous instances of men and women in rural districts, who help the suffering in this manner, never become public.

But as hitherto those representing exact science could not observe these emanations, nor explain the results by known natural laws, discredit has always been thrown on the subject and the same persistently ignored. However since the voluminous literature on this subject and on mental healing has appeared, a greater number of those possessing this power have come before the public and more widespread attention is called to their power.

But it would be a mistake to suppose that natural healers can heal any one and cure every disease; most of them perform their cures unconsciously, if I may so express myself. Some simply surcharge the patient with their vitality, some may direct the current of life-ether to the diseased spot or organ, but as a rule they do not "see" the actual process, or what special life-principle is required, or what organ of the body causes the symptoms. However, if the healer is morally and physically healthy, his action will be beneficent, as it increases the life-force of the patient and enables his own constitution, with greater vigour, to either build afresh or throw off effete matter. Wherever the healer is successful one will find that there is a certain natural sympathy between him and the patient, they belong to the same or to

harmonious classes; if different or inharmonious principles predominate in them, little or no result will accrue from his efforts.

In submitting this view of the different methods of healing, I think that at all events it explains the processes in a rational way and in conformity with natural law. One might then designate the methods of healing by drugs and by laying on of hands, as the application of the specialized life-principle respectively from the psychical and physical plane, but Mental-healing is something higher still. Being the act of the real Man,—the Ego, or spiritual principle in man,—and working directly through the mind, it must proceed from the spiritual plane and thus becomes akin to the action of Jesus and the Apostles. It is that process, where the healer pours out his life-force, energized by the divine power of love and compassion and directed by Will, on his suffering brothers; then the limitations of physical mediums of transmission fall away, distance is no longer an obstacle and the results become what the world calls miraculous.

A careful study of the philosophies of the Ancients, the preparation of the candidates for the mysteries of Heliopolis and Eleusis, the teachings of early Christianity, all show, that to attain a free and conscious action of the Ego in man, a careful and deliberate training was required. In the first place the basic principle of every religious system had to find expression in the conduct of the candidate; a rigorous adherence to the principles of moral truth and virtue, unshaken by numerous trials and temptations, and a recognition of the solidarity of human brotherhood, was absolutely requisite. Then only was the candidate instructed in the hidden secrets of nature and led, as one tradition has it, "through the paths of heavenly science even to the throne of God Himself."

Thus, when he had become a Master of the forces of nature, he was instructed in the mystery of Self, in the secrets of death, and was reborn or "baptized with the Holy Ghost."

Such was and is the training and progress of those who become divine healers and workers of "miracles;" with their awakened spiritual vision they had the power to recognise the seat and origin of any disease and to apply the requisite life-principle unerringly by directing it through the Mind. Within the limits of Karmic Law they could cure any disease and had even power over death.

The object of the different societies, "to cultivate and promote a knowledge of practical metaphysics and the science of mental healing for the furtherance of the Christ-work and for the promotion of universal harmony in the teaching of truth," is no doubt noble, for as we have seen, mental healing presupposes a pure mind and a pure life. And the practical application of the eternal law of Truth and Love is Christianity pure and simple, it should therefore have the support of every Theosophist, in helping to make it a "Science."

Despite the suggestion or affirmation "There is no evil", it would be unwise to shut one's eyes to some dangers, which certainly threaten the ultimate success of the movement. The one object "to cultivate the science of mental healing" attracts numbers of persons, not so much to attain power to heal others, but to become healed, and some of them, not possessing the mental qualification to grasp the philosophical and metaphysical propositions, imagine that by simply denying a disease they will remove it. It is not to be wondered at that comparatively few can follow a philosophical argument to its logical conclusion, for during many centuries generations after generations have been taught, not to employ reason, but to believe; and abstract science has long ago introduced metaphysics. It is of course true that, rising to the higher, spiritual plane, there is no evil, all is good in essence, but while we live in a material universe, we must recognise evil to realise good; the idea of "good" would be meaningless unless we contrast it with "evil". True, there is no illness while we abstract ourselves and dwell on the mind-planes; illness pertains to our lower bodies, and while we have to live and act in them, any deviation from the normal will be felt as suffering and illness. And when people attempt to deny something which is real for the time being, against their own reason, they are either untruthful to themselves or fools. Without proper discrimination denying must tend to cramp the intellect, and the object of the societies should be to bring about just the reverse. It is so easy to be led into false conclusions, for instance, numerous people, suffering from weak nerves and consequent weak sight, are patched up now with spectacles, the oculist simply relieving an effect without removing the cause. When then by the better regulation of life and thought, as demanded by Christian Metaphysics, the nerves are soothed and regain fresh tone, the patient discovers that he can do without glasses—and another miracle has occurred. But let a born myopic try the experiment and he will find himself in a denser mist, than before he took to spectacles.

Another though subtler danger, and one which will not so readily be recognised, is connected with the practice of "going into the silence." The regular habit of setting apart some time every day for calm, quiet contemplation of noble spiritual subjects is undoubtedly of incalculable benefit and could be recommended to every one. But in some books hints are given to go beyond that into complete abstraction and this might lead in persons of a psychic constitution, to mediumship.* Unless such a person is morally very pure, and proof against every temptation, such an event would, to say the least, not be desirable.

Again the practice of healing by laying on of hands might lead to mischief, for if the healer is not perfectly healthy in body and mind, the life-principle, which he has humanised and pours out on the patient, must be tainted with his infirmities. If he were, for instance, sensual, his healing influence might arouse latent passions within the patient, which might lead to much harm and grief, and such result might be

* We know one case in which this actually happened. "Ed."

itself only after the lapse of considerable time and therefore the influence of the healer not be suspected as the cause. Some experienced healers and mesmerists insist strongly that a healer must never touch alcoholic liquors and be very frugal and regular in habits.

Mental healing, as it is at present put before the public, labours under the same disadvantages as the teachings of the dogmatic Christian Church; it cannot be logically demonstrated, it is the groping after a dark principle that cannot be recognised and therefore may lead many astray. Only the light of Theosophy can clear up the murky darkness which enshrouds the constitution of man, his relation to the Universe and the purpose of his being. If that is once recognised, then disciples of this science will discern its true relation and aiming higher than the selfish relief of their own bodily ills, become students of the deeper truths of Nature, which lead to Unity and Wholeness.

H. F. KESSAL.

THE LIGHT.

FROM AN APOCRYPHAL EVANGELIUM.

(Translated by ELIN SÄLZER from *Theosophisk Tidskrift*).

AND it came to pass that Jesus was approaching a strange city as night was coming on. And with him were Peter and James and John and some of the other disciples. And darkness came over them while they were in the streets of the city and there was no one who could show them the way to the house of the disciple with whom they were intending to stay. Then Peter said to Jesus:

"Master, show us the way." But Jesus answered and said unto him:

"Wait here till we meet somebody who can guide us."

But the disciples murmured and Peter said again to Jesus:

"Master thou art the way. Canst thou not show the way to us?"

Jesus answered and said again "abide here a little while."

And as they were waiting, a man was approaching with a lighted torch. And Jesus said to the disciples: "Behold, this man shall guide us!"

But when the man came near to the disciples they perceived that he was a publican. And when Jesus said unto them "follow now" they again murmured among themselves and Peter said to Jesus:

"Dost thou see what kind of man this guide is?"

And Jesus said unto him:

"Yes, I see."

Peter answered and said:

"Is it seemly that this man shall guide us, he is a publican and a sinner?"

But Jesus said to Peter:

"Let us follow ! It is not the man we are following but the light."

And when they were afterwards seated at table in the house of the disciple for whom they had been looking, Jesus said :

"Not every one who carries the light is of the light. But he who follows the light is of the light."

REMARKS ON FOOD, ITS NATURE, AND INFLUENCE ON MAN AND THE WORLD AT LARGE.

I.

IN the *Taittiriyaopanishad* the second stanza reads—"From food indeed whatever creatures in the earth do dwell, are procreate; by food again they surely live; to food again once more they at their end do go. Food surely of beings eldest (is); thence is it called the nutriment of all. *All food they verily obtain, who food as BRAHM regard.* From food are beings born; when born, by food they grow. It is fed upon, it feeds on things; therefore they call it food", which in a very quaint style conveys the idea of all living beings using each other as food and being food to others, while that food which they obtain is of the divine essence, viz., Brahm.

On the other hand we often find such expressions used as "gross food", "pure food", etc., with their opposites, which, in connection with practical life, the exigencies of livelihood or environment, the habits, customs, and bodily requirement of the individual person or his connections, render the question of "food" a very perplexing one, which threatens to involve Theosophy in the haze of impracticable dreams of enthusiasm so far as the outside world is concerned, and which it should avoid encouraging, by showing in plain terms what is meant by such qualifications as "gross," "refined", "pure," "impure," etc., and to whom they apply when treated in a liberal, ethical, scientific, and philosophical spirit. Doctrinairism and dogmatism can have no place in Theosophy, unless it were intended to lay the foundation for another religion.

What, then, is "Food"? The simple answer might be "that which nourishes!" if that advanced the elucidation, ever so little, but this it does not do, for it might be asked "What do you mean by 'nourishing'?" Let us try another more general definition viz., food is that which supplies to the body what it needs (1) for building up its various parts, till its full size and perfection are attained, and (2) for restoring that which it loses by every act and manifestation of life, for as little as any thing can be created out of nothing, so little can any force, any activity, or manifestation of intellect be produced without involving the transformation of some other force, etc., related to it in some way.

As a rational consequence it follows, that food-matter must consist essentially of the same, or closely related, constituents as the body-matter, except that the latter is organized, i. e., is alive, while the former (food) is not so necessarily, but may be only organic or neutral, possessing the capacity of becoming organized by assimilation, by being absorbed into a living body, or it may be inorganic, and then only utilized in small quantities with the other.

Before proceeding further, let me say a few words as to the relation of the three kingdoms of nature regarding which there does not always seem to prevail as much clearness of comprehension among Theosophical writers, as is desirable.

All agree that the mineral kingdom is the foundation for the vegetable and animal, inclusive of the physical body of man, but the wording is often such that it appears as if mineral was a mineral and nothing else in relation to the other two, and the atomic or elementary nature of small account. But this is not so. Of the seventy or more chemical elements composing the known minerals only five are universally found composing the living cell-matter, both of vegetable and animal organisms, viz., Carbon, Hydrogen, Oxygen, Nitrogen, and Sulphur; six more are necessary for higher development, viz., Phosphorus, Chlorine, Potassium, Calcium, Magnesium, and Iron; six others are frequently found in various parts and probably cause variation of form, functions, etc., but are apparently not essential, viz., Sodium, Lithium, Manganese, Silicon, Iodine, Bromine, while seven are rarely present and then only in minute quantities, viz., Aluminium (Clay), Copper, Zinc, Cobalt, Nickel, Strontium, and Barium (Baryta). These and the preceding act often as stimulants, medicines, poisons or irritants, according to the quantity employed, as do also many of the others never naturally found in organic bodies.

Thus we see there are only eleven essential and thirteen unessential mineral elements out of a total of seventy employed in the building up of plant and animal bodies, the remainder when introduced act as irritants, and are promptly expelled in health, though they may cause trouble.

The five essential elements form what is known as Protoplasm, Bioplasm, Albumen, White of Egg, Chlorophyll, etc., as the substratum of vitality; the remaining ones bring about the diversity of functions either in the same body, or in that of the various species or groups of species.

Starting on this basis, we may conveniently divide the constituents of food and body-substances into four groups, viz., (1) Carbon; (2) Nitrogen; (3) Water and (4) Mineral Salts (soluble in Water). Of these, the first two are not normally found in the rocks of this earth, yet they are present in considerable quantities in the soil, whence plants primarily get their food. Wherever these are found growing, the more numerous they are, the more abundantly they stock the ground with

their remains, and the more varied they become in form and function. If Carbon and Nitrogen be not derived from the rocky minerals from which the great bulk of the soil is derived, whence and by what agency do they appear? They are stored in the atmosphere, the one in the form of Carbonic Acid (Carbon Dioxide, CO_2), the other as a free gas, forming the greater part (79%) thereof, and are withdrawn therefrom, then fixed in more or less permanent combinations, and transmitted to the soil by the actions (the combined actions) of plants and animals, so as to become suitable food for either, and in no other way. The water is mainly derived from the oceans, the mineral salts from the disintegrating rocks, the latter being brought about to a very large extent by the action the lowest living organisms known, viz., the Nitro-Bacteria wherever containing iron and potash. The greatest part of the weight and bulk of all organic physical bodies of plants and animals consists of water, from 60 per cent. upwards to such tenuity that the solids resulting from drying are, in some cases, almost inappreciable, viz., in most fungi and the jelly-fish or Medusae; hence water as food is of prime importance, besides this it acts as the solvent and vehicle by means of which all other substances are absorbed by the roots of plants, *except carbon*. The next in bulk is carbon, the wonderful substance comprising the most incoherent and the hardest, the most opaque and the most transparent of matter. It is solely obtained as food for plants directly and for animals indirectly by the action of green foliage stimulated by sunlight. A portion of this—principally the red and orange rays, i. e., the heat-producing part of the spectrum—becomes latent thereby, is bound up and saved for future use and where and when sunlight is absent. Carbon—charcoal matter—is therefore that part of food upon which depends the maintenance of animal heat, of which plants are thus the sole purveyors to the animal world. It passes in many cases through many bodies in succession, before a given quantity is again restored to the air as carbonic acid through animal activity, the refuse of one kind forming the choice food of another. Fire and dry heat quickly and often most wastefully scatter the stock that might have lasted years and supplied hundreds of organisms.

The nitrogen needed by plants and animals as food is however not directly absorbed by the former from the air. Plants have no organs for its absorption, at least not the higher ones with green foliage; they get it chiefly through the intervention of animals, just as the latter get the carbon (starch, sugar, etc.) through that of the plants. Then the question arises whence do animals get their nitrogen, a still more fugitive substance than carbon when in combinations in the soil, such as ammonia, nitrates of potash and soda (saltpetre), etc., if not from the air, and how? There can be very little doubt that all the lowest living organisms, the so-called "protozoa" (also often referred as zoophytes), do obtain all they require directly from the atmosphere, living, as some do, on food otherwise wholly destitute of nitrogenous

substances, and the very great probability exists, that all animals, man inclusive, get at least a portion in that way (herbivorous animals), unless the capacity has been lost through habitually feeding on substances already rich in nitrogen (carnivorous animals), for there is an immutable law of nature, according to which every capacity, power or organ not put to active use or exercised, is suppressed in course of time. The special organ for the absorption of nitrogen appears to be the membrane or skin of the internal body-cavities in the higher animals and man, and, if so, this explains why millions of Hindus and Chinese, and even many Europeans, can live, grow, and do work on scarcely anything else for food than rice or similar vegetables almost or quite destitute of nitrogen. It would also explain why the habitual use of meat as the chief article of food among Europeans is rendered necessary, viz., on account of their losing by disuse the power of assimilating the required nitrogen and gaining thereby the power of doing more hard work in a given time, a very questionable gain in case the food supply of that type should run short.

That nitrogen is thus absorbed within the body appears to be proved by the recent discovery that pure oxygen, the other constituent of the air, acts as the best antiseptic in the case of internal wounds inflicted during operations, for if the nitrogen is being constantly absorbed from the skin-filtered air, always and of necessity oxygen more or less pure filling the body-cavities must remain behind, which, when undiluted, is inimical to organic life, causing such rapid combustion of vitality—if I may use this expression—that fungi, bacteria, etc., arrive at the end of their allotted time before they can propagate. On the other hand no gas or fluid, can maintain itself in a pure state when only separated by pervious membranes from other and different gases or fluids, for they constantly diffuse into each other till equilibrium is attained. Therefore, if one of the gases of the air be found more or less pure in such situation, the inference is that the other forming the surrounding mixture is as constantly being removed. As nitrogen uncombined is not known, I believe, to diffuse from the skin, yet since the infused internal air filling the cavities (except the internal canals of the lungs) is much richer in oxygen than the external, the nitrogen must be absorbed, or prevented from entering.

That this "theory," which you may take as a working hypothesis for the present, has a most important bearing upon not only "pure food," etc., but also "cheap food" and the whole question of food-supply for the masses in the near future, cannot be doubted, but I have to leave this aspect to be worked out by some one more qualified, or to another time, for I have not yet done with the elementary aspects, nor with the relation of vegetable and animal organisms to this question of food.

Usually in theosophical as well as popularly scientific writings minerals, plants, animals, and man are represented as if they were

developed the one from the other in a *linear* sequence, but this, as will be perceived from the foregoing, is not, and cannot be strictly correct, for as only plants can supply animals with the carbon to keep up their vital (= borrowed solar energy), so likewise only animals can supply to plants the nitrogen necessary to enable them to bear flowers, fruits, seeds, etc., although the protoplasmic contents of each individual cell may be able to sustain life by absorbing it from the air penetrating it.

Plants and animals must therefore, it seems, be regarded as having come into existence synchronously, and this holds good even if we regard the lowest and lower plants and animals as only differing in form, the one fixed, the other mobile, but similar in function, that is, both able to procure carbon as well as nitrogen in conjunction with water and the mineral salts dissolved therein. The plant-form, most probably, nay certainly, may and did precede the animal form, but form is not essential to function. A perpendicular bar

being made to represent the mineral kingdom, the others may be represented by two divergent ones, surmounted by a horizontal one dominating both, but depending upon both equally for its very existence.

Now let us consider what "food" is for the individual, the species, etc.

Although all food partakes of the same or similar composition ultimately, not everything is food for everything, but only for some things, which we must keep firmly in mind while threading this labyrinth; for were it otherwise there could be no development, and waste and want would soon bring about the extinction of all or any higher life that might arise. As it is, every higher kind of plant, every higher animal, nay every single man is restricted to a more or less limited range of food-matter. The higher the development, the more specialized, the more characteristic, is the nature of the food, and the narrower the limits of food supply; conversely the lower in evolution, the more generalized is the food, which does not exclude the fact that some kinds of either kingdom may be almost omnivorous notwithstanding their comparatively high station.

If we examine more closely into the subject, we shall find that the adaptations to certain food in the different feeders overlap each other, that is, some part of the food of the one is also the food of another set, otherwise in time of scarcity existence would be jeopardized. We shall also find, that each has the capacity under compulsion or by caprice to adapt itself to some other kind of food. If the food be changed permanently, the nature of the plant or animal is usually also modified, sometimes greatly so in the course of time.

Now plants usually thrive on "dead" food, that is, matter no longer exhibiting life, except parasites, or the low, minute fungi

infesting animals and man. Animals usually either thrive on "live" food, that is, taken immediately from living plants and animals, or else feed on vegetable or animal substances more or less fresh and undecayed, such as fallen fruits, flowers, leaves, dead wood, dead animals, excrements, etc., already severed from life. The latter aid and support life by clearing away matter that otherwise would injure the living, and again convert it into living cells. The former subsist by destroying life, whether plant, or animal, seeds or eggs, merely transforming many forms into another single form. And it is very wise it should be so, although it may jar upon our indiscriminating sentimentality. Nature produces far more life-germs; than it would be possible to find room or sustenance for, that she may select from the mass those fit to enter into future evolution. The competition is determined by themselves, each being furnished with the knowledge of all ordinary dangers and requirements, and with the intelligence and the means to escape danger and death; and their success proves their fitness to fill their place with credit and to discharge their duties of service to the whole; their failure the reverse. If propagation were reduced to the point of effectiveness, the risk of extinction under unforeseen conditions would ever threaten the loss of the results of past work, and nature cannot afford that. Thus man alone is the sole disturber of nature's, (that is, the world's) balance and the divine harmony.

We are only too ready to refer the whole purpose of nature's agents and of man's existence to the exclusive development of humanity, not even man's higher powers excepted; while in reality the aim is the simultaneous advance of the whole—plant and animal life for man's benefit; man's intelligence, etc., for the good of every individual lower entity; the reverse is simply selfishness, however disguised or glorified: the motive does not sanctify the means in all cases, and only man wastes.

But I find my space too limited to conclude my subject and must defer the details of practical application to another time. Enough has been said, I think to show what great influence food has upon all, and to give an impulse to individual meditation.

T. G. O. TERRELL.

(To be continued.)

THE CLAIRVOYANT FACULTY IN ANIMALS.

AMONG the numerous readers of the *Theosophist* there must be some whose personal experience tends to support the belief that the lower animals, our poor relations as they are sometimes called, especially dogs, show, on some occasions, by their behaviour, that they are sensible of the presence of beings or apparitions not usually visible to the human eye. The present writer has himself, on some occasions, noticed the extreme uneasiness and terror exhibited by dogs in the dark, or at nightfall, in places reported to be haunted or connected with some grave tragedy, and a lady of the writer's acquaintance, now some years deceased, used to relate that while out for rides in the suburbs of one of our Indian cities, she could not help observing that her horse would show the most abject terror, trembling all over and refusing to advance, when he approached an unfrequented and remote turn of the road where she afterwards learnt that an individual of sinister reputation had some years before committed suicide.

In connection with a tragedy which recently startled the play-going public of London, the following appeared in a leading journal:

A correspondent well known to the *Daily Mail* writes as follows: "Mr. Tom Terriss relates a curious and inexplicable incident. On the night of the murder, Mrs. Terriss was sitting in the drawing-room of the cottage at Bedford Park, the late actor's home, with a pet dog, an intelligent fox terrier called Davie—after Mr. Terriss's favourite part of Lieutenant David Kingely in 'Harbour Lights'—comfortably asleep on her lap. Messrs. William and Tom Terriss, the sons, were also in the room. The clock marked 20 minutes past 7, when suddenly, without the slightest warning, the dog leaped from Mrs. Terriss's lap and dashed frantically about the room, yelping, snapping and showing all the signs of a paroxysm of mingled rage and fear. The behaviour of Davie was so extraordinary that it seriously upset Mrs. Terriss for the remainder of the evening. It was exactly at 20 minutes past 7 that Mr. Terriss was murdered. My brother Will and I were playing chess," said Mr. Tom Terriss, when questioned on the subject, "and the dog was apparently quietly dozing on my mother's lap, and it startled us all considerably as it bounded up and down the room with frantic snaps and snarls. My mother was very much alarmed and cried out, 'What does he see? what does he see?'—convinced that the dog's anger was directed at something unseen by us. My brother and I soothed her as well as we could, though ourselves considerably puzzled at the behaviour of an ordinarily quiet and well conducted pet."

Some curious information on this subject was furnished in a letter to the *Spiritualist* (June 26th 1878), by Mr. Geo. H. Felt of New York.

He says: "While working at drawings of several Egyptian Zodiacs in the endeavour to arrive at their mathematical correspondences, I had noticed that very curious and unaccountable effects were sometimes pro-

duced. My family observed that at certain times a pet terrier and a Maltese cat, which had been brought up together, and were in the habit of frequenting my study and sleeping on the foot of my bed, were acting strangely, and at last called my attention to it. I then noticed that when I commenced certain investigations the cat would first appear to be uneasy, and the dog would, for a short time, try to quiet him, but shortly after, the dog would also seem to be in dread of something happening. It was as though the perceptions of the cat were more acute, and they would both then insist on being let out of the room, trying to get out themselves, by running against the French glass windows. Being released, they would stop outside and mew and bark, as though calling to me to come out. This behaviour was repeated until I was forced to the conclusion at last that they were susceptible to influences not perceptible to me.

"I supposed at first that the hideous representations on the Zodiacs, &c., were vain imaginations of a distempered brain; but afterwards thought that they were conventional representations of natural objects.

"After studying these effects on the animals, I reflected that as the spectrum gives rays, which, though to our unaided sight invisible, had been declared by eminent scientists to be capable of supporting another creation than the one to us objective, and that this creation would probably be also invisible (Zöllner's theory), this phenomenon was one of its manifestations. *As these invisible rays could be made apparent by chemical means, and as invisible chemical images could be reproduced, I commenced a series of experiments to see if the invisible creation, or the influences exerted by it, would be thereby affected.* I then began to understand and appreciate many things in my Egyptian researches that had been incomprehensible before. I have, as a result, become satisfied that these Zodiacal and other drawings are representations of types in this invisible creation, delineated in a more or less precise manner, and interspersed with images of natural objects more or less conventionally drawn. I discovered that these appearances were intelligences, and that while some seemed to be malevolent, and dreaded by the animals, others were not obnoxious to them, but on the contrary, they seemed to like them and to be satisfied when they were about."

"I was led to believe that they formed a series of creatures in a system of evolution running from inanimate nature through the animal kingdom to man, its highest development: that they were intelligences capable of being controlled more or less perfectly, as man was more or less thoroughly acquainted with them, and as he was able to impress them, and being higher or lower in the scale of creation, or as he was more or less in harmony with nature or nature's works. Recent researches, showing that plants possess senses in greater or less perfection, have convinced me that this system can be still further extended."

From the lines which I have italicised above it will be seen that Mr. Felt was proceeding on that path of chemical research which subsequently led other scientists to the discovery of the Röntgen rays. That the terror induced by such influences is capable of producing fatal results on animals one may well believe. Such a result, as many readers will remember, occurred in the case of the little terrier which was the sole companion of the experimentalist whose experiences are so

vividly described in the tale contributed by E. Bulwer Lytton, to *Blackwood*, entitled, "The Hunters and the Haunted"—a tale which we believe was founded on fact, the house therein mentioned having been demolished not many years ago. Leyden in his fine Border ballad—"The Court of Keeldar," describes how, when the "Brownie" appeared before the young huntsman, the hero of the poem,

"The hounds they howled and backward fled
As struck by faery charm."

This Brownie, brown dwarf, or "Duergar," as the Scandinavians called him, was a peculiarly malevolent elemental who figures prominently in many a Northern ballad and legend.

I have found the belief a widely prevalent one among the natives of India, that dogs see spirits and apparitions, and it is not at all unusual to hear them account for the idle and apparently needless barking of a dog, by the remark, "He sees apparitions."

In conclusion, I may observe that possibly this peculiar trait in that most faithful of humble friends, the dog, may not be without its use to man, as the symptoms of seemingly unaccountable terror and unrest in our canine companions may be a timely warning to avoid uncanny and objectionable localities.

P. J. G.

BEGINNINGS OF MANIFESTATION OR EVOLUTION.

No. I.

In early days man was easily satisfied as to the origin of things. It was quite sufficient to tell him that GOD made the world and all that therein is. His mind had not expanded, indeed his mind was itself in process of evolution, and until quite recently, with few exceptions, in the West, man accepted what he was told unquestioningly and with child-like simplicity. Now however things have changed somewhat; man's ideas are not so crude and unformed, thanks to the efforts of the White Lodge and to the spread of education. To-day the taught is on a par with the teacher, that is, from a religious standpoint, and we cannot ignore the fact that it is Religion alone that places before us all speculations with regard to a Creation out of nothing.

There can be no doubt in the mind of any thinking man who has studied the principles of evolution and noticed the advance made from step to step in an apparently endless upward sequence, that there must have been a beginning at some remote time in the inscrutable past. What that beginning was is beyond our comprehension, therefore we cannot describe it; but knowing that evolution is a continuous upward growth, every sequence proceeding from an antecedent cause, we can postulate a Causeless Cause, a First Cause, or Absolute from which emanated all that is.

Let it be granted then that there exists an Absolute, containing within itself the potentialities of everything that has existed, or may exist. From the Absolute there proceed two lines of tendency, Spirit, the superior; and Matter, the inferior. From the union of these two we derive Mind, the lesser centre, whose two poles are Reason and Passion. The two applications of Reason, are Devotion the higher, and Selfishness the lower; while of Passion, they are correspondingly Love and Hatred.

The Spiritual line of tendency expresses itself on the Mental Plane, whilst the Material line expresses itself on the Bodily Plane; and the mental expression of Spirit is two-fold,—Intuition and Intellectual, while similarly the bodily expression of matter is likewise twofold,—the Fluidic and the Concrete.

Therefore, The higher aspect of Mind which expresses itself in Love and Devotion, proceeds by Intuition; while the lower aspect of Mind, which expresses itself in Hatred and Selfishness, proceeds by the Intellect. Again, the higher material aspect of Mind, corresponding to the fluidic aspect of Matter, is Selfish Love; while its lower aspect corresponding to the Concrete aspect of Matter, is Devoted Hatred. The higher Spiritual aspect of Mind, corresponding to the Intuitive aspect of Spirit, is Unselfish Love and Devotion; while its lower aspect corresponding to the Intellectual aspect of Spirit is Selfish Hatred and Exclusiveness.

But, the lower aspect of Reason, may through Devotion reach upward to Intuition; while the higher aspect of Passion may through Pure Love also reach the same. But the higher aspect of Reason, if used selfishly, cannot get beyond the Intellect; while the lower aspect of passion, by the Hatred it engenders, is bound by the same limitation. Similarly we may expand mind.

The two sides of Mind are, as before stated, Reason and Passion; of these Reason, when reaching its highest aspect, becomes Wisdom; but when descending downwards to its lowest phase it becomes Folly. Of Passion the highest aspect is Love, while the lowest is Lust; the first belongs to the ethereal plane, the second to the material.

The two sub-planes of Mind are correspondingly the Intellectual and the Instinctual. Of these the Intellectual may rise up to the Intuitive, or go downward to Cunning; while the Instinctual may express itself in Altruism, its higher phase, or Selfishness, its lower aspect.

Then, it follows that Love, when Altruistic and Intuitive, will rise through the Instinctual and Intellectual, and thence reach Wisdom; but its opposite pole, Lust, debasing the Instinctual and Intellectual through Selfishness and Cunning, becomes Folly and extinguishes Reason.

Spirit acting through Mind implies *Knowledge*, hence we are justified in postulating that true Knowledge is the outcome of Spirit acting through Mind, and this in its highest aspect is Wisdom, the opposite of which, when the Mind is devoid of Spiritual perception, is Folly.

Among the events of the month may certainly be chronicled the International Congress of our Spiritualistic friends, which appears to have been an exceedingly successful gathering and to have received more attention—and more respectful attention—from the Press than has ever been the case in the past history of the movement in this country. Some 1,200 guests assembled in St. James' Hall on the occasion of the conversazione which terminated the week's engagements. We congratulate our friends on their success, and even if we cannot agree with one speaker who said that "Theosophy had not only come into existence on the incoming tide of Spiritualism, but had taken the essential philosophy that Spiritualism has brought, and presented it under other names," we may fully admit that the mass of evidence as to the reality of the unseen world, which Spiritualism has collected has been of immense value in breaking down the barrier of materialism, and preparing very many minds for the philosophy which is put forward in our theosophical literature. Moreover, if our friends recognise as their own our "essential philosophy," we can cheerfully overlook the accusation of plagiarism, in the pleasure of finding that they are nearer to us in their views than we had actually supposed. If we have given voice and form to beliefs which have been inarticulate with them, we are cordially willing that they should take up the "Shibboleth," or adopt the mould.

The June lectures addressed to the Blavatsky Lodge have been delivered by Mr. Keightley, Mr. Moore, Mr. Leadbeater, and Mr. Mead. In dealing with "Jacob Boehme" and his times, Mr. Keightley struck somewhat fresh ground. He drew a word-picture of the religious, social, and political condition of Europe during the 16th century, in the latter part of which Boehme was born, and showed how the great movement of the Reformation was at that time upheaving the mental life of every European country. Into the wrangles and jarrings of the divisions and sects into which the strength of the movement dwindled, was Boehme born; and amidst the polemical and political struggles he grew up, so the character of his time reflects itself in his works; but in so far as he ever claims to have had any special mission in the world, he appears to have regarded the restoration of harmony and peace among his compatriots, as his life's work. In his teaching he lays emphasis on peace and charity as being the true elements of Christianity. His work is difficult to study. He makes use of words and phrases in a sense of his own, instead of in the general acceptance of the period, but it is curious to find that he attached great importance to the *sound* of words, and parts of words, in conveying meanings, thus recalling the Hindu theory of *Vāch*, and the statements which have been made as to the scientific and profound origin of the ancient Sanskrit language. It is difficult to resist the conclusion that Boehme really saw the visions which he endeavours to portray, and remembering what, as Theosophists, we have learned as to the difficulties of bringing down correctly to the physical plane what has been observed in higher regions, we can readily believe that Boehme was in truth a real "seer", though hampered even more than ordinarily with limitations coming from his lack of education and environment.

Mr. Moore's subject was "Atoms and Vibrations", and in the course of his lecture, he placed a considerable number of interesting scientific statements before his audience, with regard to the constitution of matter in its gaseous, liquid, and solid forms. Some acquaintance with the elementary facts familiar to the student of physics, is of very great value to the student

of Theosophy in enabling him more easily to comprehend the teachings with regard to the matter of the etheric and higher planes. Mr. Moore's lecture was too long for any adequate reproduction in this letter.

Mr. Leadbeater gave the Lodge a second lecture on "Light on the Path." He dealt with a part of the rules for the disciple's guidance which form the earlier part of this well-known treatise. His explanations were of great interest and could not fail to be of practical value. The instruction to "Kill out ambition" he dwelt on at considerable length, and it was pointed out that while in earlier stages of evolution ambition served a most important purpose in stimulating to action and achievement, in the life of the disciple it needs to be entirely removed, firstly from connection with unworthy objects such as wealth, power, or fame, and afterwards even the desire for spiritual growth must be subordinated to a simple readiness to serve, without desire for personal recognition in the service done. Such a change could only be brought about very gradually, and just as in the building of the physical body the structure is changed particle by particle, so in the training of the spiritual faculties growth must be slow and gradual; the old structure must be taken down bit by bit and replaced with purer and better material. Mr. Leadbeater laid stress on the *naturalness* of spiritual growth; and in connection with the injunction to "kill out desire for comfort", he warned students not to imagine that a lugubrious attitude was intended to be cultivated; on the contrary, cheerfulness is both desirable and essential. Hunger for growth—that is, personal growth—must be replaced by desiring only to serve. Every victory won should be regarded as won for all humanity and not for self alone; the true reward for service, and the only one to be looked for, is an opportunity for greater usefulness.

Mr. Mead gave a continuation of an earlier lecture on the "Sibyl and her Oracles," in the course of which he made considerable reference to Plato's account of Atlantis, and showed how the mythology of the Greeks was coloured by the traditions handed down from ancestors who had fought, and mixed with the Atlantian peoples. Thrace was the immediate source of the Greek civilization and religion. He attributed to the Sibylline Oracles an antiquity of certainly 1500 B. C., a period prior to the destruction of Troy, and alluded to the interesting fact that the early Christian Fathers looked upon the Oracles as unquestionably authoritative—in fact, as Holy Writ. What we now possess are mere fragments, as chaotic as the Old Testament Covenant documents. He said also that it is interesting to note, that the most ancient Greeks show evidences of a caste system analogous to that of ancient India, and there are also indications of a belief in the existence of three classes of gods, which seem to have embraced what we know as the (a) gods of the elements, (b) the Deva evolution, (c) the advanced and evolved men who had "become gods," i. e., Adepts or Masters still incarnate.

At the conclusion of Mr. Mead's lecture, Mrs. Besant, whose presence was very welcome to the Lodge after her sojourn in India, added a few words on this interesting subject, and alluded to the possibility of becoming what are sometimes called in India "the guardian gods," as one of the grand futures before humanity.

E. A. I.

But as already pointed out, the Mind itself is two-fold. On its higher side, Reason; on its lower side, Passion. The means whereby the Mind acquires Knowledge are also dual; being through Perception and Information. The lower means of Perception are intellectual, and the higher means are intuitional; while the lower means of Information are Speculation, and the higher, Deduction from observed facts.

Then, the Intellect, guided by Reason, will by Deduction from its means of Information, reach wise Knowledge and Intuitive Perception thereof; but if the Mind is clouded by Passion (or Prejudice), its Intellectual Perception, and Speculative Information will lead only to Foolish conclusions.

Again, Intuitive Perception leads to Perfect Deduction from observation, and thus the Mind uses its Reason under Spiritual enlightenment, and reaches Wisdom-Knowledge as the highest aspect. But when the mind is unguided, speculates with the Intellect only, and thus blunts its means of Perception, (and falsifies its Information accordingly), it ceases to be Wisdom and becomes Folly.

"He that hath ears to hear let him hear".

H. D. ORKILL.

STRAY THOUGHTS.

THE CENTRE AND THE RADIUS.

INDIVIDUAL consciousness is both limited and imperfect by the very fact of its being individualized, as distinguished from Universal consciousness which is limitless and perfect. Being limited, it is circumscribed. In other words, it is surrounded by a circumference which defines the area within which it can function during one earth life. It is free to act as it chooses within the aforesaid circumference, but it is entirely powerless to go beyond the circumscribed limit. Taking the individualized unit of consciousness as the centre, and the limit as its circumference, the distance between the centre and the circumference indicates the limit of freedom which the centre or unit had been able in its previous earth-lives to earn for its use and benefit in this earth-life. The distance further indicates the opportunities placed at the disposal of the Ego in that particular earth-life. If the opportunities thus earned be well utilized and turned to good account, the result will be the lengthening in the next incarnation of the radius or distance between the centre and its circumference. Similarly, if the opportunities be ill utilized, the result will be the shortening of the radius. Karma which is the Law of Ishwara and which is therefore as old as Ishwara, determines the limit of freedom to be allotted to every individual in every one of his earth-lives. The same law which guides kingdoms other than human in their onward march and which is therefore called the Law of Evolution, is designated the Law of Karma when it commences to guide humanity in its upward progress. The

Law is the same throughout, but its ways of working seem to be different. Up to one point, it leads the universe on definite lines giving no choice to any of the kingdoms under its control. But when it reaches a certain point, it seems to change, in its infinite wisdom, its ways of working, taking care however, to see that every step of progress taken by every individual is a deserved step and a consciously taken step.

Coming back to the limit of Freedom imposed on every individual, we shall be able to see that a right understanding of the Law and a right application of its workings to one's own daily life, and a right use of the opportunities afforded by the circumscribed limit, will enable us to widen the circumference of our freedom; and a conscious and persistent effort in this direction will continue to widen the circumference, so much so that at last the circumference will vanish, the limits imposed by it will disappear, and its field of action will become one with that of the Universal consciousness—that of which it had been all along a degraded part. Then the central point which had a definite spot to abide in, is everywhere, and the circumference nowhere. This is the goal of humanity. This is no Utopia. This is no annihilation. It is the merging of the individual into the Universal consciousness. This is the birthright of man. He struggles and struggles and finally comes out successful in that battle of life fought during lives after lives, ages after ages, and Yugas after Yugas, only to reach the heights of the ever Glorious Nirvana.

May peace be with all.

O. L. SARMA.

Theosophy in all Lands.

EUROPE.

LONDON, 30th June, 1898.

We are glad to welcome Mrs. Besant amongst us again; she arrived in London on the 20th instant. The Annual Convention of the Society will take place on the 9th and 10th of July, and several lectures are arranged in connection with it. Mrs. Besant's first lecture will be given on the 8th in the Westminster Town Hall, on *The Reality of the unseen World*. On the 9th, lectures will be delivered in Queen's Hall, by Mr. Sinnett on "The Antiquity of Civilization" and by Mr. Keightley on "What Civilization ought to be". On the 10th, Mr. Mead will speak on "The Post-Resurrection Teachings of the Christ," and Mrs. Besant on "The Theosophical Society and Modern Thought."

Mrs. Besant will deliver a series of five public Lectures on "Esoteric Christianity" on Sunday evenings, which will be of very great interest. Her subjects will be "The Hidden side of Religions"; "The Trinity; Divine Incarnation"; "The Atonement and the Law of Sacrifice"; "Sacraments and Revelation"; "Natural and Spiritual Bodies, Resurrection, and Ascension."

FRANCE.

We are extremely sorry to hear that both Dr. Th. Pascal, of Toulon, and Com'dt. D. A. Courmes, of Paris, are prostrated from over-work. The burden of the Theosophical movement in France has weighed very heavily upon the shoulders of these two devoted colleagues, owing to the scarcity of workers in France, and after vainly battling against their constitutions they have had to finally confess themselves baffled and take a vacation of three months for complete rest. Meanwhile the editing of the *Lotus Bleu* has been given over to one of our Toulon colleagues and M. Paul Gillard, the excellent President of the Ananta Lodge T. S. of Paris. The publication and business parts will be resumed by M. Bailly, our old friend of the Bureau de l'Art Independant. Pandit P. C. Chatterji, Mr. Mead's collaborator, has won golden opinions in Paris, as in Brussels and elsewhere, by his learned and spiritual lectures on Theosophical subjects and Indian philosophy.

Reviews.

GYAN GUTAKA.*

This small eighteen-paged pamphlet claims on the title page to be a "Synopsis of the Leading Principles of Hindu Religious Philosophy in the form of questions and answers." The writer is the founder and "Acharya" of the Shivagar Shanti Ashram, of which the general purpose and programme is to bring about religious reform by lectures on moral and religious subjects, by the publication of books and pamphlets, and by the training of "Sadhus" in learning and Yoga. The questions, of the answers to which the pamphlet consists, were asked by one of the Swami's pupils, and are as follows:—(1) What is I, and how one can know his self? (2) What is God and how can He be known? (3) What is this world? (4) By what means does a man attain to Mukti, either by Karma, or worship (*Upasana*), or *Gyana*, or by all the three together, or by any of them? (5) Who lives and dies, and how can one free himself from life and death? (6) What is Mukti in its realization? (7) Does there exist any difference between *Jiva* (soul) and *Brahm* (God), or are they one?"

The first question is answered in greatest detail, and the teachings of Sri Krishna, Vyasa, Patanjali, and Vashishta, as to the attainment of self-knowledge are briefly but clearly outlined. The rest are answered more briefly; and, while the philosophical aspect of the questions is outlined, great stress is laid on the importance of practice and discipline in order to attain liberation from illusion. With regard to illusion the author says:— "Vashishta and other Rishis have called this world false and unreal like dream, but they have done so only in comparison with the *Turya* state. A person, who has not realized the *Turya* state himself and calls this world unreal, is speaking a nonsense which he does not understand and which is injurious to his spiritual health. The world is real so long as we are on this plane. It is real for all human practical purposes. It becomes unreal only when the higher state of truth shines upon the

* By Swami Shivagan Chaudhri Yogi published by the Shivagar Shanti Ashram, Gujarat.

soul." There is similar practical, good sense in many of the ideas expressed, and to one who wants an elementary sketch of a few of the principles of Hindu philosophy the pamphlet should prove interesting and useful, in spite of the peculiarities of the phraseology, evidently due to an imperfect knowledge of English.

L. E.

AN INTRODUCTION TO AN EXPOSITION OF THE PHILOSOPHY OF THE BHAGAVAD GITA.*

The Bhagavad-Gita is a work of such universal interest among those who know anything of Hindu Philosophy, that an exposition of its teachings, to find favour amongst students, needs to show a clear and full understanding of the deeper spiritual meaning conveyed by the work. The text is so pregnant with thought and deepest philosophy, and has already been so fully commented on, that to undertake a new exposition of it is a task of the greatest difficulty. From the Introduction before us, it is difficult to judge whether the Exposition that is to follow will reach the necessary standard of spiritual understanding or not. In the Introduction the author concerns himself mainly with the consideration of the nature of the "unreal and illusory *Mâyâ*," which he defines as activity. His use of the word "unreal" does not seem to be a very happy one; for as activity is the basis of the whole Manifested Universe, it is only from the point of view of the Absolute, the Unmanifested, that it can be regarded as unreal. It would rather seem that his meaning is "impermanent". Some might also hesitate to accept his statement that "there could not possibly be . . . anything which can have the least differentiating tendency in the Absolute". To the minds of most Western students, it must at least remain an open question whether we have any right to say what there may or may not be in the Absolute. Again, his statement that "It is fruitless to search for the source of *Mâyâ*, or activity, for as having no independent existence it is an illusion, and as such has none, nor can it have any," may at least excite surprise! The logic here, is surely somewhat weak. Altogether his treatment of the nature of *Mâyâ* is, to say the least, not entirely satisfactory.

It is some relief to turn from that to the account of the course of manifestation which constitutes fully half the pamphlet. The fact that Spirit and Matter are the "double aspect" of the One, "and not two aspects, because they are inseparable, one from the other," is the very foundation of the whole philosophy of manifestation; and it is well illustrated by the positive and negative aspects of electricity. The progress of manifestation is then traced through the three planes of "latency of activity," "actual activity," and "impressions;" and it is shown that each of these may be again divided into three analogous sub-planes, the lowest division of the "impression plane" being the subtlest physical matter. The course of differentiation is then applied to man, and it is pointed out that "the aim of an individuality in search for Bliss and Truth, is to free itself, or rather the Reality in it, from what is impermanent and unreal, in other words, from activity". This can be done, as shown in the earlier part of the pamphlet by any one of the three *Mārgas*, or Paths, the Karma *Mārga*, the Jñāna *Mārga*, or the Bhakti *Mārga*, "as leading to the same goal, the One Existence, these three paths

* By Chhaganlal G. Kaji, L. M. and S., Printed at the Junagadh Sarakari Press.

converge, till finally they end in a point, and are, so to say, blended into one".

There is plenty of material for thought in the pamphlet, though the conclusions reached by the writer may not always appear to the student to be perfectly sound. It is to be regretted, however, that the arguments have not been more condensed. There is a tendency to repetition and tedious verbosity which greatly mars what is otherwise a thoughtful and, in many ways, suggestive pamphlet.

L. E.

THE CHINESE HADES.

In the last number of the Journal of the China Branch of the Royal Asiatic Society, * the Rev. G. W. Clarke gives a translation, with Chinese illustrations of a book called the Yü-Li or Precious Records.

This work was compiled about A. D. 960—1127. Several editions of it have appeared, apparently unlike one another. The book is not to be bought but "great merit is attached to those who publish and distribute it" and therefore it must be obtained by gift and not by purchase.

The book is said to explain "the dark and doubtful portions of the *Ih-King* (the Classic of Changes by Confucius); it is the instructor of the ignorant, a light to guide them in the path of virtue." It contains a description of the ten Halls of Judgment, to each of the first nine of which are attached sixteen bells, to one or more of which the wicked are despatched for punishment, the tenth hall contains the wheel of transformation.

The chapter on each hall begins with the name of its president, its position, its extent and an enumeration of the sixteen bells it contains. Next follows an address by the president "to exhort the age," in which he enumerates the chief crimes judged in his hall and promises pardon to those who repent, vow never to sin again as in the past, and become vegetarians. This last condition is not, however, invariable. Sometimes they are to buy coffins for the poor, and so on. Next follows "a new decree" specifying the punishments due to the specified sins. Here is a specimen from the fourth hall:—

"Those who kill the ox (which ploughs the field) or the dog (who watches the house), or animal life in general, their souls shall be placed before the mirror of reflection. After suffering the torments of the former bells, upon their arrival, a red-haired, black-faced demon shall cut such asunder from the head downwards. The suffering is intense. After healing, they shall be cast for ten years into a great hell, then in the scalding water hell for fifteen years. They shall appear before the judge, who shall condemn them to receive 1,500 calamities in the boundless hell. At the expiration of this ordeal they shall be sent to the wheel of life and be born again as beasts."

The bulk of the work is taken up with concrete examples, chiefly of rewards and punishments for good or evil deeds experienced in this present life. Of these examples there are 160, some of which are very curious. Number nine gives an account of what Mr. Chang Ta, whose soul was taken away by a mistake, saw in the City of Suicides whither the judge of the first hall ordered a demon to guide him that he might tell people in the world what he had seen:—

* New Series Vol. XXVIII, Shanghai, 1898.

"Every day, at the same time that their deaths took place, they felt the same kind of pains. Those who had hanged themselves, their tongues came out of their mouths, and blood gushed from their nostrils, eyes and ears. The guide remarked: 'Men imagine that death ends all, and when their souls arrive here, it is too late to repent.'"

Here is an example of the punishment of a fraudulent revenue Collector.

"Mr. Lin, when in office at Chi Uheo, wrote to his servants to defraud the Government revenue and to take bribes of the people; by this means he soon became very rich. At the expiration of his term he was returning home with his goods, when suddenly a storm arose and nearly sunk the boat, a fire soon afterwards broke out and burnt all his goods, but did not injure the boat."

In a note on this example Mr. Clarke says, "it is a known fact that for every hundred ounces of silver for taxes paid to the Government, from 180 to 300 ounces of silver are raised from the people." If a perusal of the *Yü-Li* will put an end to such rapacity as this, its distribution will be a national benefit.

Mr. Clarke has greatly added to the value of his translation by the addition, as in the instance just quoted, of explanatory notes, the result of his own observation, and we beg to tender him our thanks for introducing us to this quaint and curious moral text-book.

A VISION.*

This is a poem describing the veteran reformer's prophecy of

"The reign of Love and Truth
Of Justice, Order, Liberty, allied."

The writer begins with a description of the present sufferings of humanity through greed, lust, war, oppression and then in sleep is shown by an angel "the happiness that yet shall be."

We fear we are far from the universal reign of Love on earth, though seeing with the poet's eye the vision of better things to be, cannot but stimulate us to increase our efforts in the present and re-echo her closing lines:—

"For hopes are kindled that can never die;
And the great Future, with triumphant might,
Shall more than fill the boldest Prophecy!"

THE MYSTERIES OF KARMA REVEALED.†

The writer apologises for errors in this little book "caused by the hurriedness of its compilation" and we cannot but think that both language and arrangement would have been improved, had more time been spent in its production. The sensational title reminds one of the works of Mr. Reynolds, but we can assure the reader that the treatment of this subject is quite rational. The author's conclusion of the whole matter is that the object of Karma-yoga is to control our desires and passions, to which end *pratyahara* or mental abstraction is "particularly advised" and the final result promised is assimilation to the Supreme Soul. There is much food for thought in this book though it does not contain much that will be new to the well-read Theosophist.

* A Vision by Anna Blackwell, London, Redway, 1898.

† The Mysteries of Karma Revealed, or the esoteric philosophy of Karma-yoga, by De Bhmanist, a Brahmin-Yogee, Allahabad, 1898.

LE CONGRES DE L'HUMANITE.*

In 1894 "Amo," the writer of most of the articles collected in this volume, wrote in the *Paix Universelle*, a French spiritualistic journal, an article in favour of forming a *Congress of Humanity* to be held in 1900 at the Paris Exhibition. This project seems to have been suggested by the Parliament of Religions held at Chicago in 1893.

The first half of the book contains articles specially relating to the Congress; the second half contains various studies less directly connected therewith. In the second part are papers on altruism, tolerance, unity, the void, love and doctrine, the sectarian spirit, a translation of Madame Blavatsky's 'object of the Theosophical Society,' etc.

A Provisional Committee has been formed for the organization of the Congress and it is proposed to issue a detailed programme about October next. For the present we are informed that the work of the Congress will be divided into three categories, viz., humanity, social groups (races, religions, schools, peoples, families) and the individual.

Humanity is to be considered 1. in the abstract, 2. in its past history, 3. in its relation to social groups, to individuals and to the universe.

Societies will be considered 1. in relation to the principles on which a society ought to be based, 2. the best form of government, 3. the organs and means of defence against external and internal dangers, 4. the relations between different societies, 5. political and social economy.

The individual will be considered in relation to 1. humanity, 2. society (people, nation, religion, etc.), 3. the family, 4. himself.

AN IMPORTANT ALCHEMICAL WORK.†

This is "indisputably the most ancient extant treatise on Alchemy in the Latin tongue" though apparently the original compiler wrote either in Hebrew or Arabic.

The name of the translator is a sufficient guarantee of the excellence of his work. Few indeed among the moderns can rival his wide learning in this class of literature. The present volume is not only a translation but an example of painstaking research, for almost every page is accompanied by elucidatory notes which also "illustrate the striking analogies between the Greek Hermetic writers of the fourth century and the Turba." Even Mr. Waite, however, has to confess that of eight of the technical terms employed no explanation can at present be found.

All Hermetic students should add this work to their libraries, but the tyro should be warned that this book furnishes no plain and easy method of transmuting the baser metals into gold: it is on the contrary written throughout in the mysterious language employed by all ancient Alchemists and, to the uninitiated, it appears like a complicated maze without a clue.

* Le Congrès de l'Humanité, Articles groupés et annotés par Marius Desouspe. Paris. Chanel. 1897.

† The Turba Philosophorum or Assembly of the Sages, translated from the Latin by A. E. Waite. London, Redway, 1896.

MAGAZINES.

In the *Theosophical Review* for June, Mrs. Besant continues "Problems of Sociology." She frames a strong indictment against the tendency of machinery to crush out individual faculty, to partially atrophy the brain and arrest the physical development of the worker and suggests that "the enormous powers of production due to machinery must be utilised to give more leisure to the machine-workers so that their faculties may be cultivated outside their labour." No doubt Mrs. Besant is right, but in the *North American Review* for May, Mr. Nicholls maintains that monotonous labour leaves the intellect free to grapple with other questions. Possibly a distinction should be drawn between monotonous labour done by hand and monotonous labour done by machine. Of the former, Spinoza's grinding of optic glasses is an instance, and some years ago Mr. Grant Allen wrote a suggestive article in the *Fortnightly* on "scrapping a cocoanut" showing that the scrapping was on the whole conducive to intellectual activity. Mrs. Besant goes on to show the influence of a belief in reincarnation and Karma on the ideal of the State. We look forward with interest to the next article in which we are promised practical application in sociology of the principles laid down. Mr. Mead concludes his admirable "Notes on the Eleusinian Mysteries." Mrs. Cooper-Oakley concludes her study on the Comte de St. Germain, which has thrown much new light on the mysterious personality of the great occultist. Dr. Richardson discourses on "The Modern Alkalest"—fluorine. Mr. Leadbeater ends his erudite exposition of the Athanasian Creed pointing out the deep truths embedded in these "time-honoured formulae of the Christian Church" which must have often perplexed many of his readers. Mrs. Hooper apologises "for the superficial manner in which the considerations of space" compel her to treat "Eskimo and New World Folk-lore" and we only hope she will continue her fascinating studies at greater length. "The Great Origination as taught by the Buddha" is continued by Pandit J. C. Chatterji—a paper we cannot too highly praise. Mr. Keightley gives a brief sketch of Jacob Böhme and his times. "Early Christian Humour" gives an amusing account of the Legends of John and the Bugs and of the Palace that Thomas built. "In the Twilight" fully maintains its reputation.

Mercury (May) begins with the conclusion of Mrs. Besant's "Proofs of the Existence of the Soul." A. Marques concludes his thoughtful paper on "Reincarnation" which we recommend for serious study. With reference to his remark that "all living entities are apportioned to the seven primordial rays of the manifested Logos", we may add that it is this law which governs the relations of the deities of the Hindu Pantheon to the flowers, plants, animals and gems sacred to them. Mr. Solley continues the "Theosophical Studies in the Bible." T. S. Echoes gives the General Secretary's Report of the Twelfth Annual Convention of the American Section of the T. S.

Theosophy in Australia (June) begins a clever series "Among the Philistines"—a colloquy between the cynical man and the Theosophist. "Ancient Religions" is a good paper on "the correspondence if not fundamental identity to be found between the main teachings or broad outlines of Theosophy and most, if not all, ancient religions".

Theosophia (Rome, June) contains an article on solidarity and translations of "Scientific Corroborations of Theosophy" (A. Marques), and "Spiritualism in the light of Theosophy" (C. Wachtmeister).

Sophia (Madrid, June) contains a continuation of Senor Soria y Mata's "Genesis," which we hope to see translated, and translations of Theosophical articles.

Theosophisk Tidskrift (Stockholm, June) gives a report of the meeting of the Scandinavian Section and a translation of Mrs. Besant's lecture.

Theosophia (Holland, June) contains "Not looking back," "In the Outer Court," "Tao te King," "The Masters as facts and as ideals," etc., and local Theosophical activities.

The Prasnottara (June), contains "The Origin of Letters," "Growth of Trees" in which A. S. Watson considers that the ordinary scientific explanation is inadequate, and that to account for the observed facts the "vital force" should be credited "1st with a positively creative power, 2nd with a power of transformation of material and conservation" whence it follows that "there must be behind it or in it an intelligence which man has never yet possessed nor fathomed by all his science and learning". In "Avatars", P. S. Subramania Aiyar explains the general theory of their appearance and describes the four kinds: "1. *Avirbhavam*: God's appearing in the form and attributes with which he is invested when called by a votary. 2. *Avesam*: inspiration under whose effect a mortal performs in the world supernatural functions. 3. *Sambhavam*: incarnation by birth as in the case of Rama. 4. *Vibhutam*: God's manifesting in grace, wisdom, love, power or heroism, a class which includes individuals of extraordinary virtues."

The Theosophic Gleaner (July) contains the continuation of "A new Theory of the Starry Heavens", "Lemuria a Fact"—a synopsis of the arguments in favour of the existence of that continent, and various extracts.

L'Initiation (Paris, June) has an interesting article on the astronomical theory of Deluges. Combining astronomical, physical, geological and traditional data, I. T. Ulic concludes that the last great deluge (the Atlantian) took place between 10,000 and 9,000 B. C. and that the next is due about A. D. 3,200.

The Journal of the Maha Bodhi Society contains a very interesting account of a visit to the Lumburi Garden and Kapilavastu. We are told the visitors were shown a chest in which were "five small caskets containing the bones of five persons supposed to be those of Buddha, his father, his grandfather, his mother and his son." The caskets bear inscriptions in some ancient Magadhi language. If this is true, surely some special measures should be taken for the preservation of this priceless chest, we hear the inscriptions have been photographed.

Le Lotus Bleu (Paris, June), contains translations from the works of Mrs. Besant and Mr. Leadbeater, the end of "the spirit and the letter in Christianity" in which Dr. Pascal brings forward grounds for believing that that, in the beginning, the Christian church had its initiates and its "Secret Doctrine." With this number comes also the last part of the French translation of vol. I of the "Secret Doctrine," a most creditable piece of work, and we have much pleasure in congratulating our French Brethren on their arrival at the end of the first stage of their important and difficult undertaking.

M. F.

We have also received *Review of Reviews*, *Metaphysical Magazine*, *Modern Astrology*, *Sophia* (Monthly Catholic Journal, Hyderabad), *The Astrological Magazine* for April, May and June, (Bellary), *The Light of the East*, *Chalcaba-*

Amabodh, No. 2, a moral text book for Schools by Pandit Bihari Lal Chaube (Calcutta), *Nova Lux* (Rome, June), *The Dawn* (Calcutta), *Notices of Sanscrit*, M. S., Vol. I., parts 1 and 2 by Mahamahopādya Haraprasād Sāstri.

CUTTINGS AND COMMENTS.

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

In the *Theosophist* for February, 1896, appeared a *The fiery* very interesting account of the Fire-treading festival *ordeal of Fiji*, periodically celebrated at the Dharmaraja's temple, at Mulapet, Nellore, to which the reader is referred in connection with the following description of the similar rite among the Fijians, by Mr. Mamica Delcasse in the *World Wide Magazine*. The Island of Benga was the supposed residence of some of the old gods of Fiji, hence a sacred place. A *lovo*, or pit, with a diameter of from 18 to 24 feet is filled with logs of wood piled up 9 or 10 feet high, and on top of these are laid stones. The wood is ignited and the flames fed until the logs are reduced to live coals and the stones are heated almost white-hot. The stones are pushed with green poles into place, so as to form a tolerably even floor, and then swept clear of ashes by means of whisks fastened to the ends of long sticks. The heat is so terrific that the Fijians who work about the pit have to screen their whole bodies with garments made of green banana leaves stitched together. At a given signal the performers, bare-legged and bare-footed, excepting for anklets of dried fern leaves, crowd into the pit and walk about as quietly and leisurely as if on cool, green sod.

Here is the narrative of a person who witnessed the ceremony:—Jonathan, a native Magistrate, led the way into the pit, closely followed by fourteen others. They marched round about the oven, moving slowly and leisurely, and treading firmly on the red-hot stones. The spectacle held me spell-bound. Every moment I expected my nostrils to be assailed with the smell of burning human flesh, but it was not so; and as I looked in the faces of the men strolling about in the *lovo*, I could see no emotion whatever depicted, but merely the inscrutable impassivity of feature common to many savage races. Some of the bystanders threw bundles of green leaves and branches into the oven, and immediately the men inside were half hidden in the clouds of steam that arose from the hissing, boiling sap. Handkerchiefs were also thrown in, and afforded an unmistakable proof that there was "no deception." Before these lace trifles reached the floor of the oven they were alight and almost consumed by the great heat. Presently Jonathan and his followers marched out of the inferno, and were promptly examined by the Governor's commissioner. Not only was there not the least trace of burning, but even their anklets, which were of dried fern leaves, and therefore extremely inflammable, were not so much as singed." Jonathan himself was closely cross-examined by the Government official present—of whom he stood in great awe—and he declared with perfect candour, "There is no trick. Why should there be? I and my forefathers have done this thing for generations, long before the white man came into the islands. Some of us may not believe the legend of the Fairy Chief Moliwai, but I do believe that it has been given to my tribe to pass unharmed at all times through the *masawe* oven." Another official eye-witness declares "the men had not anointed themselves with any preparation whatsoever." Traders, missionaries, and others who have witnessed the ceremony cannot explain it, and some have endeavoured to do the thing themselves, with the most horrible and disastrous results.

162075

Confirmations of the "Secret Doctrine."

Those who are interested in the old continents of Lemuria and Atlantis may remember that New Zealand formed a part of Lemuria, and has remained more or less untouched by the various cataclysms that affected the surrounding parts. It appears from a letter in the *New Zealand Times* of January 19, 1898, by Mr. Stowell, that some of the Maories (the native inhabitants of New Zealand) had retained, up to less than a century ago, traditions of the existence of Lemuria. They believed that their "progenitors had originally belonged to a large country, the borders of which almost extended to New Zealand, that the principal part of that country was suddenly submerged by subterranean forces, and that a large proportion of the people of their race perished, and at the same time historical buildings containing the records, history, and all other treasures were lost, and that that country is now represented by the various islands in the Pacific." It is also interesting to know that these same Maories possessed great knowledge as to the "principles of creation....the evolution and involution of a germ...the contents of the universe"; they also believed that "new worlds were ever being created", and that "all material and visible phenomena were hastening onwards to their final equilibrium."

Another addition to the already numerous confirmations to statements in the "Secret Doctrine"!

A Coimbatore correspondent writes—

The Yogi and Occultism.

"An aged Yogi of respectable appearance, was, a few days ago, introduced to our Tahsildar, Mr. Meenakshisundaram Pillai, as a person well versed in Yogic practices. Mr. Pillai is an F.T.S., and has great belief in Yoga, and he therefore entertained the Yogi with great respect. On a fine morning only a few days ago, when the atmosphere was fit for Yogic practices, the Tahsildar went out on business, leaving some currency notes upon his box. The Yogi saw the notes and thinking that the Tahsildar would not make any progress in Yoga if he cared much for such papers, the Yogi took them himself and safely deposited them in the roof of a friend's house. Mr. Pillai returned home and, as a true disciple, suspected everyone except his teacher. All attempts to find out the true culprit proved useless, when at last a young Mahomedan of about thirty, announced that he would with his mantras, find out the real thief and trace out, if necessary, the very place where the notes had been secreted. Many doubted his ability, but all were willing to give him a chance. A raised spot was fixed, and it was washed and scented with perfumes. All the suspected names were written, each on a bit of paper, and, by chance; some unyogic person included the name of the learned Yogi also. A young student was selected from among the spectators and he was asked to place his right palm on the ground. The Mahomedan began to chant his mantras, and the student's hand began to move. And in spite of his strenuous efforts to keep it in the same position, it moved rapidly, dragging the owner along with it, and did not stop till it got hold of a paper near a distant wall. The paper was opened and the name thereon read, and lo! it was our Yogi's. After insisting on his innocence several times, the poor Yogi was finally compelled to take out the notes and hand them over to the Tahsildar. This is a simple incident as it occurred and its truth will be vouched by the Tahsildar and several of his educated friends. As for the Yogi, he has found the town of Coimbatore very impure for his Yoga, and has been given a room in the sub-jail where he can practise his Yogam in a solemn, undisturbed atmosphere."

A CORRESPONDENT of the *Hindu* writes:—"On the 8th of May last, a number of men belonging to the Panchama community approached Colonel H. S. Olcott and, representing that their community were originally Buddhists, requested his help in their being restored to their original faith. Last Sunday again they presented a petition setting forth the same prayer in writing. The men seemed to have some culture and appeared anxious to have the condition of the whole class much improved. They had faith that if they should be rescued from the *quasi* bondage in which they are to-day, if they should belong to a faith other than that of the Hindu, the Hindu masters themselves would treat them with greater consideration. At the time they met Col. Olcott, the well-known Mr. Dharmapala, General Secretary of the Maha Bodhi Society, and the Rev. Mr. Gnanaratna, a Buddhist priest were present and encouraged the idea. In pursuance of Colonel Olcott's suggestion, a preliminary meeting of the Community will be held this evening, at the house of Mr. Doraswami Naidu, opposite to the oil-mills, Royapetta High Road. The movement is one of great interest, and its progress will be certain to be watched throughout the country by all classes of people."

Mr. Edward Wimbridge, one of the original quartette who brought the message of Theosophy to India, in February 1879, died at Bombay on the 13th May, last. He was by profession an architect and designer, and etched on copper the portrait of H. P. B. which appeared in the 1st Edition, of "Isis Unveiled." He lived with H. P. B. and myself some 18 months, but then left us and the Society because of a bitter quarrel between Miss Bates, the fourth of the party of four, and Mme. Coulomb. Since then, a furniture-manufacturing business, for which I helped him, along with the late K. N. Seervai, to find the capital, enriched him, but I have never heard that his thirst for spirituality survived the shock. He made the best furniture in India, however..

The prodigiously precocious child, Byron Gilbert, of Topeka, Kansas, who at the age of seven has passed, as perfect on all points, the severest examination given to candidates for admission to the Bar has, it seems, been granted a conditional license to practise law before the Supreme Court of Kansas. The license is to take to effect when the lad shall become 21 years of age. He is the youngest practitioner ever admitted in the history of jurisprudence. His father was formerly Judge of the district court of Atchison country, and is well-known in legal circles. If this boy is not a great lawyer of some past age re-born what, in the name of common sense, is he?

A later current paragraph about Dr. Carl Sch. latter's bold surgical operation for cutting out the stomach of a woman at Zurich, supplies the explanation which was hinted at but not clearly shown in the paragraph in our June number. It seems that the Surgeon, after removing the stomach, joined the intestine to the digestive tube. It was known, that digestion is

not completed in the stomach, but goes on in the intestine, by means of the pancreatic juice, and the intestine now does duty for a stomach. The woman lives chiefly on milk, bouillon, and meat cut small.

Of my first book ("Sorghum and Imphee, the Chinese and African Sugar Canes." New York 1857.) I brought a copy to India with me in 1879. This was borrowed at Madras but never returned, so as one naturally likes to keep a copy of at least the first book he wrote, however indifferent he may be to the others—I have tried in every possible way during the past ten years to secure another copy, but in vain. I have hunted for it in secondhand booksellers' shops, given their proprietors commissions, and rummaged through the bookstalls on the Quai Voltaire, Paris, as well as in the Guzli, at Madras, and in other cities. Though the book ran through seven editions, it seemed as if every copy had been dropped down a well, so out of the buyer's reach were they. However, thanks to the benevolent pertinacity of Mr. S. C. Gould, F. T. S., of Manchester, N. H., a copy has at last been secured in the far distant State of Michigan and is now in its place in the Adyar Library. In looking it over, I am glad to find that on the first introduction of the plant into the United States I correctly predicted its future economical importance. For this I was, of course, derided by that class of wiseacres who judge new things without wisdom and make themselves ridiculous to posterity through self-conceit. The Sorghum prophecy of 1857 is most amply fulfilled in the statistics of 1898.

Prof. Alexander Wilder, the well known American Platonist, who compiled the Index of "Isis" for H. P. B. and helped to revise her MSS. writes:
The quotations in Isis Unveiled. "I do not think that many quotation marks were omitted in any serious degree. We often adopt language as our own that others have used; and sometimes things that we have read have come up to us out of the sub-conscious memory in a way that seems to us like the intuitive action of our own minds. I have often found my own expressions 'cribbed' by some one else, but never thought of holding him to account. Ideas once uttered, become everybody's property."

In Tatamangalam, says a Palghat correspondent of the *Kerala Sanchari*, a Hindu Yogi had himself buried alive recently in a grave, the sides and bottom of which were of masonry. He gave instructions that the grave should be properly closed and not re-opened until after the lapse of a fortnight. On the fifth day after the interment, a Magistrate heard of the extraordinary burial and forthwith went and had the grave opened, when to and behold! the Yogi was found lying within alive and well. This apparently allayed all apprehensions, for, the correspondent says, the grave was again closed over the eccentric man. It should be added that the man took with him into his grave three plantains—*Madras Times*, 5th July 1898.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares].

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XVII.

AFTER a residence of only five months Mrs. Cooper Oakley found her health suffering so much in India that about this time she had to leave us for home under medical orders. Our loss has been the very great gain of the London headquarters where, under a more bracing climate, she has done a prodigious amount of work.

Our London news of that week was more calming as it appeared that, besides Mr. F. W. H. Myers of the S. P. R., nobody had resigned his membership. Whether or not a popular disbelief in the infallibility of professional handwriting experts influenced public opinion, or whether it was just the instinctive feeling that an accused person ought to have the benefit of the doubt, the fact above stated was gratifying to the colleagues of H. P. B. There was recently in the *Theosophist* (June 1898) a reference to the late Mr. Montagu Williams Q. C.'s opinion of the value of this expert testimony. Since then a copy of Mr. Williams' "Leaves from a Life" (Macmillan & Co., 1890) has been sent me by a friend in New Zealand, and I am able to show by the testimony of that eminent leading counsel, how unnecessary was our grief and distress on hearing that Mr. Netherliffe had declared the K. H. letters forgeries by H. R. P. Mr. Williams tells (p. 263 *op. cit.*) the story of a case of alleged libel by publication on a postal card, brought against Sir Francis Wyke Truitt by one John Kearn. Messrs. Poland and Grain conducted the prosecution, while Sir John Holkar, Mr. Williams and Horace Avery represented the accused. The prosecutor and a lady swore to the identity of the handwriting, and the evidence of Charles Chabot and Frederick George Netherliffe, professional experts, was taken. Both swore positively to the writing on the postcard as being that of the defendant, Chabot pointing out in detail to the jury

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The present series is the third.

the turns of letters and flourishes, the dots, cross lines and up and down strokes which bore him out in his decision, and Nethercliffe, pet of the S. P. R. and slayer of the Blavatsky Medusa, said "he had made handwriting a study during more than thirty years...and that, after minutely comparing the letters (of the defendant) with the postcard, he had independently come to the conclusion that the writer in both cases was the same. He produced a most elaborately written report, calling attention to the various similarities existing between the handwriting on the different documents, and, on being cross-examined, he adhered absolutely to the position he had taken up." Alas! for the poor man. The defence put upon the stand one Mr. Thomas Flight Smith, an acquaintance of both the parties, the accused and accuser, who swore that he had himself written the postcard as a friendly warning to Sir Francis, yet without malice to Mr. Kearns! His father, Mr. T. J. Smith, bore him out in the assertion, and produced three other postcards written by his son. Mr. Alderman Swan Nottage, who stated that he was a friend of the accused and the witness, Mr. T. F. Smith, and had received many letters from both, and was acquainted with their respective handwriting, swore "that the postcard was undoubtedly written, not by Sir Francis, but by Mr. Smith." Mr. Williams adds: "The jury stated that they did not wish to hear any further evidence, and proceeded at once to pronounce a verdict of 'Not Guilty.' So much for the evidence of experts in handwriting."

So much, indeed; and notwithstanding the Arab proverb about the malodorousness of proffered advice, I will venture to recommend that copies of Mr. Montagu Williams' book and of the Report of the Parnell case be placed in the library of the S. P. R., for the benefit of those who care to know what the professional opinions of handwriting experts are sometimes worth. Poor H. P. B., how those S(lanthounds) of P(sychical) R(earch) made thee suffer under the knouts of these experts!

On the Good Friday of that year I had had an interview with a Telugu Brahmin astrologer, the possessor of a palm-leaf copy of that wonderful old book of prophecies, the "Bheema Grantham", who had greatly astonished me by his readings in that volume. In the *Theosophist* for May 1885 (vol. VI. number 8) will be found my account of it, under the title, "Indian Sibylline Books." As prophecies acquire no value until their fulfilment, but after that become most important as proofs of the predictive faculty in man, my habit is to put on record all I hear of this sort, so that they may be cited at the proper time. That is why I published the revelations of the Telugu Brahmin at the time, and as thirteen years have now passed since then, it will be interesting to turn back to that number of the *Theosophist* and see what he foretold and how he did it. Several friends of ours told us that they had had read out of one of these ancient *ollas* accurate details of their own lives and prophecies about their affairs which had been literally fulfilled. They had also been allowed to verify the astrologer's readings

by consulting the book themselves. These friends told me, moreover, that in the course of their consultations it had transpired that their connection with our Society had been mentioned and that the book contained much about the Society itself. On this account they had arranged the interview between the astrologer and myself, but only with much difficulty and after overcoming his objections to have a sitting with an European. Even then he would not do it until he had consulted the book itself, and learning from it the day, hour and minute for the interview, the number of witnesses permissible, and the positions (relative to the cardinal points) to be assumed by the Brahmin and myself. At the appointed time we took our seats on the floor, on a mat, in the Indian fashion. The book, on being unwrapped, proved to be an ordinary palm-leaf volume, the characters etched on the leaves with a stylus. I judged it to be very old. The edges were much discolored and worn and the characters black with age. The book was laid before me, the edges of the leaves upward, and I was told to take in my two hands the unwound binding-cord which passes through holes punched in every leaf, insert it between any two leaves I chose, and open it at that place. I did so, and the astrologer then read the contents of that and following pages. Notes were taken by one of the witnesses. The book said: "The inquirer is not a Hindu, but of foreign birth. He was born with the Moon in the constellation Pleiades, having the sign Leo in the ascendant." Here follow some particulars of the personal sacrifices which I was said to have made for the public welfare. It then continued: "With a colleague, he organized a society for the propagation of Esoteric Philosophy (*Brahmagyanam*). This colleague is a woman, of great power (*sakti*), high family and, like himself, a foreigner. Though born so well, she too gave up everything, and for thirty years has been working in this same direction. Yet her karma is such as to compel her to endure great trouble and anxiety; and she is hated by her own kind (the white race) for whom she has worked so hard." It then spoke of two white persons who had been most friendly, but had turned about, published bad stories about her and tried to make the public doubt the genuineness of our movement. "Many phenomena have been shown in connection with the Society" it went on to say, "and letters received by the Founders from their Teachers have been injudiciously made public: *this has been the cause of all the present trouble.*" The prophecy then followed that our Society would survive me by many years, and, to my surprise, for the two friends present were not aware of it any more than the astrologer, the book told about a private meeting of myself and others (that at Dewan Bahadur Raghoonath Row's private house which I have mentioned in the last chapter) held the day before, with the subject of our discussion, and prophesied the issue correctly. The Society, said the book, "is now passing through a dark cycle, which began seven months and fourteen days ago, and will last nine months and sixteen days more; making for the whole period, seventeen months exactly."

Counting backward from the date of the interview we come to the time, in 1884, of the attack of the Missionaries upon H. P. B., which goes to the book's credit; and tracing forward in the light of events, the prophecy as to the passing away of the Society's dark cycle and the beginning of a brighter one we find corroborated. Meanwhile, what had happened was my Indian tour of 1885, which proved a very great success, adding seventeen new Branches to our roll, and which certainly was not to be anticipated by either the astrologer or my two Hindu friends who brought him to me. That "dark cycle" of 1885 was a more serious crisis than any we have traversed since, even that of the Judge secession, for the Society was not then as impregnable in its organization, the numerical strength of its membership, or its geographical distribution as it was when the great blow was struck at its life by its quondam Vice-President, across the Atlantic.

The question, so often put me as to my belief in astrology, will naturally recur in this connection. I must answer it as I always have, that I have not yet had evidence enough to warrant my saying I either believe or disbelieve. Many facts in the experience of others, some in my own, go towards proving the truth of this alleged science, yet not enough for a cautious man to base thereon a positive belief. I am waiting, most ready to me convinced, yet determined not to say I am unless I have a good case to go with to the jury of sensible men. It seems as if we can never say what there is in astrology until we have learned all there is in thought-transference. Who is to say that when I sat with that Telugu astrologer he may not have clairvoyantly read my history and traced out its sequel in my own mind or my aura? And although I was permitted to examine his time-worn book of palm leaves, and his readings were verified by the two Telugu friends who took notes of his readings, that leaves open two questions, viz., 1. Did he throw a glamour (hypnotic) over our eyes to make us see what was not on the pages; 2. Was he a cheat who had by hook or by crook found out about the T. S. and its Founders, prepared fresh pages of omissions, made them look old by discolouring them, and inserted them among the rest? These are not much weight in either of these hypotheses, still one must think of all alternatives and suspend judgment until all the needed proofs are in. The astrologer, or let us say his book, ventured one prophecy which ought to be recalled from time to time as a test of the science. He said that at the time of my death "the Society would have 186 principal Branches, not counting minor ones, and in them will be enrolled 5,000 members. Many Branches will rise and expire, many members come and go before then." I, myself, was to live from this hour (viz., 3rd April 1885, afternoon) 28 years, 5 months, 6 days, 14 hours, which would bring us to early morning of September 9, A.D. 1913. Here we have accuracy, beyond dispute, and it only remains for somebody who survives me to enter this prognostic in his common-place book and write to the then Editor of *Theosophist* about a thing which, probably, everybody else will

have forgotten! I am quite ready to believe that the prophecy will be correct to within a year or two. As to the strength of the Society at that time, it seems as if there is a mistake, for already we have about 400 living charters and more members. However, we shall see.

The interested reader will find much about the palm-leaf books of the Cumean and other Roman Sibyls, and those of Egypt, in the article above mentioned (May 1885, *Theosophist*). It is a historical fact that the Sibylline Books were so accurate in all their fateful prophecies about the Roman state, that for over two centuries they were kept under the strict custody of *duumvirs*, until Sulla increased their numbers to fifteen. They were consulted only at times of great national crisis. St. Augustine (*De civitate Dei*, lib. xviii, c. 23) defends their veracious character and the Early Fathers generally held them in reverence, as it is alleged they prophesied the advent, life and sufferings of Jesus Christ.

Whatever the actual value of the astrologer's revelations to me on that Good Friday, it is the fact that they cheered us up at a time of gloom, and no doubt helped to give me the courage to go forth on my public tours of that year. Mr. T. Sabba Row went with Judge P. Sreenivas Row to consult another astrologer in Madras, who also possessed a *Nadigrantham*, but with most unsatisfactory results, as he tells the public in an article on "Nadigranthams and their Interpreters," which he contributed to the *Theosophist* for July 1885. He was an extremely enlightened and advanced esotericist and his views are entitled to the most serious consideration. The astrologer visited failed in every instance to give a correct answer, and what he read or pretended to read from his book proved to be rubbish. The one case therefore, offsets the other and leaves us as far as ever from having a satisfactory answer to the question whether the *Nadigranthams* deserve to be held in the high repute they enjoy throughout India. But then, again, we have the verified prognostics of my astrologer, and still farther, the open question of telepathy and clairvoyance. The late Mr. Judge took a hand in the discussion of the question, giving his views in an article ("The *Nadigranthams*") in the *Theosophist* for October 1885. He contends that my case and that of Mr. Sabba Row are not identical, as I seem to have got hold of a genuine nadi and the other gentleman of a false one and a tricky astrologer. "It is," he writes "by no means proved that no nadi is trustworthy and that at no time could they be relied on...can, then, books or leaves be made or purchased which may be used in the way pretended? I say that they can, and that there are two or more modes of doing it." He first postulates the astrologer's having the faculty of prevision or clairvoyance with which "he could have given all the details related quite easily with the aid of a few figures, letters or verses. His second is that "it is impossible to cast up certain astrological figures to be used on certain days and hours, and for certain classes of questions, from which a large number of replies and predictions can be given that would

startle the average hearer, and be true not only to the past but also to the future... A large number of leaves could be prepared which would enable one to make replies to any kind of question at once"—i. e., at that same sitting. This again, I give for what it may be worth, having no great belief in Mr. Judge's having possessed any very notable predictive power of an occult kind. The one fact that there is throughout the world at this present moment an intense and growing interest in astrology and all the 'occult' sciences is sufficient excuse for my having diverged so widely from the episode of the astrologer's visit to headquarters, at the time with which our historical narrative is now concerned.

As I had no mind to accept blindly the revelations of the *Bhima Grantham*—the palmleaf book in question, and as I had not had time to handle and examine it during the seance with the Telugu Brahmin, I went to Mylapore with A'nanda to hunt him up. I was allowed to examine it as closely as I chose. Any doubt I may have had about the Pandit's having befooled me with bogus leaves intercalated among the others was set at rest, for every leaf was unquestionably ancient and equally time-worn with the rest. My notes say: "I saw the book, handled and examined it. It contains 300 answers to questions, written with an iron stylus on palm olass, is perhaps 500 years old, and written in Telugu. There seems no doubt as to its genuineness." And yet the wonder but deepens that out of those mere 300 answers, the Pandit should have found a number relating to the history and destiny of our Society. Had these verses been waiting five centuries to be read to the right questioner when he should appear in the year 1885? It seems absurd on the face of it, yet the incidents of the interview have been truthfully reported, and my account will be corroborated, I am sure, by Mr. G. Soobiah Chetty, now the incumbent of an influential office in the Madras Sea-customs Bureau. How, then, explain the riddle? First, fraudulent conspiracy between the Pandit and the brothers Chetty who brought him to me. But, they were ignorant of facts read, or seemingly read, from the *Bhima Grantham*; for example, the private meeting at Dewan Bahadoor R. Raghoonath Row's house, the nature of our discussion, and the policy determined upon; then as to the outcome of the events at that crisis, with the fixing of the exact times of their fruition. Secondly, (if the Pandit had the faculty of psychic vision) the reading by him of the pictures stored up in the "Astral Light." Thirdly, his power to compel subservient elementals to cast a glamour over the eyes of the two Telugu witnesses, to compel them to be blind to the actual writing on the leaves turned over and to read there the totally different sentences about the Society and its Founders which he read out to us. Fourthly, (and lastly, for I can form no other hypothesis) instead of his compelling enslaved elementals to cast the glamour over our eyes, it is conceivable that he might have been an ordinary medium, like the famed Govind Chetty, of Kumbakonam, and under the control of elementals or other entities who made him,

their passive agent, see what they wished him to see, and not what was on the page before his eyes. In either case it is a very interesting problem.

The Council decided, April 18th, to finish the rebuilding of the former "Shrine Room" upstairs which, in disgust at its defilement by the Coulomb conspirators, I had had demolished on my return from Europe, and to use it as a library, collecting together our several small stores of books. Our modest plan was very soon altered by the rapid accumulation of Sanskrit Mss. and other literature which about this time began. The Adyar Library building was soon projected and built, as we shall see later on.

Meanwhile our dear H. P. B. and party were on their way to Europe. I heard from them from each port of call and, May 20th, their arrival at Naples and landing. They found cheap lodgings at Torre del Gracco, near Vesuvius, and settled down to bear their exile as best they might.

To be able to answer one of Mme. Coulomb's shocking slanders about H. P. B. having been the mother of illicit offspring at Cairo, I sent for a respectable Tamil woman who had helped nurse H. P. B. throughout her dangerous illnesses of February, and, of course, had had to discover her exact physical state. As might have been expected by all who knew H. P. B.'s character intimately, the *ayah* affirmed and declared her willingness to go into Court and testify, that her late mistress had never been a mother. She even went so far as to say that whatever marriage she had contracted, must have been a merely nominal one. Adult readers will understand my meaning.

At about this time news was received from Paris that our sole surviving French Honorary Fellow, Alphonse Cahagnet, was dead. He and the late Baron Dupotet were our only two, and both were distinguished authorities in psychical science. The first book of Cahagnet's that I read was his "Celestial Telegraph", which appeared in its English translation at New-York in about the year 1851. It was almost the first of my reading about the clairvoyant faculty and modern ecstatic visions of the world of spirits. Unfortunately, I never had the chance of conversing with its honest and enthusiastic author, but he sent me his photograph and that of his wife, the ecstatic "Adèle," which I keep hanging in my private rooms. Not a visitor has ever guessed that the heavy-bodied peasant woman of the picture was even a clairvoyant at all, let alone that soaring visionary whose soul-flights through space took her to supernal planes, where she was swallowed up in a great blinding light, that drove back the less ethereal clairvoyants whom Cahagnet sometimes set to watching her in her upward progress. Elsewhere, when writing on the subject of clairvoyance, I have quoted from Cahagnet's book his description of the agony felt by him on finding himself powerless to draw Adèle's soul back into her body when she felt so merged in the spirit sphere as to declare she should

never re-enter the 'corpse' that seemed so repugnant to her. He tells us that the body began to even change color, like a real corpse, and show the preliminary signs of decomposition, while he in the greatest distress and fear, vainly brought his strongest will to bear upon her soul to come back, and not leave him to be perhaps tried for murdering the adored wife of his bosom. Poor man! his plight is one that many have and any one may experience. The last resource that he employed was prayer to God, which succeeded. Of course, it would, in the case of a man of his temperament, for by praying he raised his consciousness and yearning to the celestial levels on which Adèle was functioning, and so got into touch with her as he could not by the mere use of his brain-power. If one sets out to chase a bird, one must get bird's wings and fly after it; to walk on the ground will be useless.

In pursuance of the policy of propaganda adopted by the Council, I left Madras, May 9, for Vellore, in company with Messrs. B. Baghoo-nath Row, P. Sreenivasrow, C. Ramiah and L. V. V. Naidu. Addresses were delivered by the Dewan Bahadur, in Tamil, and myself, in English. The Councillors returned to Madras but Doraswamy kept on with me. Our next station was Arcot, where we reorganized the local Branch, then in that sort of compulsory pralaya because of the transfer to other stations of active members in Government service, which is so often happening throughout India. We went to Arnee next where a new Branch was organized, thence to Chittoor, where there was prepared for our delectation much music, many fragrant garlands, and a procession of the 90 boys in the Sanskrit school that our Branch had formed. At 8 p.m. on the 17th we started for Madras and got home the following morning. The results of this short tour were 1 Branch revived, 1 new one formed, 10 new members admitted, and the T. S. movement put on a healthy footing throughout that district.

Another short tour began on the 21st when I started for Madras where a lecture was given and two candidates admitted to membership. "But for the Concomb blight"—says my Diary, "the number would have been from 20 to 30." Yet the visit stopped the retrograde tendency, and the two men gained being of influential standing. I felt that we had done well. At Trichinopoly my audiences were large, especially that in an inner court of the ancient Sraerangam Temple, where the people massed in thousands. As on the occasion of my visit in 1882, the scene was most picturesque and striking, the dark-skinned multitude and the massive stone walls, huge gateway and carved monolithic columns being lit up by hundreds of torches, and the Brahmin priests with their snowy cloths thrown up into dazzling whiteness in the glare. With this picture vivid in my mind, I left at 1:30 that same night for Tanjore. My first public discourse there was given at the Reading Room; my second, in the vast open enclosure of the Temple, standing on the plinth of the colossal Bull, a monster measuring about twelve feet from the ground to its shoulder in the sitting posture. One feels dwarfed in such an environment, and as I

stood with the Bull beside me and the lofty pyramid, or *Goparam*, in front, towering up towards the sky, its numberless life-sized figures of Indian gods, goddesses and mythological heroes brought out in high lights and deep shadows by the moonlight, the thought of the strangeness of it all rushed in upon me and gave a peculiar tone to my impromptu discourse. The sense of my American modernity, in contrast with the hoary antiquity of the temple and the race which worship in it was overpoweringly real. A visit was paid, as usual, to the Tanjore Royal Library, once the richest literary collection in India and even now extremely important, but it was a not too cheerful experience, for the library is but little used by scholars, since scholarship is so poorly recompensed in these utilitarian days. These repositories of the high thoughts of ancient sages are like so many granaries where the seed-corn of future harvests is kept against the time of sowing.

A little tired and used up by the heat and travel, I laid my mat and cotton rugs on the stone platform of the station that night and slept a deep sleep, despite hurrying trains, until 3 A. M., when I left for Kumbakonam, a two hours' journey. I was kindly welcomed at the station, and lectured that evening at the Porter Town Hall, a fine and large room, to a very large, attentive and appreciative audience. Kumbakonam, known as "the Cambridge of Southern India", is a centre of culture and, of course, of religious scepticism—the two going too much together. Naturally, I attacked materialistic agnosticism, vindicated our Society's policy and record of usefulness, and defended H. P. B. as a true and brave friend of India, whose unselfish exertions on its behalf put to shame the majority of modern educated Hindus, who acted as if it were a shame, instead of an honor, to have been born in the land of the Rishis. Whether I did any permanent good is impossible to say, but most assuredly the sleepers were aroused to enthusiasm for the passing moment, and who knows what are the consequences of even a moment's awakening to the sense of duties neglected and opportunities slipping away? The next day's audience, in the same hall, were extremely demonstrative as I went on to treat Idols and Idol Worship from the side of psychological science. There were many college men present who had no clear conception of the actual process by which a mere block of stone, metal or wood, carved into a certain conventional shape, is changed into a sort of psychic dynamo, soaked with human aura, and efficacious for the production of psychological and physiological effects upon sensitive worshippers. The process is called in Sanskrit *Prana pratishtha*—the focalising of auric power (*prana*), and is intensely interesting to the amateur of mesmerism. Without going into details, it will suffice to say that the image goes through a process which extends over forty days, and includes the withdrawing from the image of all innate impurities and the subsequent imbuing, or saturating of it with a purified human magnetism, i.e., aura. Then to fix this supply, as it were, it is customary for the officiating adept, or chief Brahmin, to

prepare, or have engraved on a sheet of copper a geometrical symbol, called *chakram*, into which a magic power is imparted by the concentration of the trained Will.* This copper-plate is placed under the image when fixed in its place and there left, so long as the temple stands. Now, the wiser and purer the adept-consecrator the more real, effective and permanent the infusion of *prana* into the image, and the more carefully the *chakram* is prepared and placed, the more lasting its efficacy as a storage-battery of divine power. One sees, from all this, that the good Bishop Heber was more or less silly in saying:—

"The Heathen in his blindness
Bows down to wood and stone."

In point of fact, neither is the Heathen blind, nor does he bow down to wood and stone: quite the contrary, and the average Missionary is the real blind one, since he knows nothing at all about the Powers, symbols, customs or ceremonies which he reviles.

On to Cuddalore, my last station of this tour, where I lectured on Idols in the Temple, where I was surrounded by them, and on the 1st June I got back to Adyar, with a thankful heart for having escaped sun-stroke or heat-apoplexy, and despite the high temperature having done so much to restore the old kindly feeling between the South Indian people and ourselves.

H. S. OLCOTT.

MISS EDGER'S INDIAN TOUR LECTURES.

V. THE FINDING OF GOD.

SELF-development, self-purification, and altruism shows alike to friend and foe, to each individual with whom we are associated, and to humanity collectively: these are the first duties of one who would lead, a Theosophic life; and, if carried out to the fullest extent, they alone would make our lives far nobler and purer than they usually are. But there is something even beyond this, something which, if attained, would raise us from the human to the divine; and therefore I have called it the Finding of God. This it is which will supply the motive-power that will enable us to go on with our efforts to lead a higher life and to help humanity, in the face of all the disappointments and discouragements we shall encounter; this it is which will lead us to the highest goal that can be placed before man.

From what has already been said of the divine ray which is in every human being, and indeed in every object that exists, it will at once be seen that it is impossible truly to find God, until we find Him within ourselves, until we realise that we are one with Him because the whole universe is but the manifestation of Him. But in the earlier stages of our growth, when we are as yet too much influenced by the illusion of separateness for this, there is

* Vide the standard Western books on Magic for an explanation of the occult connection between geometrical signs and the Powers of the Elementary Kingdom.

still in us something that prompts us to seek a power greater and better than ourselves. Whether it be that the wonders of nature, the beauties by which we are surrounded, lead us to feel that there is an Intelligence that has brought these wonders and beauties into existence; whether it be the consciousness of our own life and thought that makes us acknowledge some higher source whence our being has been derived; or whether it be an inexplicable feeling that for all the perplexities of life there must be some solution, and that such solution can be found only if there be some guiding Intelligence; whichever of these it be, or whether it be a combination of all, there comes to every one, sooner or later, the irresistible impulse to try to find God.

At first we seek Him outside the Universe, and we think of Him as a Creator who has fashioned the world in some mysterious way, and guides and controls it from without. We at first attribute to Him such qualities as might be found in a human being who fashioned some wonderful machine, and then kept it working. Comparing any machine, man is capable of producing with the world, we feel how stupendous must be the power and intelligence of a Being who has brought the Universe into existence; and thus, though the qualities we attribute to Him are human in character, yet they are possessed by Him in a degree far surpassing that in which they are possessed by any man. We think of Him as strong and mighty, but His strength is beyond our power of understanding; we picture Him jealous and angry if men, His creatures, slight or displease Him, and His jealousy and anger are such as to make Him an object of terror; or we imagine Him protecting His faithful worshippers and servants, and again His powers of protection are such as to guard them from even the greatest dangers, and make them successful in the most difficult and hazardous undertakings. We are awed with the power and greatness of God, and we offer prayers and sacrifices to Him to ensure His favour and protection, and to avert His displeasure and wrath. Or, looking up to Him as the sustainer of the Universe, we are filled with wonder and gratitude at the blessings He showers on men; the sunshine, the rain, all the beneficent forces of nature cause our hearts to rise in gratitude and adoration towards Him; and, if nature frowns on us and we suffer from her angry and destructive forces, we either feel that we have forfeited His favour by our own misdeeds, or, it may be, we conceive of some opposing force, which is antagonistic to Him, and at times is allowed the ascendancy for a while, during which it works havoc and destruction.

Thus in the early stages, when the struggle for existence is so keen and bitter, it is the quality of strength and power that we chiefly ascribe to God. But, as we grow, learning from experience and suffering, we find that there is something higher than strength, that physical life and success have no power in themselves to satisfy our inner longings, and that sympathy and love are nobler than power. And then, without in any way lessening the power and majesty of God, we attribute to him love and mercy, and the sterner aspect which first appealed to us,

is veiled under the tender beauty of the God of love, the Father who ever watches over, and cares for his His children. Still the shadow of suffering creeps between, and hides God from us. And again, in our ignorance, in the crudeness of our understanding, we can explain the existence of suffering only by the belief that by our wrong deeds, God's love has been turned aside from us, and that, before He will again bestow His mercy on us, He must be propitiated. So little do we at this stage understand the perfect selflessness of true love, that we attribute to Him the qualities of earthly love, which has not yet learned to remain unchanged whatever be the attitude of the loved one. And so we continue to offer prayers and sacrifices, now to express our gratitude, reverence, and love for the Father or Protector, now to propitiate the angry God, and induce him by our penitence to restore us to His favour.

There is some trace of both these conceptions among all nations, in the early stages of the development of their religious ideas. Some deify all the chief powers of Nature, and attribute to them now love and protection, now anger and desire for vengeance; others deify but a few of the most striking powers, or perhaps one only; while others again think of God as human in form. But there is the same thought underlying all, it is only the symbol that varies. There is further a tendency to mistake the symbol for the reality, thus leading to idolatry; but it should be remembered that all idolatry arises from the fact that the undeveloped human mind cannot grasp an abstract idea, and therefore must have its God presented to it under some concrete form.

In this gradual development of the idea of God, however, man was not left unaided. As has already been said, he is aided in his whole evolution by divine teachers, great beings who are the "flower" of a past cycle of evolution, and who take as a part of their especial work to aid him in this cycle. One of the first lessons They would try to impress on the awakening mind of man would be the idea of God; and it seems not unreasonable to imagine that They may have used the powers of nature as symbols to convey the conception to him. Of these, we meet none so frequently as the sun; for this, the source of all physical life and energy on the earth, would be the most fitting symbol for that source of all life and energy, both physical and spiritual, whom we may call God. And when these Teachers withdrew as was necessary in order that the infant humanity might grow strong, independent, able to stand alone, They did not sever Their connection wholly, but still remained in contact with the earth, watching over the progress of man, and ever ready to help him further, if he was in danger of going far astray, or if he had made all the use he could of the help and teaching already given. Thus when through his ignorance he fell into idolatry, mistaking the symbol for the reality, and beginning to worship the powers of nature themselves as if they were God, further guidance was given to lead him to the inner

meaning of the symbol. And so in the teachings of every great religious teacher we can trace some special element in the conception of God on which the chief stress was laid; now that of unerring justice, now that of love, now that of the intense joy felt by those who can realise His presence.

But a point was reached at length when man was ready to receive a higher teaching, when the divine ray within him was reaching out towards its source and was gaining strength and power of expression sufficient for it to enable him to begin to recognise his oneness with God. And so amongst the teachings given were many referring to the presence of God within the soul. There is a hymn written by a Theist of the present century, W. J. Fox, which illustrates this gradual growth of the God-idea. It runs as follows:—

"Make us a God," said man;
Power first the voice obeyed;
And soon a monstrous form
Its worshippers dismayed;
Uncouth and huge, by nations rude adored;
With savage rites and sacrifice abhorred.

"Make us a God," said man;
Art next the voice obeyed;
Lovely, serene, and grand,
Uprose the Athenian maid;
The perfect statue Greece, with wreathed brows,
Adores in festal rites and lyric vows.

"Make us a God," said man;
Religion followed Art,
And answered, "Look within;
God is in thine own heart;
His noblest image there, and holiest shrine;
Silent revere, and be thyself divine."

It may be noticed that all the great religious teachers of whom we have any record recognised the fact that men were not all at the same stage of development, and hence they gave two classes of teaching; the one was for the less developed and lay more stress on ceremonial; the other was for the advanced and emphasized the necessity of looking within. In the first part of their teaching purity of conduct and thought was enforced in order that the performance of ceremonies might be efficacious; for they were always recognised as being merely the external expression of religion. Thus in the "Li Ki," one of the sacred books of Confucianism, we find the following:—"Of all the methods for the good ordering of men, there is none more urgent than the use of ceremonies. Ceremonies are of five kinds, and there is none of them more important than sacrifice. Sacrifice is not a thing coming to a man from without; it issues from within him, and has its birth in his heart. When the heart is deeply moved, expression is given to it by ceremonies, and hence, only men of ability and virtue can give

complete expression to the idea of sacrifice..... When nothing is left incomplete or improperly discharged, this is what we call perfection, implying the doing everything that should be done in one's internal self, and externally the performance of everything according to the proper method.....It is only the able and virtuous man who can attain to this perfection, and can sacrifice when he has attained to it." When sacrifice is thus performed, the purity of thought accompanying the ceremony causes the first glimmer of consciousness of the presence of God; it seems to man in his undeveloped state, that it is an external presence that is around him. To quote again from one of the Confucian scriptures, the second of the "Four Books of the Chung-Tung":—"When a man is moved to purify himself, and fast, and put on ceremonial robes, and offer sacrifice, it is almost as if the gods revealed themselves to him—he appears to be surrounded by them, they seem as if they were at the same time on his right hand and on his left. Hence the ode says:—

The gods come down
In their omnipotence;
Take care, O man,
That thou hast reverence!
For, though hid from thee,
They are everywhere;
Thou may'st not see them,
Not the less, beware!

But it is not in reality an external God of whose presence he is conscious; it is the God within himself of which the expansive beauty and joy is making itself felt—So the Roman Stoic Seneca says:—"We need not lift our hands to Heaven, nor beseech the sacristan for permission to approach the idol's ear, as though we should be heard the better for that. No, God is near you, with you, in you. There dwells within us (believe me) a holy spirit, the watcher and guardian of all we do, good or bad. According as we deal with him, so he deals with us. No one is virtuous without God's influence, and no one without his aid can rise superior to fortune; he it is from whom all high and noble counsels proceed." Quotations such as these might be multiplied, for the sacred books of all religions teem with references to these different stages in man's attitude to God.

With this more advanced conception, there comes a change in our attitude towards sin. We no longer feel that an external God is angry with us, and has turned His favour aside; we realise that the change is in ourselves alone; that by our wrong-doing we have raised a barrier which makes us unable to feel the presence of the God within. And then our prayers and sacrifices acquire a new meaning. They can no longer be offered for the sake of propitiating God, for we know that He does not need to be propitiated. Hence we begin to consider their effect on ourselves, and little by little we learn that if offered in sincerity and purity of motive, they open our hearts to the divine influ-

ence that is ever around and within, us waiting only for the opportunity to fill us with peace and joy. So we learn that the only forgiveness for sin that has any reality in it is the breaking down on our own part of the barrier we ourselves have raised, separating us from God. Only by greater purity of life and at the same time an earnest endeavour to understand God and draw nearer to Him can this be done. Viewed in this way, the seriousness of sin is increased, as is also our consciousness of responsibility; we can no longer go on doing wrong, comforting ourselves with the wretched excuse that presently we will repent, and God will forgive us; now every wrong act adds to the wall of separation, and so increases the labour of breaking it down, which we shall at last have to do ourselves. Does it seem as if this view must fill us with despair, when we realise the difficulty of the task before us? Does it seem to take away all the comfort and help that we have been deriving from the thought that it was God who would forgive us whenever we asked Him, not we who must win our way back to Him? But there is another side to the matter; for we must remember that by getting rid of the thought of anger and displeasure in connection with God, our conception of Him has been infinitely raised, and hence our love and reverence has been intensified. Thus we have a stronger motive for seeking to reach Him. Also, as we realise that there is a spark from Him in ourselves, we also recognise that in that lies all the power and strength necessary for us to accomplish our task.

But as this thought grows upon us, a difficulty arises, before which the soul at times is apt to quail. Is there after all no God, in the sense we at first thought? Is He a mere abstraction, a mighty force of which a part is within ourselves, but which can in no way be conceived as a Father or Protector? Has all this growth in our conception been based on delusion, and have we now to find ourselves cast adrift, our old faith gone, and nothing but empty, meaningless abstraction to take its place? This is a rock on which the faith of many has split, leaving them to sink into the depths of a despairing agnosticism. But there is no cause for despair, and it is only those who have been strongly influenced by Western thought that feel this difficulty. The great sages of the past guarded us carefully against it, teaching us that though Deity, Parabrahman, the Infinite beyond all our understanding or even conception, is that of which we are a part, an abstraction to us, because the finite cannot understand the infinite; yet in God, Ishwara, the Logos, we have the manifestation coming forth from Parabrahman, the Sustainer, Protector of all, whom we can revere and trust and love. And so we do not lose the thought of the Father when we realise that God is within us; the two ideas blend and harmonise, and we are content.

We can now understand better what is the true purpose of worship and ceremonies. We see that it is twofold. First our ceremonies must be such as to convey to the less developed minds as clear a conception as is possible of what God or Ishwara is. And therefore symbols, etc.,

and must be used. We must, then not condemn those who are entirely dependent on them, but must try to help them to see the idea they are intended to convey. There is a tendency among many to regard all use of symbols as idolatry. You of the East, for instance, are regarded as heathens and idolators by some in the West. They know little, if anything, of your religion; but they know that in your temples you keep images of your gods, that on your great festivals you carry them through the streets with great honour and rejoicing and this appears to them as pure idolatry. And when they have seen these images, or read descriptions of them, they must have been surprised at what would to them appear the grotesqueness of the forms, the four arms of Brahmâ, for instance, or the elephant's head of Ganesh. And, even worse, perhaps, than that, they know that you are not contented with one god, but that you have many gods and goddesses, all with their own special characteristics; and I am afraid they may sometimes hear that the worshippers of one god do not always show perfect friendship towards those of another, that the worshippers of Vishnu, for instance, are not always in perfect harmony with the worshippers of Shiva, and so on. Is it so very surprising then, that they should pity you in what seems to them your blindness, and that they should wish to teach you something higher? But those of us who have tried to reach the spirit of your religion know that in all these forms there is an inner meaning, that even the most grotesque are pregnant with spiritual suggestion, and are intended to bring up before the mind of the worshipper the qualities of the god worshipped. Unfortunately, you cannot always explain to us the meaning of all these symbols: it has been forgotten, and thus much of the usefulness of your worship has been lost. We know that the plurality of gods among you is not really polytheism; that each is intended to symbolise and represent some particular aspect of the one God, Ishwara. Taking, for example, your three gods, Brahmâ, Vishnu, and Shiva, those who understand, know that they are all Ishwara, only under different aspects; that Brahmâ is Ishwara in his aspect of the Creator of the Universe, the originator; that Vishnu is Ishwara in his character of the preserver and sustainer of the Universe; while Shiva also is Ishwara under an aspect sometimes described as the Destroyer, but rather the Regenerator; for destruction is but the prelude to rebirth, forms disappear only that the spirit that animated them may appear again under a higher form; and when the point is reached at which forms are no longer needed, then the perfection of the present evolution will have been attained and a new and far higher life will be entered. Viewed thus, the three gods are seen to be but one; but so long as there is any lack of harmony between their followers, there is not a thorough realisation of their unity, and therefore there must be an imperfection in their worship. This, then, is the first essential in worship; it must suggest the true idea of God to the mind of the worshipper, and, if thus practised and understood, it will be a help even to the more developed minds. The more we recognise the

real meaning of ceremonies, the more we shall feel tolerance towards other religions; for we shall learn to see everywhere the reality behind the symbol; then it will matter little to us *where* or *with whom* we worship, for the thought will always be the same. Tennyson quotes, as an introduction to his poem entitled "Akbar's Dream," the following Inscription by Abul Fazal, for a temple in Kashmir:—

"O God, in every temple I see people that see thee, and in every Language I hear spoken, people praise thee. Polytheism and Islam feel after thee.

Each religion says, 'Thou art one, without equal.'

If it be a mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque. But it is thou whom I search for from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of thy truth.

Heresy to the heretic, and religion to the orthodox. But the dust of the rose-petal belongs to the heart of the perfume seller."

As is said in the "Desatir," "The roads tending to God are more in number than the breathings of created beings." Or, to quote the words of Sri Krishna in the "Bhagavad Gita":—"They also who worship other Gods with devotion, full of faith, they also worship Me.* O son of Kunti;†" and again:—"However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Pârtha."‡ The following verses, bearing on the same thought, appeared in the *Indian Messenger*§ (Calcutta) for April 17th, 1898, and are well worth repeating here:—

Gather us in, Thou love that fillest all,
Gather our rival faiths within Thy fold,
Rend each man's temple veil, and bid it fall,
That we may know that Thou hast been of old;
Gather us in.

Gather us in: we worship only Thee;
In varied names, we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit land;
Gather us in.

Each sees one colour of Thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fulness of our partial sight;
We are not perfect till we find the seven;
Gather us in.

Thine is the mystic life great India craves,
Thine is the Parsee's sin-destroying beam,

* "Bhagavad Gita." IX. 23.

† "Bhagavad Gita." IV. 11.

‡ By G. Matheson, D. D.

Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream;
Gather us in.

Thine is the Roman's strength without his pride.
Thine is the Greek's glad world without its graves.
Thine is Judæa's law, with love beside
The truth that censures, and the grace that saves:
Gather us in:

Some seek a Father in the heaven above,
Some ask a human image to adore.
Some crave a spirit, vast as life and love:
Within Thy mansions, we have all and more;
Gather us in.

The second use of ceremonies is to help the unfoldment of the God within. Having used the symbol to bring before us the conception of God that appeals the most strongly to us, we then pass to the higher stage of worship, which is the contemplation of that idea. As we let our minds rest on the thought of God, the infinite goodness, beauty, and love that must be associated with every worthy conception of Him, fill our hearts with such reverence and love that we lose ourselves in our contemplation; the divine ray within responds to the outer act of worship, and there wells up in us such a spring of deep devotion that our whole nature seems to be, nay, is for the time transformed by it; we taste something of that "joy of the Lord" into which His servants are invited to enter, according to the Christian Scriptures. We are then strong to carry this influence and power with us through our daily lives, shedding it on all those who are associated with us, and making our whole day one long act of worship and prayer. This and this alone, is the power that will make us divine, for this is the action in us of the divine or higher will. It is a power that cannot be given by one to another; it cannot even be described, for no words can express the intensity and sweetness of it; but, once felt, it can never be forgotten and can never wholly cease to purify and beautify the life. This is the one motive power needed to enable us to live a perfectly unselfish life for when *true devotion* is felt, there is the beginning of the *realisation* of our oneness with God and with all living beings; and this must flow out in love and sympathy to all. This is the first step in the Finding of God. Beyond that each one must trace out the path for himself, for it all consists of a steady growth from within outwards. The "Self" has then begun to dominate the life, and from thence onwards the man becomes the willing slave of the higher power within; and the highest reward he can receive for his service is that the Self then gradually reveals itself to him. As is said in the Katha Upanishad:—"That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by Him the Self can be gained." But before the Self can choose him, he must render himself fit and pure. For "he who has not first turned away from his wickedness, who is not tranquil

and subdued, or whose mind is not at rest, he can never obtain the Self by knowledge."* And the first full realisation of devotion, or Bhakti, is the influence on the man of the choice made by the Self.

And what next? As has been said, the rest must be traced out by each for himself. He has found the entrance to that "small, old path, stretching far away," that path which, though the same, is yet different for all; and which each must travel independently, yet never unaided, for all along it stand those who are the helpers of humanity, and each step he takes brings him nearer to his Master and Teacher.

But though we cannot here follow out this path in detail, there are one or two important characteristics of it that may be noticed. The first is a steady, conscious development of the will. A great deal has been thought and said on the subject of Free-will in connection with Karma; and there are some who hold the opinion that there is practically no free-will as not only all our actions, but our character and our possibilities of growth and development, are fixed by our own past, and we are powerless to make any change. This is undoubtedly true to a very great extent, and in the case of but slightly developed persons it is probably entirely true. But there appear to be in man two wills, the lower and the higher, the former being that of the personality, the latter that of the individuality, or the divine will. So long as we live solely in the consciousness of the personality, the Higher Self having not yet been awakened, we are not free; we are to a great extent the slaves of circumstances, and the personality is driven hither and thither; this is necessary, for experience has to be gained; and it is also just, for it is no arbitrary driving, but the impelling force of the development already gained. And the point to which all experience and growth is leading is the awakening of the Higher Self. So that even at this stage, when the lower will is enslaved by its surroundings, there is a definite purpose running all through our lives, and that purpose being the divine one, is in reality identical with our own higher will. So we might even now say that though the lower will is bound, the higher will is active; but it is without any consciousness on our part of its action, and indeed, probably the higher will is itself unconscious of it. But when the Higher Self begins to awaken, there is a change. And it must be remembered that the awakening of the Higher Self is a very slow process, and begins long before that stage is reached which I have called the first step in the Finding of God. It indeed, begins with the first utterances of the voice of conscience. Then man begins to realise the twofold force, or the dual within himself, and though he does not for a long while understand it, the higher will begins to act. At first it is but feeble and uncertain, nothing more than a dim consciousness that he ought to do differently; but little by little it gains strength. It cannot, however, touch his physical surroundings; indeed, it would not, if it could, for they are what will best help it to grow and make itself felt and it is dimly conscious of this fact. Nor can it at first influence his actions

* "Sacred Books of the East," Vol. XV, p. 11.

for the force of past Karma is too strong. But it works on his thoughts, and awakens in him a strong repugnance to the actions he feels to be wrong, and this repugnance gradually becomes a powerful thought-force which will counteract the tendencies which his past Karma has produced. Thus, while we (*i.e.*, our personalities) can in no way escape from the results of our past, yet at the same time we (*i.e.*, our awakening permanent selves) are free to an extent dependent on the degree of awakening in regard to the attitude of mind we take up towards those results. I think it is Tennyson who has somewhere said that our free-will is like that of a bird shut up in a cage; it can flutter about inside the bars, but cannot escape beyond them. We might expand this idea however; for according to how we flutter in our cage, so can we either expand or tighten its bars. If we beat against them aimlessly, fretting ourselves over our unfortunate surroundings, and the impossibility of escape, then we are not only strengthening the bonds for the future, but we are at the same time wasting our own strength. If, on the other hand, we bring to bear on the bonds the steady pressure of patient and contented endurance, combined with a desire to do better, and a firm resolution to let our thoughts at least be purer, then little by little the bars of our cage will recede, it will grow larger and larger, until at last we shall find that it has become as wide as the whole world. In other words, our higher will has grown gradually stronger and stronger until we find that it has become the ruling power of our lives, the personal will has come into oneness with the divine, and we are free. This is the only hope of freedom for the personal will, that it shall ally itself with the higher, which is always free, for it is always in harmony with divine law. And this is what happens as we travel along that "small, old path," for there it is that the higher will is first able *consciously* and fully to assert itself. There we take our fate into our own hands, and having knowledge and perception that is constantly growing, we become the masters of our circumstances.

The second important characteristic of this path is the result of the first. For as the personal will is brought into harmony with the divine, there is a gradual losing of the sense of separateness. It is the separateness in our own natures between the higher and lower, that causes us to feel ourselves as separate from other selves. But as we gradually reach the inner unity, so do we also recognise more and more our unity with all others. And there is therefore a gradual growth of unselfishness until instead of being mere unselfishness it becomes *selflessness*. The separated self, is lost, only that the Self may find itself more completely in the selves of others. And so our lives are lived not for the sake of the individual, but for the sake of all, and we make renunciation after renunciation until the final step of the path is reached. There the Great Renunciation is made, and the disciple having learned to the full the lesson of compassion and love, becomes the Master. He has passed the "seventh gate," and is now "self-doomed to live through future Kalpas, unthanked and unperceived by

men; wedged as a stone with countless other stones which form the guardian wall.....Built by the hands of many Masters of compassion, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.* And then all nature rejoices at the victory that has been gained by the soul. "Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite.....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 unto you, O men of Myalba (Earth)'. A Pilgrim hath returned back from the other shore. A new Arhan is born." And the conquering soul himself joins in the song of joy and love, for he knows that in losing himself, he has in very truth found God.

LILIAN EDGER.

CYCLES AND INDIAN CHRONOLOGY.

THROUGHOUT the theosophical literature and elsewhere, especially in India, there are some conceptions on Indian Chronology current, which seem to me without foundation in the shastras or rather contrary to their direct statements as well as to historical facts. One of them is the idea that 5,000 years are the term of a *cycle* and that we are now at the end of the first, or the beginning of the second, cycle of the present Kali Yuga.

This, I think, is a misconception. Moreover, the beginning of the sixth millennium would not be the year 5000, but 5001; for 5000 is the year which completes the *fifth* millennium. If you have to pay to some one, five thousand rupees, he will certainly not be satisfied with 4999; nor can we cut short the *fifth* millennium of the only year which really shows the *five* as the cipher of the thousands. Likewise the twentieth century of the Christian era does not commence, on January 1st of 1900, but of 1901.

However, the cycles are not measured by round thousands and hundreds at all. This is but a common error which formerly prevailed in Europe, as it does in India now. When the first thousand years of the Christian era came to an end, the pious people of our middle ages expected also the world or the worldly age to come to an end, and the last millennium to set in, during which the Christ was to reign on a regenerate earth over his redeemed sheep alone.

In the same manner the Hindus expect that a new cycle and a new age will begin after the first 5000 years of the Kali Yuga have elapsed. But this is altogether contrary to the right Indian Chronology, as stated in Manu and in the Siddhāntas. And this Indian Chronology does not only coincide with the facts of history but also

* "Voice of the Silence," pp. 93, 94.

with the statements of European sages, who are likely to have had some esoteric knowledge.*

Plato rightly says, that all existence can be expressed in numbers, which, I suppose, is about equal to the hypothesis of modern science that everything which is, is vibration of a different kind and frequency. Plato's words are: "God reckons". That may be so; but if He reckons, He does not do so by our decimal system, but rather by the duodecimal and by ternaries. This is fully shown in the Indian Chronology, which appears to be the only scientific one we have fitting in with the facts.† As to the principal divisions of time all chronological authorities agree, while there are differences in calculating the minor periods.‡ Those divisions of time fall in with our own, as far as they are taken from the revolutions of the earth and the moon; but further on they exceed them very far. Those principal divisions of time are the following:

30 Muhurtas	=	1 day.
30 days	=	1 month.
12 months	=	1 year.
360 years	=	1 deva-year.
12 deva-years	=	1 cycle of 4320 years.
100 cycles	=	1 yuga of 4,32,000 years.
10 yugas	=	1 mahā-yuga of 4,320,000 years.
1000 mahā-yugas	=	1 kalpa of 4320 million years.

Every one knows that days, months and years are no arbitrary calculations, but are derived from natural facts. The same, however, is the case with the cycles, yugas, mahā-yugas and kalpas. Where these mostly appear to be mere arbitrary multiplications by 10 or 100 or 1000, they are not so at all. Thus a mahā-yuga does not consist of 10 equal yugas but of

a satya yuga of	17,28,000	years.
a tretā yuga of	12,96,000	"
a dvāpara-yuga of	8,64,000	"
and a kali yuga of	4,32,000	"

together one mahā-yuga of 43,20,000 years.

Similarly a kalpa does not consist of 1000 mahā-yugas all alike; on the contrary this calculation is rather complicated. Each kalpa of 4320 million years is composed of 14 manvantaras, of about 308½ million years each. A manvantara comprises 71 mahā-yugas. Every manvantara and every kalpa (like every cycle and every yuga

* Cf. Benfey's Quarterly "Orient and Occident," Vol. I., Göttingen 1862, pp. 740—745.

† Indian Chronology has repeatedly been treated in the *Theosophist*, e. g., Nov. 1885, p. 115, in Feby. 1888, p. 278, in Nov. 1888, p. 99 and in Dec. 1898, p. 200.

‡ The most scientific seems to be Bhāskara's "Siddhānta Shiromani" (I. 19—20) *Manu* (I. 64), the *Sūrya-Siddhānta* (I. 11—12). The ordinary Purāṇic divisions are less explicit, but some of the *Purāṇas* (see Wilson's *Vishnu Pur.*, p. 22) carry the division still further than Bhāskara.

and also every day) has its dawn at the beginning and at the end, an adi-sandhyā and an anta-sandhyā. These periods are, for every manvantara, equal to one dvāpara-yuga = 864,000 years. But as the last dawn of such a period always meets with the first dawn of the next, the whole time of transition is equal to one satya yuga = 1,728,000 years.* The dawns at the beginning and at the end of each kalpa are of the same length.† Thus we get the following calculations of a manvantara and of a kalpa:

1 adi-sandhyā	=	864,000 years
71 mahā-yugas	=	306,720,000 "
1 anta-sandhyā	=	864,000 "
1 manvantara	=	308,448,000 years
1 adi-sandhyā	=	864,000 years
14 manvantaras	=	4,318,272,000 "
1 anta-sandhyā	=	864,000 "
		4,320,000,000 years.

We see from the calculation of all these periods, that the unit of this whole structure is neither a century nor a millennium, but a period of 432 years. This is one cycle in the life of a nation, 4320 years are one cycle in the life of a sub-race, 432,000 years a cycle in the life of a human race and so on, the whole time of the natural life of each of these ideal unities consisting of perhaps 10 or 100 or 1000 of such cycles; that of a sub-race may be 432,000 years, that of a race 4,32,000, that of a planet 4320 million years.

These figures 432, however, hide simpler numbers than are suspected at first sight. They consist of 3 and 12; 36 is the fundamental number and 12 times 36 are 432. This period is one deva-year with its sandhyās.

	Deva-year.	Cycle.	Yuga.
adi-sandhyā	36 years	360 years	36,000 years
main period	360 "	3600 "	360,000 "
anta-sandhyā	36 "	360 "	36,000 "
	432 years	4320 years	432,000 years.

Modern philology states that cycles of 432 years, or rather of half that time, 216 years, have been also alluded to by Plato‡. He says in the eighth Chapter of his *Dialogue on the "State."*

"A state cannot be everlasting, but must find its dissolution..... However far a divine production there is always a certain cycle of life, which comprises a perfect number, and for a human production one

* *Sūrya-Siddhānta* I, 18.

† *Ideam* I, 19.

‡ Cf. Plato's *Opera*, Græce, ed. Schneider, Lipsiae 1833, Vol. III, Praef. II—CXV.

which comprises a number, in the multiplication of which.....everything can be measured and expressed."

Plato continues to describe this number but does not state it. During all antiquity many writers have attempted to find it out; Cicero gave it up, as too obscure and mysterious for him. But *Schleiermacher* in his translation of Plato * has found it out to be 216 by the philological interpretation of Plato's text and by making use of *Aristotle's* remarks thereon †

Probably Plato calculated *half* cycles, because every cycle has its descending and its ascending arc or its evolution and involution. Each of these two periods consists of 216, that is 6 times 36 years. ‡

The number 432,000 is also found in other ancient traditions. Thus for instance *Berosus* states that the Chaldeans calculated the time from the creation of man up to the great flood to be 120 saros, or—as a saros is equal to 3600 years—432,000 years. §

In Northern Mythology this same number is given in the "*Edda*" (grimnismal); only there it does not signify years but warriors. In Walhalla, Odin's palace, there are 540 gates; and for the last fight before the destruction of the world or the end of the gods (the "*Goetterdaemmerung*"), 800 heroes or servants of Odin shall come forth from each of these gates; their whole number will, therefore, be 432,000. Every one of these heroes must have been slain as a fighting warrior, before he could have entered Walhalla; it may well be, I think, that this also symbolized so many years which must have been valiantly passed through before the present age (yuga) will come to its end.

Now, how far is the supposition of these cycles justified by facts?

The period of a Kaliyuga is, of course, too long to be verified by human observation, unless it be astronomically; and that, I think, has never been tried. But all the shorter cycles, I believe, can easily be shown and proved in the history of the nations and races—periods of 36 years, others of 360 and 432 years and their multiples. But we will deal here only with India; and in her history we can clearly see the cycle of 4320 years, but not any supposed cycle of 5000 years.

This year and the next are expected in India to be of the greatest importance for the welfare of India, or rather to be detrimental by an accumulation of calamities. The famine of last year, the pestilence, earthquakes and what not, have been pointed out as signs of the ensuing change at the beginning of the new cycle of the Kaliyuga. But, bad and sad as all these calamities were and are in themselves, they are chronic, and have been recurring in India since time immemorial; compared with

* Part III, vol. I, 2nd ed., Berlin 1862, pp. 281 and 381.

† Cf. *Politics*, Book V, chap. 10.

‡ 216 is equal to 6^3 and also equal to $3^3 + 4^3 + 5^3$, also equal to $2^3 \cdot 3^3 = 8 \times 27$; and the proportionate numbers between 8 and 27, viz., 12 and 18, are also numbers by which 216 can be divided without a remainder. All these qualifications seem to answer to Plato's description of his mystical number. The terms, however, of the smallest cycles are not 8 or 27, but rather 3 times 12 or 6^2 , viz., 36.

§ Cf. *Nork, Mythologie*, vol. V, pp. 122–124.

their occurrence in ancient times they are now considerably less injurious than they were formerly. Since India had the good fortune to come under English Government her condition has gradually improved; and of late no very important events have happened which concerned the *whole* of India.

This change of India's fate for the better has set in since the last hundred or 150 years. Who denies it must be absolutely ignorant of India's history, and particularly of its condition during the last century. While now hundreds and thousands die of famines, pestilence, tigers, and snakes, formerly hundreds of thousands and millions died uncared for. But worse was the social and political condition. Aurangzib, besides exacting high rent, taxes and excise, persecuted the Hindus by demanding a very high tax from every one who would not turn Moslim. But the times became worse after him; anarchy prevailed throughout the empire, and the Persians and Afghans constantly ravaged India in the most dreadful manner. The Gorkhas and other hill tribes invaded it and devastated wide ranges of the country. From the sea-side the pirates depopulated thousands of square miles by their robberies and massacres on the coast and along the borders of the great rivers. The former armies of the Moghul empire became large gangs of robbers; and thugs and dacoits thrived undisturbed in their devilish occupations. Now peace and order reigns throughout India. Whatever grievances there may be to be brought forward against the British Government, no European country, besides England itself, is nearly so well governed as British India; few natives in Europe have so much liberty as the Indians have now; and particularly we Germans would be very glad if we could have as free and liberal a Government as India has.

So much against the erroneous presumption that India is *now* on a descending cycle or is *at present* in the crisis of a coming new era. This, however, truly was the case of the end of its first cycle of 4320 years of our present yuga.

The greatest crisis that has befallen India, was her conquest by the Mahomedans; and this happened just at the transition into the new cycle. The Kali-yuga began 3101 B. C. its second cycle of 4320 years, therefore, began in the year 1219 of our era. That was the time, when the Mahomedans established themselves as rulers of Aryavarta at its ancient capital Delhi. The Mahomedan invasion began about 219 years previously, the first invasion occurring in 1001. Thus the minor cycle of 216 years was characterised by the rise of Mahomedan influence. The foreign (not exclusively Hindu) rule of India is the character of its present second cycle. For the last 680 years we are on the descending arc towards materiality and have to run deeper into it for 1480 more years; then a change for a comparatively better, more spiritual period may be expected. Spirituality will then again become the aim of a more general aspiration. Until that time, however, although some individuals may advance in spirituality, the mass of the

population is likely to become more and more material; and European civilization seems to be well prepared to lead India on in that direction.

What will be the end of this materiality? Who can say! But, no doubt, mankind has to go down much lower. At present it is only in the second cycle of the kali-yuga. Ninety-eight more of such periods of 4320 years will follow, each one more material than the preceding one; and then we shall only be at the end of the present mahā-yuga. After that, mankind has to run along the descending arc of our present manvantara through eight more mahā-yugas of 4,320,000 years each, until it has passed its lowest point of materiality and can then, as a whole, ascend again towards spirituality. This term will be 34,987,000 years hence. From the end of our present manvantara we are still distant by these

	34,987,000 years
35 more mahā-yugas =	151,200,000 years
one anta-sandhyā =	864,000 years

Altogether = 187,051,000 years.

And probably, on the whole, materiality will increase even up to the end of the present manvantara. For each two manvantaras form the descending and the ascending arc of one of the seven cycles of the kalpa. Thus the seventh manvantara is a descending and the eighth an ascending arc.

In the *Theosophist* the question has occasionally been raised, in which year of the present kalpa we are now. According to Indian Chronology there can be no doubt whatever on this point.* We have passed through:

1	adi-sandhyā of the kalpa	=	864,000 years
6	manvantaras	=	1,850,688,000 "
1	adi-sandhyā of 7th manvant.	=	864,000 "
27	mahā-yugas	=	116,640,000 "
1	satya-yuga	=	1,728,000 "
1	treta-yuga	=	1,296,000 "
1	dvāpara-yuga	=	864,000 "
	Of the present kali-yuga	=	5,000 "
			1,972,949,000 years

Until the end of this kalpa we have yet to run:

	Through the present kali-yuga	=	427,000 years
43	mahā-yugas	=	185,760,000 "
1	anta-sandhyā of 7th manv.	=	864,000 "
7	manvantaras	=	2,159,136,000 "
1	anta-sandhyā of the kalpa	=	864,000 "
		altogether	= 2,347,051,000 years

* Cf. *Sūrya-Siddhanta* I, 22-23.

These figures have been rightly stated by Babu Ishan Chandra Dev of Dehra Dun in the *Theosophist* of November 1888, p. 100; but the full calculation has not been given there. However in the December number of 1893, p. 200 under "Cuttings and Comments" he is stated to question the figures which were given by H. P. B. in the "Secret Doctrine."* for the year 1887 as "from the beginning of cosmic evolution or rather that of our solar system". Calculated up to 1898 these figures are 1,955,885,000

But the difference of these figures from the above sum of 1,972,949,000 is justified by the "*Sūrya Siddhanta*," chap. I, verse 24† "one hundred times four hundred and seventy-four deva years passed while the All-wise was occupied in creating the animate and inanimate creation, plants, stars, gods, demons, and the rest."

A deva-year is 360 calendar years. This multiplied by 47,400 and deducted from

1,972,949,000
17,064,000

gives us the figures

of H. P. B. 1,955,885,000.

But H. P. B. herself in the "Secret Doctrine," on the page quoted above, does not account for the figures given (in the third line) as the "time from the first appearance of humanity on the planetary chain." These are obtained by deducting from our figures the complete period of one manvantara (not 300 millions of years only, as H. P. B. calculated):

1,972,949,000
308,448,000

1,664,501,000 for the year 1898 ‡

But if we deduct a period of years, we must not forget afterwards, that the number of years obtained does not state the time from the beginning of the kalpa.

According to the *Sūrya-Siddhanta* (I, 20—21) we can carry the calculation of time a great deal further, and we also know how

* Vol. II, first ed. p. 68, 3rd ed. p. 72.

† Burgess' translation, Newhaven 1860, p. 12.

‡ The calculations of the *Arya Magazine* of Lahore are rightly doubted in the "Secret Doctrine". This so-called "Aryan era" is simply a misreckoning. The figures 1,955, 884, 687 as given in the "Secret Doctrine" (loc. cit.) according to the calculation of the Tamil calendar "*Tirukanida Panchanga*" for 1887 must be a misprint for 1955, 884, 987; but it has not yet been corrected in the last edition of the S. D.—The calculation intended to be made according to Mann, as given in the *Theosophist* of December 1893, p. 200—1 seems to be wrong in applying terms of higher order for those of minor order and vice versa. Thus, "the sandhyā between each manvantara" is not 25,920 years, but all the sandhyās of a kalpa together are 25,920,000 years; viz., the sandhyās of each manvantara last 1,728,000 years; 14 of them = 24,192,000; add one sandhyā for the kalpa = 1,728,000, and the total is = 25,920,000, equal to 15 sandhyās of a manvantara. And further, not a manvantara, but each mahā-yuga divides itself into four ages of different duration in the proportion of 4, 3, 2 and 1.

far we have advanced in the present larger cycle. The term of such a mahâ-kalpa or para is 311 billions and 40 thousand millions of solar years. This is a life-time of Brahmâ. "Of this half is past, and of the remainder hours is the first kalpa." The present year is, therefore, in the present mahâ-kalpa

155,520,000,000,000

1,972,949,000

Anno. 155,521,972,949,000.

DR. HUBBE-SCHLEIDEN.

FIENDS AND DEMONS.

SOME THOUGHTS ON A WORLD'S KARMA.

NO system of thought regarding man's purpose in the world and his future beyond it has ever proposed to itself a greater scope than has that which is known to the world as Theosophy. Most schools of philosophy are content to take up one side of life's mystery and to explain that, but Theosophy aims at explaining the whole, at offering a reasonable hypothesis for every kind of problem which the infinite changes press into our lives. The main proofs upon which our system of thinking revolves, the theory of rebirth of the soul again and again, and the regulation of its reincarnations by a grand law of eternal justice which we call Karma, are already well before the world, and very largely accepted by it. It is consistent with facts to claim that by the murmurs of these things which come into the public press, on to the platforms, and even into the pulpits in the mouths of public men, Western thought is largely saturated with the idea that man's life is not to be measured by 70 years, or by any mere happenings of chance. This much the world can concede to the new thought without destruction of the forms of religion or morality to which it is accustomed, but further pushing of the matter brings difficulties, which the world finds insuperable, so much so that the average man goes no further and stops just where he ought to go on. It must be admitted that on going on, real and difficult problems do present themselves, problems which at the first blush make us despair of any solution. The facts of life however are stern things, and if our Theosophy is able to meet the great claim it makes, it must, at the core of it, be ready with an explanation, in harmony with the Law of Justice on which it claims to be founded, of every problem of life which experience discloses. Those who follow the course of proceedings in our public meetings will know how constantly recurring is the question of the place of evil in our midst. Evil in the cruel, often ghastly, circumstances, in which some are placed, evil in sufferings brought on us by the ill-regulated lives of our fellows—evil to the extent of apparent utter ruin of the life, the result it seems almost of mere chance. So much of accident there seems to be in some of

the tragic events of life as would appear to set at naught and destroy all belief in the Law of Justice or Divine adjustment. I am not going now to attempt any explanation of what we regard as the uses of evil. Suffice to say here that we regard it broadly as relative good—good in the process of making. When the last word is said we shall all of us know that, without evil, good would be a closed book to us. I am going to limit myself to the much smaller task of singling out one presentation of the black side of Nature, and of trying to set forth our Theosophic explanation of it, and to try and give you something that may at least prompt you to some careful thinking over of the matter for yourselves, to place a few thoughts before you that will appeal to your reason, and perhaps to your intuitive perception of Truth.

If all men's lives were entirely controlled by the actions which naturally follow on a good and careful training, and if the life well surrounded and well started by painstaking care, always resulted in an even flow of well-being, unbroken by any of those events which we know to result from ignorance, carelessness, and sloth, we might look to higher education to solve at last the problem of evil and bring about the Millennium. But facts dispel any such illusive hope. Do we not see some lives of the greatest promise, surrounded by every advantage, aided by the most strenuous effort, end in most dismal failure? Nay, do we not see lives that deserve, to our limited vision, the best results, go down swiftly in disgrace, dishonour and despair? Nowhere is this more forcibly illustrated than by John Ruskin in speaking of the failure of the greatest of men, Shakespeare, Homer, or Dante, to solve the mystery of life. Take the first of these, our own Shakespeare. The noble Othello is brought, by the machinations of a villain, to commit a deed the most cruel the great Poet ever described—and two noble lives are brought to ruin by means of a rag of a handkerchief. The Homeric story is still more ghastly. The great Achilles, burning with noble love of justice at his heart, is yet brought to commit the most unjust of acts. Full of the deepest tenderness, he yet becomes the cruellest of men, and we see him, for the sake of mistress and friend, surrender to death the armies of his native land. To quote Ruskin's words we see "that by petty charm, by momentary folly—by broken message, by fool's tyranny, or traitor's snare, the noblest are brought to their ruin and perish without a word of hope."

Is life to remain without any solutions of these things? Where are such solutions to be found? They are found in the fact that our physical life is bathed in a sea of influences, unseen, but most potent—influences which had their birth in ourselves. They are found in the fact that Homer and Shakespeare, Othello and Achilles all have their lot and part in these influences, are, alike with the most commonplace of us, subject to them. They, like us, are also sharers of the Karma of the world.

I suppose it will be allowed that as a whole we have improved the tone of the world since the "good old times"—cruelty which then

was laughed at is now utterly condemned—in a word the world's Karma has improved. If we accept the idea of the survival somehow of good and its growth, we must accept also that of evil and its development. Let us follow these to the making up of the surrounding aura of our earth. The good I will leave till a future occasion. What of the evil? What is its effect on the world it surrounds? I am assuming for the time the survival of man's soul, that he is a centre of force not limited to this side of the grave. An evil, vicious, and cruel man dies, or, is violently expelled from his body, *he* however lives on, and his evil, his vice, his cruelty—what of them—are they dead? The centres of force round which such men as Nero are built up are not to be destroyed according to our thinking by any cup of poison or any gallows tree as high as heaven. By death their physical instrument is cut off from contact with yours only to intensify their efforts through the other instrument left to them. To suppose that we are then freed from them is blind folly. For countless thousands of ages such beings have passed out of the physical into the other world, and in their collectivity, accepting the theory of survival, they must be an enormous force. It is of these that the evil part of world's Karma is made up, and the army of Fiends and Demons recruited.

Passing from the evidences of ancient times and coming down to our own day to consider the cases of men and women around us whose lives we know to have been more or less spoilt by momentary possession of some force which seems to come from outside—what evidence have we of the influences of surrounding evil? The history of spiritualism furnishes an astonishing mass. The evidence we have points to the danger of the surrender of the will which has been necessary to procure the phenomena exhibited. Two cases at least here (in Brisbane) are on record by one of our leading Doctors, of lives ruined by the expressed malice of the entity which took possession, which entered in at the open door. The question presses upon us—why this singling out of some to suffer whilst others escape? The answer lies in the science of the Laws of Attraction: There is no chance about it. Populous as the world is, the number of Egos on the further side of the grave is enormously greater than that of those in the flesh, and of the former an immense number, by reason of their whole desire being fleshly and material, are ever seeking for contact with us: animal natures full of greed, lust and hunger for self-gratification.

We who believe in *post mortem* survival must recognise some receptacle for these units of the great life, who are at this critical and painful stage of their evolution, and since it is matter of discovery that thought-forms swarm around us, it is impossible to suppose that the mass of mankind is unaffected by these. The high Laws which control their relations with us shew they are governed by the attraction of like to like—this explains why some are affected and others are not. An evil suggestion thrown among a group of young men will illustrate the workings of the subtle influence. By some mistake-

able sign one will show that there is something in his nature which 'catches on' and with that one the poison works and it may come out in an act bringing sorrow and disgrace in its train. Some amongst us, alas, seem to be permanent mediums for the dissemination of the influences of the vast number of the unfortunate in evil who have passed from amongst us, and also for another section of conscious beings known to us by the name of elementals, many of which are of great power, sometimes very deadly, but always mischievous. The question will be asked: Why should the Deity who shapes our ends subject mankind to these risks? The reply lies in the necessity for knowledge of the forces that our life is placed amongst. Our Paradise is to be no fool's paradise. *Knowledge alone is the passport to Wisdom.* I think the fact that some are always buying their experience in this terrible school cannot be doubted. Can you question the effect produced by some of these unfortunate ones, unfortunate only for the time it must be said, on those who live in their company? Do we not know and feel that there are people around us from whom, in spite of all charitable and kindly feelings, we have to shrink? This with regard to still living people is too patent to require further mention. It is for us to help them with the best thoughts we can and to remember that the time of their liberation will one day come, when even *they* will be able to shut out the effect of the evil in the world's aura, and begin to climb out from the slough of Despond; but in the meantime we must not suffer them to hang like millstones round our own necks.

To come back to our own individual direct contact with the world's evil Karma, I want to insist on the reality of this and that we are all in touch with it to some extent—even the very best of us. The reality of it is evidenced by men who, in no way believers in man's immortality, have confessed to the effects of it, and to certain localities being specially affected by it. Napoleon and the sentry box story, the story of the French sensitive and the Marble Arch in London, Mrs. Besant and Chicago, will occur to some of you. What these show in a broad and a diluted form, Hypnotism illustrates in a concentrated form. Criminal Courts are already being exercised over the undoubted evidences of crimes committed by hypnotic suggestion. We seem to be on the borderland of a grave danger. May it not be that the opening of our eyes to this may bring about concerted action to deal with it, force us to get a knowledge of it, and so push mankind forward a great stage towards the knowledge of his higher potentialities?

Is any one incredulous of the dangers we speak of? Let him read R. Dale Owen's "Foot-falls" and in some of the ghastly accounts there given, mostly historical facts, find enough to seriously think over, if not to convince. Space will not allow me to go into evidences.

In view of the newest study of these old, old facts, what has Theosophy to say as to the gaining of knowledge of these things? What also as to the best method of defending ourselves against this

sea of evils? As to the first—We must not close our eyes and refuse to get the knowledge, but before starting, learn to defend ourselves. How?

By deliberate elimination from our individual aura of everything that will respond by affinity to these forces. By constant struggle with our own lower natures. By the gradual transmuting and exaltation of the passionate and emotional nature—a constant and ceaseless appeal to the highest that is in us—to that conscience which as Theosophy says 'doth make cowards of us all.' We must develop this noble cowardice. By shirking this task, we do but prolong our slavery to the world's dark Karma.

A man given to the vice of drink prepares a soil fit for the cultivation and nourishing of the astral bodies of the departed population of inebriates. People gifted with psychic perception of the astral plane tell us that it teems with the animal souls of men and women, sensible that their astral bodies are slowly failing them, and hungry to get into touch, through living magnetism, with the habits they have been slaves to.

Now here is another very real and terrible thought. This consciousness condition of life may be coupled with deeply rooted feelings of hate and revenge prompting them to use any chance of dragging others down to their own level. In the debased there is always comfort in this dragging down. In this they copy some of the still living. A certain notoriously evil living King, when told he was destroying his soul, chuckled at the thought of his boon companions being no better than himself, and that "he would be damned in very good company." Let us hope he is by this time in much better.

Think however of Revenge and the grave dangers we may be in from a personal wrong we may have committed. For who has not some enemy? Of course we see some colourless people who seem to go through life without raising any enmity, but the initial energy of the world's development is not given by a colourless "milk and water" character. It is impossible for any man with real stamp of character to run the race of life without treading on some one's corns. If we were always morbidly held back by consideration for the feelings, often under no sort of control by their owners, of those who oppose our efforts, what would our work and efforts be like? So we must be ready to run some risk of raising the enmity, it may even be the deadly hatred, of an evil person, in life or passed from it.

And here a great thought is suggested. By every movement raising the standard of physical life, and improving its surrounding aura, we compel conditions by which only such a small proportion of the backward portion of our evolving human family will be able to come forward for incarnation at one time as our racial economy can easily deal with, so that we shall then with safety take up a smaller number at a time and be able to transform and raise them by improved

environment, to defeat as it were the battalions of the destroying evil in detail by bringing them up into our ranks in companies and raising them to the higher level. To me it is a great thought, that the Karma of the Humanity of the future will enable it to do this great and noble work.

The question may be put—Why risk so much? Are we our brother's keeper? The answer of Theosophy to this is plainly affirmative. It is written in capital letters across the sky of our horizon. *We are* our brother's keeper. We also helped to make some of the evil Karma of the world. Perhaps we may have taken up and cancelled most of our own share. But our share in what has yet to be done to finish the plan that has to be carried out is not to be doubted. It is for us to make ourselves as fit as possible for these contests presented to us. The task before the individual may be followed out into the National Arena. At the present moment one of the front rank nations of our time is engaged in plunging up the ungoverned tyrannies and cruelty of a decaying and inferior people, whose proclivities must bar them as a nation from the progress of the near future. America in the work she is doing in driving Spain from the Colonies she is no longer fit to hold, is raising a demon of national hatred, of injured pride, which will find its legitimate and natural outlet, adding of course for the time to the evil in the spaces around us; though the ultimate good to the race at large cannot be questioned. You cannot set to work to clean any foul place without raising a dust. And the nation that takes up this task and runs this risk will also best defend itself against the evil genii so raised by framing its national life on lines of high motive and endeavour. If the best defence we individually can set up against the poisonous exhalations, physical, psychic, and mental of the depraved, of the Fiends and Demons, is to get rid of all atoms in our constitution which by affinity render us subject to their influence, so also will the nation find its defence in the purity and freedom from corruption of its body politic.

One of the most pressing objects of our Theosophical propaganda lies in showing that the lowest grades of vicious and depraved lives are very long-lasting, that their roots go much deeper than any mere physical environment. Their spring is in the mental centre of things and works outwards to the physical world. When therefore we suffer by bodily contact with such, it is worse than folly to suppose that we dispose of or destroy them by violently thrusting them out of this life. We only translate their activities to another plane or condition. Therefore is it a most unwise course to put a dangerous criminal to death. You certainly make sure that he shall not meet you and strangle you in a dark lane, but you leave him free to prompt and entice by subtle means others possessing his desire to do so, and it may be that in many cases capital punishment has let loose upon the astral world some adepts in knowledge of the black side of Occultism, who wield great power in moving animality, hatred and bloodshed, thus leaving a dreadful legacy behind them.

I am aiming at making my paper on this dark subject as matter of fact and as intelligible to practical people, as possible, and therefore do not want to draw upon your credulity to any undue extent, but allow me one word or two upon a subject which even in the Christian era has forced its gruesome face into the records of Europe—the vampires and werewolves—there is a sufficient volume of evidence as to what has been done by these terrible creatures. We may refuse belief in the Theosophic explanation as to the cause of these, but this incredulity will not restore the lives which have undoubtedly been sacrificed to them. Hungarian early history seems unenviably rich in accounts of them, due, we are told to a strong strain in this people of Fourth Race blood, the Fourth Race being that which in its prime inhabited the great continent which now lies under the waves of the Atlantic—a race brought to its final ruin by practice of the black arts rendered capable of so high an altitude in evil as to have enabled some of their self-created fiends and demons to have survived even to this day. The races whom evolution has carried forward on to the higher mental level of the now leading and dominant peoples of the Aryan Race, are fairly safe from their influences, but in the backward races where the animal nature predominates they may still find a fertile field, for nourishing their horrible proclivities. How far some of the national leanings towards cruelty and bloodshed of our day are kept alive by these we can only conjecture—but the brutalising thirst for the sights of the bull fight of the Spain of our time, and the Roman amphitheatre of centuries ago, may reasonably enough be laid, some of it, at their door.

In leaving with you these few thoughts I should like to say that the lesson which seems to me to be behind them all is one of sympathy. I seem to see that whatever slavery to evil propensities any of our fellows may be labouring under, this does not divorce them from being part of myself. I recognise that violence and crime will be with us for many ages to come and that punishment must, in some form, always follow these, and I entirely acquiesce in its necessity. But to be of a kind in harmony with the ultimate plan of evolution it must be reformatory in its character, not revengeful—a means of education, not a Mosaic adjusting rod—of growth of the soul rather than vindication of law. And the time will surely come when the present methods of correction, from the great wars which bring whole nations to the treadmill, to the birching of a street urchin, will be entirely superseded as no longer necessary. And by cultivation of sympathy with each other along any lines, we shall surely hasten the coming of that day.

W. G. JOHN.

FURTHER THOUGHTS ON CONTEMPORARY NATIONAL EVOLUTION.*

IN a previous communication the writer sketched the broad general lines on which Western National Evolution is progressing, supporting the conclusions arrived at by copious references to statistics, and also by quotations from careful observers of national activities and tendencies. Prominent reference was also made in general terms to one of the chief contributory causes of the remarkable and rapid growth in numbers and power of the European Nations: viz., the principle of *competition* which has given such stimulus to the accumulation of wealth and power.

In order to fill in the picture it will be necessary to pass in review some of the general lines which this stream of evolutionary life is taking, and with these before us we shall be able to gauge the moral and spiritual status which they indicate; and also, though it may be dimly, to forecast the future course of the most prominent of the great world powers who are now in the front rank, on the crest of the up-flowing evolutionary wave.

And incidentally as we pass on we shall endeavour to "separate the precious from the vile," the comparatively permanent qualities evolved, and containing within themselves the seeds of righteousness and truth, from the illusory, corrupt and impermanent which also carry within themselves the seeds of decay and death. I think that careful observers cannot avoid the suspicion, almost amounting to conviction, that the materials used, the energies put forth in promoting the rapid growth in progress around us, are of a very mixed character.

And we may rest assured that in proportion to the extent to which these activities are prompted by selfishness, and the love of power for its own sake, whether it be private and personal, or national and world-wide in its application, will be the reaction, the suffering and loss when the inevitable day arrives for the adjustment of the personal and the national accounts involved in the process. However inextricably mixed these activities and their impelling motives may appear to be, the laws pertaining to national as well as private life, being immaculately perfect and inexorably just, will find means for their vindication. With the abiding conviction that the foundations of eternal justice are laid deeply in the *soul of things*, one can calmly estimate and give their approximate value to all we see around in the world of men and of nations; at the same time not losing sight of the fact that appa-

* This article should have been inserted last month, but was overlooked owing to illness of the sub-editor.—Ed. Note.

rent evil has a germ of goodness at its root; nations, as well as men, "rise on their dead selves to higher things."

That there has been an amazing quickening of the European Nations during the 19th century is a commonplace admitted as soon as named; and that this new impulse had its first rise in the great French Revolution at the close of the 18th century, is also generally recognized. That the new life has spread over a very wide field, including within its area all branches of physical science, of philosophy, of transcendental and spiritual science, as well as mechanical inventions and commercial enterprise, has been expatiated on in glowing terms by numerous writers.

There has indeed been an amazing generation of energy as a resultant product of this quickening of the western world. As decade after decade of the century has rolled on, its ever accumulating power has overflowed national boundaries and limitations until the hoary eastern world at last shows signs of being stirred to its depths, and will shortly be compelled to enter the stream and be either swallowed up or transformed by it.

The new life has shown itself in an almost innumerable variety of forms, perhaps none more remarkable than the growth and expansion of the intellectual faculties, so that pursuits demanding high qualities of mind have been ardently taken up and followed. The material universe has been explored, its tangible records examined and catalogued, and its varied products utilised. This has resulted in a vast increase of material wealth, and as a consequence in the increased and more widely extended power of organisation and association for the accumulation of the same.

As a further resultant, *knowledge* of great variety has been accumulated. The knowledge thus gained has generated an enlarged capacity for the investigation of the new and varied problems which have arisen in the onward flow of the new life. With the conscious possession of capacity has come the realisation of *power*; new and full power to manipulate and control nature's forces in their varied forms of manifestation. Ample illustration is seen in the vast array of mechanical inventions which the century has produced. This power has developed and extended a new form of command over the human intelligence and its physical powers and activities. These potentialities of man are utilised by those who by their superior force of character have obtained or usurped the control of these powers; in the pursuance of the mania of obtaining for themselves the possession of material wealth through the channels of commerce.

This is seen in the great organized manufactories of the world, all the myriads of human beings so engaged being the tools and instruments of the organisers and manipulators of the world's commerce. It is no less interesting than it is hopeful to note that the new quickening is universal in its character, all classes and orders of men have come under its influence, from the proud peer, the scion

of an ancient nobility, to the 'hewer of wood and drawer of water'; the tiller of the soil no less than the college professor, the lords of commerce and the working mechanic. As a consequence we see side by side the extended organization of commerce and capital, with that of labour. The toiler who sows and the reaper who gathers in, and appropriates the harvest are arrayed in hostile camps; the first-named ever and anon breaking into open rebellion, only, at present, to be starved into submission, and a continuance of grinding the corn which others eat, store up, or waste.

Mr. Frederic Harrison, whose name is so widely known and highly esteemed in literary circles, in a New Year's address, referring to the recent extended lock-out of the English Engineers said that he "had followed the steady progress of the trade unions with sympathy and hope, for the past forty years, and it was heart-rending to see the leading trade union of the world drained of its savings by this exhausting struggle. . . and it would be an evil day for capitalism and a more evil day for England if we should be confronted with a dominant capitalism having control of an armed authority." In farther reflecting on such a contingency the same eminent writer said that, "politics, industry, science and art must be made religious again, by showing that religion rests in knowledge of real things, and has, as its mission to develop real life on the Earth."

Again, the organized armies and navies of the western world are vast implements which have been brought into existence, and are being maintained on an unparalleled scale, in order that they may be controlled and used for forwarding those designs which chiefly minister to the selfish interests and passions of man associated in Nations, which are now competing with a keenness hitherto unknown for the possession of the earth and of all that it contains.

Such is the picture which meets the eye as we contemplate contemporary national evolution. An accumulation of energy, of capacity, of knowledge and power of extraordinary dimensions; which is perhaps best seen by contrast with the same peoples as they were in the 18th century. As we do this we are still more deeply impressed with the view presented of the rapidity of the accumulation of capacity, of energy, of power and material wealth, as astonishing as the rapid growth in numbers of the populations of the countries under review, as sketched in our previous article.

And, we ask, for what purpose, to what end, are the hidden forces of Nature working in these directions? What more permanent, what higher results is it intended shall be wrought out through these intense activities now in manifestation on the lower planes of being, and what are the means which will be used for the transmutation of all this amazing energy? May we not, in part, answer that hereby a capacity is being developed and material is being stored for use in evolving the spiritual nature; that a matrix is in course of preparation wherein the germs of divine and spiritual philosophy may take root and bear fruit in due

season? As we survey the broader field, the process of the higher evolution and its purposes, are we not justified in taking this hopeful general view?

We may be approaching a crisis, catastrophes may follow each other in rapid succession, but if so, they will but clear the way for that higher spiritual evolution it is the one aim of all the purest and noblest in our western races to promote.

The inner eye clearly discerns that society as now developed in human life, and its varied activities, personal, national and international, is building on unsound foundations; on a misconception of the true relation of man to man, and of nation to nation. Man not being true to nature, to ideal nature; not yet fully seeing that a *real* society is an indivisible unit, a living entity on the ideal plane of thought, which is its only *real* though not realised basis. Catastrophe is therefore inevitable, there must be a "shaking of those things that appear, that those things which cannot be shaken may remain."

All we have been considering is really only an intensified form of slavery; to use an old simile, the new wine, (the life) has been poured into old bottles; these having to swell and burst; the selfish nature has been aroused by the greatly expanded area of man's knowledge of, and power over material nature, and he has for the time being become a slave to his own cupidities. And there is also behind this a mental slavery from which we are only just awakening; having in previous centuries passed through a long period of degradation of the mental powers by the suppression of their free action, there has been the martyrdom of the mental and spiritual nature. And thus as result brought over from the past, another phase of it is seen, for the axiom of competitive, commercial, professional, and even religious life, too frequently is selfishness, very largely the product of a kind of mental aberration. Viewing this social condition, so sad in its aspects, affecting all classes, this misuse of the impulse from the *new life*, who would not willingly apply all his mental and spiritual force and energy in order to bring about a removal of the obstructions to its free flow, that it may course through the social veins, renovating and turning its activities into purer and higher channels; and thus assisting in tearing up by the roots the upas tree of ignorance and evil which is overshadowing so many, and poisoning their mental and spiritual atmosphere.

We will now leave the more general aspects and bearing of the subject under consideration, and note a few concrete illustrations of the process of contemporary national evolution, as illustrated in the two great leading peoples on the earth. I am desirous of attempting a comparison in a few leading particulars of the inner spiritual and other forces which are being developed by the Anglo-Saxon and the Russian-Slavic and other members of that great empire; with a view to forecasting the permanence and predominance of their varied forms of civilisation into whose mould so many of the peoples of the world of today are being cast.

Those who possess occult historical knowledge tell us of mighty empires, flourishing through many tens of thousands of years, rich in the golden fruits of a high civilization, blessing the earth with their wise and benignant rule. If such glowing pictures were facts in the brightest periods of the fourth Race in our evolution, may we not look for their repetition with added and even brighter characteristics in the ever upward trend of our fifth Race? And if so, and if we have, as it is stated, now reached a period far on in the evolution of our own *fifth sub-race*; may we not hopefully look forward as we contemplate these two greatest families of this sub-race? I think a little patient study in this direction will repay us. Let us first take a glance at Russia. And here we will avail ourselves of an article in a recent number of the *Theosophical Review* entitled 'The Soul of a Nation' by a 'Russian,' as a brief extract will be far more appreciated from such a source, than anything one who is a stranger to this remarkable nation can say:—

"Holy Russia her children call her . . . to the foreigner, the general impression is certainly not of serenity, the luminous calm, the power of wisdom and victory which are conveyed by the word 'Holy'. It is a dark cold despairing country; at the best a country in its teens, which has much to learn, and it seems yet far from deserving any sublime qualification making it worthy to serve for an example for Europe.

"Young it is, a child, a child giant, it has, as yet, almost everything to learn in practical life, much to change in its interior life, some great lessons to master in intellectual life. But to learn is generally to suffer, and our sorrow, bravely borne, deeply pondered over for the sake of the pity, love and renunciation it teaches the heart—this sorrow becomes knowledge truly, the science of the heart. This life of the heart, the life of renunciation, of devotion, and of pity, is the life of millions in Russia, and this long martyrdom—not seldom voluntary—is her crown of holiness. An old Russian poet says of her:

In thy soul, O my country, there is a pure, calm well;
The human passions never stir its crystal depth . . .
It lives for God and his saints alone.

And this is true.

"Russia—at least as far as the nation, if not the clergy, goes—does not think its religion the only true one. The people often answer when spoken to about the strange ways of some sect or foreign cult, 'Well, God has opened their mind in another way' The great body of the nation, the peasants—ignorant and faulty as they mostly are, still carry through their humble, terribly hard life a faint glimmering of the old devotion; in them it takes the form of resignation, of an unshaken belief that somewhere Light is, that it must, and that one day it will come to them too. . . . The belief that Russia has a peculiar mission is nearly general. . . . These storms, this erring in the darkness and despair of life, lasting through the whole existence of some, lasting through so many centuries for the country, are nothing but the burning

fire of purification for the new race which, as yet, is folded in the heart of the nation as in the lotus shut in sleep."

In referring to contemporary Russia it would be unpardonable not to mention the noble, the patriotic (in the broadest sense), the gifted, the self-sacrificing Count Tolstoi. Surely he is making an enduring impression on the inner life of his Nation; generations yet unborn will look back on his commanding genius and self-sacrificing devotion in the early, the dark and struggling days of their emergence from barbarism and slavery, physical and mental, with feelings of gratitude and pride.

With the above peep into the 'soul of a nation' by a matured student of soul science, let us now turn to the more physical aspects of the evolution of this young giant. Russian advance in the East for some years past, has been steady, continuous, and rapid. Her intention has apparently been to absorb China as quickly and easily as she could. All the substantial results of the Japanese victories over China have been absorbed by Russia. It may be accepted that only now have the designs of years come to a head. Russia has been diverted from the Bosphorus, headed off from Afghan, Turkestan and the Pamirs, and is now checked in China by the same mighty rival—great Britain. The London *Times* of a recent date has the following: "It is our unpardonable sin alike in the eyes of Russian and German journalists that we manage some 80 per cent. of the trade of China. They are not quite certain whether it would be a more effectual remedy for this state of things to partition China at once, or to form a grand combination to elbow us out."

This shows us that the same compelling current of life is in full operation in all the nations named;—the competitive spirit of our times on a grand national scale of magnitude. We may think, and think rightly, that Russian diplomacy and conquest do not make for freedom, as in this great national acquisition she is far behind her competitor, but they certainly make for peace within certain well defined limits, and in Central Asia they have replaced anarchy by industry. And both Russia and Great Britain are feeding their acquisitions from overflowing populations at the centre. They are building up and consolidating their possessions with the best material the nations are capable of producing. Russia's work in Siberia is now taking a new direction. Colonization in the best sense of the term is now pursued by the Russian Government, so that an immense empire extending from the Baltic to the Pacific is growing into shape and power.

We will now turn briefly to a contemporary illustration or two showing the spirit and tendencies in British life and civilization. It has been said that the genius for successful business is in the Anglo-Saxon blood, and freedom is at the bottom of it. Both sentiments contain a modicum of truth, but there are other less desirable factors which have an undesirable way of asserting themselves. We call the following it is from the *Hongkong Telegraph* of a recent date. "It

suits Great Britain better that China should remain China for the present, rather than to annex any portion of the country outright, which would involve an unaccountable amount of hard work in many ways, and hardly more profit to us than at present. *So let the beggars suffer and let the trade go on, for it pays us.*" The coarse and brutal sentiment here indicated is, we fear, far too common. The Chinese nation, with its millions of human brothers, are viewed as merely existing to form the hunting ground of the British trader. Where, we ask, is the grain of fraternal regard, or the feeling of human compassion to sweeten this? And it is too often plainly observable in the studied actions of great commercial and trading corporations, that what this writer so bluntly states is the ruling principle, and is steadily kept in view. A recent exchange states that "a petition is in progress to the British Cabinet which has been signed by three million members of Benefit Societies, praying that an act be passed to prevent employers from coercing their employes into joining Benefit Societies established under the auspices of the Masters." Here it is plainly indicated that under the thinly veiled pretence of philanthropy, employers are not ashamed to forge a cruel instrument of oppression, to be brought into use when the poor worker is overtaken by affliction and bereavement.

But we must not lose sight of the reverse to this undesirable side of our picture. Extension of empire by the Anglo-Saxon has filled the wide waste spaces of the earth with some eighty millions of people enjoying a freedom, and an abundance of material blessings almost unknown in any other countries. And these great communities, including almost the entire continent of North America, that of Australasia, &c., &c., still have room for hundreds of millions more. Again, Anglo-Saxon extension of empire in those wide parts of the old world where they hold sway, has brought the blessing of good Government in exchange for strife, oppression, anarchy and bloodshed. To the hundreds of millions in the East the British Government, generation after generation, has meant peace, order and justice. The most perfect type of British empire is in Egypt, the old country of the Pharaohs, where England has taken nothing for herself, so that the country is not even counted among British possessions. Without annexation, without even a protectorate, without one single advantage for Englishmen that is not open to men of any other nation, Great Britain is silently doing in Egypt a work of which the achievement will be her greatest glory. This country of ancient civilisations, after almost two millenniums of suffering, of slavery, and of anarchy, is emancipated, regenerated and exalted by the genius, and we might almost say, through the generosity of Englishmen.

Having thus traced the course of the contemporary evolution of these two leading World Powers, endeavouring to faithfully, though briefly, sketch them as they are, noting their good and evil qualities; we must now largely leave it to the intuition of the reader to suggest to himself their probable future. There appears to us indications of growth

and permanence for them, such as the world has not witnessed within historic times. Each nation has a mighty soul throbbing almost audibly; their shortcomings, blemishes, and defects are evident, but they are not deep-seated; their vital parts give evidence of possessing enduring qualities. Their diversity qualifies each for its own work, and should eventually lead them to recognize each other's mission. It is evident that the old world, the wide stretches of northern, eastern, southern and central Asia will be pretty equally divided between them; their lines of division running through the original home of the Aryan Race. And may we not hope that in the far future, if not even in nearer times, community of interest and the recognition of identity of mission and of work, may lead to *union* on some enduring basis, which may give back to the world the Age of Gold?

Even now, underneath all the diversity, and the complicated clashing of interests, a *unity* is being evolved, and as the upward flow of the new life is purified from the elements of selfishness which are born and nurtured in ignorance, the harmonious principle of unity will manifest itself. Unity, fed by knowledge, is, as we know, the solid basis of the Kosmos; and is destined to work out its harmonies through the life and activities of men and nations. If we have seeing eyes and hearing ears, we may now perceive and give audience to the first faint echoes of the future times; when the lightest spoken words of some Great Master and Teacher shall vibrate from pole to pole, upon the chords of the sensitive inner harmonies of a united humanity. Who speaks when the priest-prince of the Roman Catholic Church utters a command, when the Judge, the General, or the Statesman opens his mouth? As individuals, stripped of the power which they derive from the principle of *Unity*, in the practical life of the organized community which they represent, they would be powerless, mere units of small account in the general estimate. Of late we have witnessed the whole civilised world bending its ear to catch the faintest whisper falling from the lips of the young Russian Czar, or from any member of the oligarchy composing the British Cabinet. In these facts we see finger-posts pointing to the upward trend of suffering humanity. In unity with its potent power to blend the diversities of nature in a harmonious whole, we have the key-note of all progress, from the growth of a blade of grass to a human being; and from man as we are conversant with him to those divine Intelligences and powers, who, in calm serenity, guide and control the stars in their courses.

Unity can only be attained through painful experiences, which are utilised to the working-out of the principles of wisdom. Humanity as a whole will not, cannot be perfectly happy until it has absorbed the spirit of Divine wisdom and fraternal love. When this takes place the crowns of the world's rulers will be pure and unadulterated reason; their sceptres will be love; they will be anointed with power to liberate the peoples from superstition and darkness, and the external conditions

of mankind will improve after the internal improvement has taken place. Poverty, crime, and disease with their accompanying pains and penalties, as an incubus oppressing and afflicting the whole race, will then disappear before the rising beams of the sun of Righteousness, and the glowing warmth of Divine Love.

We will close our present study with an extract from a letter just received from an old and esteemed English friend and correspondent, who aptly supplies us with a key-note to the evolutionary paradox it has been our endeavour to elucidate.

After referring to some remarks of mine, my friend continues:—“And that is only one more illustration of the great truth, that nothing is absolute, of right or wrong, good or bad; and earnest thinking *into* life and its complexities reveals the *shade* of evil threatening every good, and the redeeming figure of good following close behind every evil; the grandest and simplest Truths are paradoxical, it must be so while Spirit, to us—must manifest through matter. But to the eye of faith this is clearly visible—the good of evil always outweighs the evil of good, and the discerning mind rests content thereat, and though the ages appear very long, and the conflict between right and wrong very uncertain, the *knowledge* of victory to the first, is held by every master-mind”.

W. A. MAYERS.

BENGALI FOLK-LORE.

(Continued from page 613).

TREATMENT OF AN INFANT IN HEALTH AND DISEASE.

A prudent mother should see to the wholesomeness of an infant's food. Yellowish or greenish coloured milk is not considered wholesome. Rather than be allowed to suck such milk, the child should be fed on the milk of an ass or that of a cow, boiled and thinned, and taken in a tepid state. The child is given now and then a dose of lime water, or of an extract of *kalmeg*, an indigenous medicinal plant highly spoken of in the Aryan pharmacopœia.

What at first sight appear two mere playthings are necessary appendages to the bed or cradle of a baby. In reality each has a use of its own, one is called a *chusi* in colloquial Bengali. It is so called, because it is sucked by the infant. It is a small, alternately yellow and black coloured, round piece of stick, about four inches long with knobbed blunt tips colored red at both ends. The child sucks it, as I have said above, and thus assists itself to get safely over the critical period of teething, which, in the case of foreign babies, not unfrequently requires the application of a doctor's lancet. The thin membrane of the gums is cut through imperceptibly with the constant use of the *chusi**; and the teeth begin to peep out one by one. The other plaything is called a

* This is merely the coral or ring of the European baby.—*Ed.*

lathin.^{*} It is a round hollow toy colored red, having a small yellow handle, and containing within it small pieces of stone which produce a low dull sound when it is shaken. It is one of the simplest means to teach the ears to catch sound and at the same time to lull the infant to rest. At stated periods the child is washed with salt-water warmed in the sun in a metallic pot in which a blade or two of grass and some grains of paddy are thrown. When the infant happens to catch cold, mustard-oil is applied. Two processes are employed. Either the oil is heated under a lamp with a rotten or dry mango-leaf, or it is mixed with camphor and turpentine. The chest and the lower region of the neck are rubbed with this preparation, and purgatives and emetics are also resorted to. No wise matron would allow the faces or vomit of a baby to remain to be dried up in the sun, as she believes that this would cause leanness and emaciation.

ANNAPRASANA.

When a male-child is six months old the ceremony of *Annaprasana* (or the first meal of rice) is performed. This observance is merely optional in the case of a female child; and if performed, it takes place when the girl is seven months old. The belief is that, if this ceremony is not performed, the child will be obliged to beg its food throughout its life. On all occasions, happy and sad, the spirits of the departed ancestors are invoked, and this ceremony forms no exception to the rule. The all-important (*mangalyas*) auspicious articles[†] are placed on the *barandala* (a round brass plate with which one is greeted or rather magnetised and mesmerised). An imitation tree covered with blossoms made of the dough of powdered rice, white and coloured, is a desideratum on this and similar auspicious occasions. It is also what one is greeted with. It is called *ag* or an imitation from its nature and use. Its other more elegant name is *Sri*, which is but another name for *Lakshmi*, the goddess of prosperity. An incoming or outgoing god or goddess, a couple to be united or just united, or, as on this occasion, a baby, is saluted by a bedecked and bejewelled woman with graceful movements of the fingers and hands placed one above the other almost crosswise. The forehead of the idol or the person or the little one saluted is touched with the hands thus disposed and dipped in water, holding betel, betel-nut, *Sri*, and *barandala* and a lighted lamp. This is called *baram*, which is also made among other *mangalyas* with a small new bamboo-winnow containing four small earthen pots coloured white and red. In shape these taper at the bottom and are flattened at the mouth, which is slightly bent inward. They each contain grains of rice stained yellow with turmeric, *couries*, pieces of turmeric, &c., and they are surmounted with

^{*} The familiar 'baby's rattle'.—Ed.

[†] *Mudga* (*Phaseolus Mungo*), *Māoha* (*Phaseolus*) (*Radiatus*) wheat barley, rye, a small piece of looking-glass, a comb, a bunch of plantain, a figure of *Sast*, the goddess of the nursery, honey, *ghrita* (clarified butter), curd, a pebble, a collyrium case and a reel of thread.—N. C. B.

thin earthen covers made for the purpose and similarly painted. They are usually covered with a piece of silken cloth. One or two grains of boiled rice are then put into the mouth of the bedecked and bejewelled child. It is said that if it happens to cry when the ceremonial rice is given it, that indicates that its former birth was a nobler one. It is then blessed with money or its equivalents and grains of paddy and blades of grass. And this ends the ceremony. On the following day the pulp of ripe plantains mixed with milk is first offered to the setting sun and then given to the child. The maternal uncle and other relatives take it in turn to feed the child from the third day onward.

VIDYARAMBHA.

When a male child is five years old, it is initiated, so to speak, into the mystery of letters. The priest is called in and certain sacred ceremonies are performed by him on an auspicious day previously fixed upon. The boy is not allowed to break his fast until the ceremony is finished. At the close of the ceremony the boy's hand is clasped in that of the priest or other learned man and made to write, or rather trace over the skeleton characters previously inscribed with chalk on the floor of the house. The next step is to write on palm-leaves. The third is to write on plantain leaves; and the last, on paper. This was the practice of the old school, or *pāt shālā* system. Good penmanship was one of its beneficial results. But it had a drawback of its own: it was quite indifferent to orthography, hence it is fast falling into disuse and is being replaced by the new method, which however does not make good penmen.

MARRIAGE.

No marriage is brought about between clansmen or those having the same *gotra*.^{*} Nor does it take place as a rule between parties, who are both of them *mouliks* and not either of them is *kulin*. These being settled, the horoscopes of the couple to be united are consulted. Should the *rdshi* and *gan*[†] turn out favourable, the dowry and other conditions exacted on the part of the bridegroom's party are settled. But unhappily for us these beneficial arrangements are reversed in these less spiritualised and more materialistic days, and are more often violated than observed, excepting the monetary demands which are on the increase, and consequently tell on the pocket of encumbered parents. The next step towards the performance of marriage is the betrothal. The contract is put down in writing in red ink, and entered into in the presence of priests and caste-people, who each receive honorariums according to their social status, and of the match-maker who also receives his due. Into the written bond is put a rupee besmeared with vermilion. The bridegroom elect is then blessed with a gold coin or a limited number of odd silver coins, or with paddy and blades of grass, as the case may be, but

^{*} A caste, a tribe or subdivision of it into families.

[†] Series of asterisms, which are classed under three heads, human, infernal and divine. Vide Wilson's Dictionary.

now-a-days this custom is not often observed. The marriage is celebrated in the months of *Baisak*, *Jaishta*, *Ashudha*, *Srabān*, *Agrahayar*, *Magh* and *Falgun*. Nor is this all. There are days fixed in the Bengali Almanac for the celebration. And there are two preliminaries to it. The one is *Gātra* *Haridrā* and the other *Ayurbriddhyāna*. '*Gātra*,' means body; and '*haridrā*,' turmeric. In the good old times the whole body of the bridegroom elect was besmeared with powdered turmeric and mustard oil by a bevy of married ladies amidst the joyous sounds of conch and *ulu*,* while a rural lamp shed its lurid rays in the broad daylight. But now-a-days a mere pinch of the semi-liquid compound is applied to his forehead. It is then sent with other articles of food (curd, sweets, and fish), wearing apparel, toilette articles, perfumery and a carpet, to the bride, who undergoes a similar ceremony. She fasts until the ceremony is performed. The bridegroom and his betrothed are on that day sumptuously fed and presented with cloths by their parents' or guardian's relations, who express wishes for the long life of the couple to be united. This is called *Ayurbriddhyāna* or the feast for the bridegroom, or bride, as the case may be, for whose benefit it is prepared. *Aibarhabhat* (literally, rice for long life given to a bachelor or spinster, who will no longer remain such) is but a corrupt form of it. Hence we derive the term *Aibarha*, most common in use, which means unmarried, i.e., a bachelor or spinster. According to what the party concerned can afford to expend on the occasion, the relations and others are entertained. From that day till the third day, or rather part of the night of the third day after marriage, the girl carries on her person a collyrium case, and the person she is to be united with, a nut-cracker—emblems of maternity and paternity and conjugal life—to keep the after-married-life and the felicity attending it intact. On the day of marriage, which takes place at night within the prescribed time termed *langna*, the bride's father, mother, or in her stead some married lady, herself, and her spouse-elect fast. By day *Nandimukh*, or the ceremony of propitiating the spirits of departed ancestors, is performed at the abodes of both the contracting parties by the father of the bride and of the bridegroom, or in his place by his own younger or elder brother. The father of the latter till then observes a strict fast. With the *mangalayas* the females observe the preliminary customary circumgyration while gently pouring out water from a pitcher, the custom termed *Striāchāra*, or the custom observed by females alone, both before and after the solemnization of the marriage. When it is over, the fasters break their fast. On the following day the bride is taken to her new home. At the entrance she is very warmly received by her mother-in-law with some ornament or other, and by the other female members of the household with a shower of kisses and greetings. Her feet are washed with milk and *altat*. A live fish is placed in her hand in token of her life-long wifehood. Taking

* Sounds made in the mouth by a woman with the tongue turning about in quick motion.—N. C. B.

† Crimson powder preserved in round thin cotton cakes.—N. C. B.

off the veil her face is shown to those present, who bless her in her new home with money or presents. The finishing stroke is given to the ceremony the following night when the *phulshaya* (bed of flowers or bed with a profusion of fragrant flowers thereon, on which the couple just united lie for the first time) observance comes off. They are seated on seats specially arranged for them, and surrounded by a number of ladies. The first duty of these dames is to remove the yellow-coloured yarn knotted with blades of grass—the marriage tie—from the wrists of the couple. The nut-cracker and the collyrium case are then removed from their persons. The couple dine and then retire, while the ladies partake of a sumptuous treat. It should be noted here that all these articles of food, dress and toilette, which make up the *phulshaya*, are sent by the father of the bride.

NAKUR CHANDRA BISVAS.

THE CASTE SYSTEM IN INDIA.

FOOD.

(Continued from page 462).

IN our last paper we treated this subject from one point of view. To-day we shall dilate a little more upon the same from another point. We need not say that food cooked by a lower caste can be eaten by a person of a higher caste. We have shown that there is no prohibition of it in our sacred books, on the contrary there is express permission. We now proceed to prove this.

The great social union of the Aryans took place at the times of yajnas or sacrifices, and persons debarred from such assemblies were considered as social out-castes. What meetings of a "Bradari" are now-a-days, the yajnas were in ancient times, and it was considered a great privilege to be invited to such meetings. In those assemblies grave and important questions touching the welfare of humanity and the constitution of society were discussed and settled, but they were merely formal meetings like the present ones in India, and because they were merely formal, they were potent for good. They resembled the grand political dinners of English society. In these yajnas dining and eating formed no unimportant factor. Let us see who were the persons who prepared food in those yajnas. We shall begin with a small yajna called the *Vaisvadeva*. Every householder was bound to perform it daily. It was a type of large yajnas or dinners, being in fact nothing else than one's daily dinner. Let us see what Apastamba says about it. In *Prasna II*, *Khandha 3*, we find:—

"Pure men of the first three castes shall prepare the food of a householder which is used at the *Vaisvadeva* ceremony. The cook shall not speak, nor cough, nor spit, while his face is turned towards the food. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.

"Or Sudras may prepare the food, under the superintendence of men of the first three castes. For them is prescribed the same rule of sipping water as for their masters. Besides, the Sudra cooks daily shall cause to be cut the hair of their heads, their beards, the hair on their bodies and their nails, and they shall bathe while keeping their clothes on. Or they may trim their hair and nails on the eighth day of each half month, or on the days of the full and new moon.

"He (the householder) shall place on the fire that food which has been prepared without supervision (by Sudras) and shall sprinkle it with water. Such food also they state to be fit for the gods."

Here then we see that a Brahmin householder can employ as cook a person who is either a Brahmin, or a Kshatrya, or a Vaishya, or a Sudra, and that he can take the food prepared by them. The distinction made in the case of the Sudra cook is that the grihasta (householder) must supervise the Sudra's cooking, while in the case of the other three castes he need not do so. But even in the case of a Sudra cook, the supervision ceremony is not essential and may be dispensed with; for one may use that food on sprinkling it with water, as above stated. Here then we see that the food cooked by a Sudra is a fit offering for gods, after being sprinkled with water, and, *à fortiori*, there can be no sin in eating such food. Such was the rule at the time of Apastamba. But will a Kananji Brahmin now-a-days eat the food of a Bania, or a Rajput?

We see then that at Vaisvadeva ceremony, the cooked food of a Sudra could be eaten. But many persons now-a-days do not know what a Vaisvadeva ceremony is. Haradatta, the commentator of Apastamba, explains this ceremony as follows:—

"The food which is used at the Vaisvadeva, i.e., the food prepared for the meals of the householder and of his wife." In short, the Vaisvadeva ceremony meant daily food and nothing else. Thus in his ordinary life one may take food of a Sudra.

All these complicated rules about food were never made applicable to persons who were not *sui juris* or who did not belong to the first three classes.

An important exception to the orthodox rules of eating, even according to all Shastras of later times has been made in the case of Sudras and children; according to the following text of Gautama (chapter II. V. 1.):—"Before initiation, a child may follow its inclinations in behaviour, speech and eating."

A Sudra who can never be initiated, may follow his inclinations in matters of eating. The Kayasthas of Bengal who are regarded as Sudras, commit no sin, therefore, if they follow their inclinations in matters of eating.

While treating of the subject of purifying the food by sprinkling it with water, we may mention an anecdote related of the Sikhs when they were as yet uninfluenced by latter-day Brahmanism and had attacked Cabul under the leadership of their chief Hari Singh. It is said a party of Sikhs on

their march on Cabul strayed away from the main line, and lost their way. Being oppressed by hunger, they were searching for food, when they saw some Afghans cooking some *pilau* for a feast. They fell upon them and seized the *pilau*; and purified it by a method peculiar to the Sikhs, that is to say, instead of sprinkling water, as here enjoined by Apastamba, they uttered their sacred Sikh formula and touched the food with a hog's bone to purify it. That was the rule of purification enjoined by their leader Hari Singh; for as a hog was an unclean animal for a Mahomedan, by a rule of contraries, its bone must be a clean thing for Sikhs, who were, in those days mortal enemies of the Mahomedans. This reason satisfied the scruples of Sikhs; and the Mahomedan food was eaten by them after this strange purificatory ceremony.

Similar purificatory ceremonies we find enjoined in the cosmopolitan religion of the Kaulas. What Freemasonry has done to develop the spirit of Brotherhood irrespective of religion, in Europe, what Theosophy is now struggling to do on a wider scale all over the world, the Kaulas did in India, in the face of the whole orthodox Brahmin community. Kaulas were persons who believed in the doctrine of universal communism. The word *Kula* literally means 'family', and a Kaula is he who believed that all men, nay all living beings, form one grand 'family'. To quote their own technical definition of Kula:—"The Jiva, the Primordial Nature, Time and Space and the five great Elements, constitute the Universal family or Kula. He who believes in the Oneness of Brahman in these is a Kaula". (Mahanirvana Tantra, chap. 7, verses 99 and 100). This Oneness of all living beings constituted the chief article of the creed of the Kaulas. And as a logical consequence of their doctrine, the Kaulas gladly accepted all persons of every caste and creed and country into their brotherhood. In this respect also they differed materially from orthodox Brahmanism, the greatest pride of which is that no one can become a Hindu, but must be born a Hindu. As a protest against this exclusiveness, the Kaulas boldly proclaimed "every man in this world from the highest Brahmin to the lowest outcaste is entitled to enter into this Brotherhood. A Kaula who refuses to initiate another into Kaulaism because of the latter's being a Chandāl or a Javan or a low-caste or a woman verily goes on the downward path. The merit which one acquires by performing a hundred initiations, is acquired by him who brings one man into the fold of Kaulaism as all waters falling into the Ganges becomes sacred, so all persons entering into Kaulaism become holy". (*Ibid* ch. 14, v. 181—186). Thus Kaulaism was a universal social religion, meant for all mankind, be they Hindus or non-Hindus or Yavan. This universal 'familyism' was a practical religion of universal freedom and equality. At a time when the institution of slavery flourished rampant all over the world, when Hindu theologians and Christian clergy were trying to uphold it on the bases of the laws of Manu and of Moses, hundreds of years before Wilberforce enunciated his doctrine of emancipation, the

Kaula founder Sadā-siva had proclaimed, "This is my commandment that the human body shall not be the subject of purchase or sale, because with it is to be acquired merit and Moksha. It is the vessel of Dharma, Artha, Kama and Moksha and hence it cannot become legally the property of another." (*Ibid*, chapter 8, v. 140). This Kaulaism, a child of Hinduism, and whose followers even now number millions in Bengal and other parts of India, proclaimed first the Brotherhood of all men and did not hesitate to denounce many of the prevailing vices of Hinduism such as idolatry, enforced widowhood, &c. A family among the Hindus connoted an assemblage of persons of various grades of progress, related together by one common tie of blood, and having a common kitchen or mess. The Kaulas expanded this idea of family and made it the model of their institution. They made no distinction of food. Repeatedly we find them asserting that food brought by any Kaula is to be eaten. There are various grades of Kaulas. The first and the highest of them are the Brahman Kaulas. The food offered to Brahman, is sacred for all Kaulas. Thus we find the following :—

"Whatever food or drink has been offered to the Supreme God by reciting the mantra 'Om Sat Chidekam Brahma' that even becomes the great purifier itself. Even in the Ganges water and in the Salagramnitā there is the possibility of impurity arising through contact, but in the food offered to the great god, there can never arise any impurity of touch.

"Whether it be cooked food or uncooked, having purified it with this mantra, let the worshipper eat it with his friends and kinsmen.

"There is no distinction of castes here, no scruples because food has been touched by another, no restriction about time, or purity and impurity. In whatever time, in whatever place, by whatever means obtained, let the food, sanctified by Brahma Mantra, be eaten without hesitation.

"Whether it be brought by a Chandala or fallen from the mouth of a dog, this food is sacred and dear even to the gods. What more need I say then, if such a food is brought by a human being?" (*Ibid*. ch. III, v. 79—85).

I have said above that the Kaulas were the Freemasons of India, and like the masons they had their secret Lodges called chakras or circles. These chakras were of various grades, some meant for the mere novitiates and the others for the highest initiates. In all, the banquet had an important place.

Whether we take the Bhairavichakra the lowest of all social Lodges, or the Brahmachakra, the lodge of pure Brahman worshippers, we find repeatedly laid down the injunctions, that no distinction of caste should be made, and that food brought by every Kaula should be eaten.

"स्लेच्छेनश्चपच्येनापि किरातेनापि हणुमा ।
आमं पक्वं यदानीतं कौलहस्तापितं शुचि ॥"

(*Ibid*. chapter VIII, v. 188.)

"The food brought by a Mlechha or a Chandāla, by a Kirāta or a Hun, be it cooked or be it raw, is pure as soon as it is placed in the hands of a Kaula."

No stronger language could be used by any legislator to break down the almost invincible prejudice of our Hindu countrymen.

Similar injunctions, we find laid down in verses 218, 219, 281, of the same chapter, relating to persons belonging to the higher grades of Kaulaism. Thus we see, that, according to the teachings of the most ancient Sāstras, as well as of the comparatively recent Tantras, all Hindus professing one common religion, are enjoined to inter-dine with each other. Though commensality is perhaps the grossest bond of union, yet it cannot be denied that the majority of men are gross, and if they be taught, as they are now taught, that every one of them is better than his neighbour, and should not dine with him, the result is, as we now find in India, that they soon come to look upon food as the supreme religion, and entertain most absurd notions of their own holiness and sanctity, because they imagine that they have kept their food undefiled.

SIRISHCHANDRA BASU.

Theosophy in all Lands.

EUROPE.

* LONDON, 29th July, 1898.

With the close of the London season several of the Lodges are ceasing to hold meetings for a month's interlude, but this past month has been one of great activity at headquarters, as it has seen the successful gathering of the Eighth Annual Convention of the Society. Never was the preliminary reception so crowded, nor the photographic group so large. A most successful innovation was the holding of the first reception in the fine Council Chamber of the Westminster Town Hall, as it afforded opportunity for many more visitors to be present than could possibly have been the case at Avenue Road. The reception lasted from 7.30 to 9 p. m., and then Mrs. Besant delivered a lecture on "The Reality of the 'Unseen World'" to a very large and intelligent audience. As this, and other lectures, both in public and in Lodge Meetings, which Mrs. Besant has delivered during her all too brief stay amongst us, will be issued in the form of pamphlets, or *Theosophical Review* articles, it does not seem necessary to note them at any length here. The audiences have been large and appreciative, and it is specially noticeable how much interest is being awakened, by the course of "Queen's Hall" Sunday lectures on Esoteric Christianity.

During the month Mrs. Besant has spoken four times to the Blavatsky Lodge; each time on subjects of greatest interest and value to students. The first three of these lectures will be issued as *Transactions of the*

Blavatsky Lodge. On the 28th instant the subject treated was the "Difficulties of the Inner Life," and in dealing with it Mrs. Besant gave expression to ideas which every theosophist present must have found of inestimable value and felt to be a mental "Keepsake" which the speaker was leaving behind her for our helping, ere departing to India and the far antipodes. The difficulties spoken of were those which specially were met with in the path of the man or woman who had definitely started on the course of self-evolution. The first concerned the question of the purification of the body, about which it had been urged to the speaker, that it was more important but more difficult to improve the ego within, and that our instruments were in fact already better than the music we could play upon them. It was pointed out that of course the improvement of the ego is more difficult than the improvement and purification of the body, which is a comparatively simple matter; but that traitor within the camp which we each of us find in our struggle upward—that sense of a dual consciousness, one which wills the end to be achieved, the other that which constantly wants something in opposition to that will—is due to the fact that we are only just struggling out of that stage of evolution (still normal in the average of humanity) when the centre of consciousness is in the astral body. It is a common mistake to associate consciousness with the physical brain and body; as a matter of fact it is in the astral centres that consciousness begins. In our thinking we should always remember that consciousness is only *one*, and that just as it happens to be functioning more or less fully in one vehicle or another, do we identify ourselves—the "I"—with the particular vehicle in which for the moment we are most alive.

In illustration Mrs. Besant pointed out how a galvanic current from a battery was one and indivisible, yet was made manifest in several different ways according to the kind of wire through which it happened to be passing. By the use of a different substance for the conducting wire, you could get your electricity in the shape of light, or heat, or an invisible but effective galvanic current. So with the *one* consciousness identifying itself first with the physical, then with both the astral and yet again with the mental bodies, we get different results, and it might well be that there came times when the consciousness of the higher body came down upon the lower with a *will to do*, which the lower would oppose with a *want not to do*. The consciousness recognizing itself in each of the vehicles from time to time, has yet in each the memory of the other "I's" which are the result of its working in the other bodies, and hence arises the difficulty which we find in our daily life of the jarring "I's". We find them more of an obstacle to be overcome than the mere instincts of the animal body, which purification materially helps us to subdue.

Another difficulty with which Mrs. Besant dealt was the ebb and flow of feeling on the path of progress, the alternation of spiritual energy and exaltation with deep depression and deadness. This was universal in the experience of disciples, it was inevitable and must be faced, and the only course was to try and let the one period balance the other, by remembering that they *would* alternate, and so allow the exaltation of the one time to be mellowed by a remembrance of the darker period, while the darkness of the other would be brightened by a recollection of the force and light of the first.

Mrs. Besant said that earnest students should ever be impressed with the thought of the essential oneness of life. It is, she said, a mistake to keep on asking "how much can I do in this life?" or to fret if the teaching

had not come to us as early as to some others. The question was entirely a question of making a beginning, and a link with the great Teachers, who could so vastly help our evolution during the devachanic period of assimilation. We must realize that our life was *one* not many, and in that realization we should see that the years passed in any particular incarnation meant nothing. What really was important was the making of the effort to begin.

E. A. I.

BELGIUM.

We have received from Brussels the first three numbers of *L'Idée Theosophique*, a four-page Theosophical journal appearing irregularly. The first number appeared in February, the last (six pages) appeared in July. From this we learn that at the beginning of March last there were just seven Theosophists in Brussels who formed themselves into the first Belgian Lodge. At the beginning of April, Mr. Chatterjee visited Brussels where he gave thirty lectures on Theosophy and Oriental Philosophy, the consequence of which was that, in July, the Theosophical Society had over fifty members in Brussels, grouped in two Lodges, while a third Lodge is about to be formed in Antwerp. This is progress!

NEW ZEALAND SECTION.

Mr. W. H. Draffin, who has been Secretary of the Auckland Branch since its formation, has resigned the position owing to increase of work on other lines. The Branch accepted the resignation with regret. Mr. W. Will, another old member, was elected to fill the position; his address is West Street, Newton, Auckland. An assistant secretary, Mr. Claude E. Hemus, one of the youngest members, was also elected.

There is nothing of particular moment to report from the Section. The branches are working steadily; the principal item of study just now being Mrs. Besant's "Ancient Wisdom," which has been taken up by most of the Branches in connection with the Chicago scheme of study. The "Secret Doctrine" classes continue however, and in Auckland, in addition, the Bhagavad Gîtâ arouses a good deal of interest.

In Wellington Mrs. Richmond's lectures are attracting attention, and a permanent audience has been gained; the questions and discussion following show that a decided interest is being awakened.

In Auckland and Dunedin there has been considerable newspaper correspondence on matters Theosophical, both in regard to the Society and generally.

SCANDINAVIA.

Mr. Zettersten, General Secretary, Scandinavian Section, sends very encouraging reports from his part of the world. The Section has such inherent vitality that it has recovered from the effects of the Judgeite secession of 1896, which took away about a third of its members, and now has as many as at the close of 1895. In fact, it has 417 as against 416 at the time indicated. The devotion of our dear colleagues is shown in their doing all the Headquarters' work in the spare hours left them after their bread-winning daily work is done. Mr. Zettersten himself occupies a very responsible situation under Government, and sets an example of ardent fidelity to our cause worthy of universal imitation.

Reviews.

DEVIL-WORSHIP IN FRANCE.*

Those who are familiar with the manners and customs of the inhabitants of India do not require to be told that there is, in certain parts, a considerable amount of „devil business“ in that country. The magician who is reputed to be able to furnish his clients with charms to ensure „master's favour“ or to injure enemies still finds plenty of occupation. Indeed it is said that regular schools of Black Magic exist, in which neophytes are instructed in the art and method of utilising evil spirits for the purpose of harming their fellowmen.

Since the recent revival of mysticism in Europe, reports have from time to time appeared of diabolical practices of various kinds. These, however, for the most part, relate to sporadic incantations and evocations such as one might expect to find prevailing among a generation which had rediscovered the well-known *grimotres* of earlier centuries. Works of this kind are more numerous in France than elsewhere, hence it is not surprising to find the rumours of these practices especially connected with the French. Moreover the societies recently formed in France for the study and practice of practical magic are larger, better known, and better organised than elsewhere.

The book before us gives however but casual mention to the sporadic black magic mentioned above and deals chiefly with the evidence respecting the existence of one society, the ramifications of which are stated by its enemies to be world-wide. The society in question is called the Palladian Order and we are told by certain French writers, the most prominent being Leo Taxil and Dr. Bataille, that this society is a sort of inner Freemasonry—“it works through the powerful Masonic apparatus, and, according to the evidence which has been put in, it has obtained a substantial and masterful control over the entire Fraternity.” There is said to be “a secret directing centre” which governs Freemasonry throughout the world, and that centre rules Masonry wholly in the interests of the Palladian Order which practises a form of Devil-Worship!

To any Freemason it will come as a shock of surprise to be seriously told he is a “devil-worshipper,” but that seems to be the opinion of orthodox Roman Catholics. One great dignitary of the Church did in fact once tell the present writer that while, he did not think there was anything wrong in English Freemasonry, Italian Freemasonry was quite a different thing for in Italian Lodges “they raise the devil.” It will be equally a surprise to Freemasons to be told there is a “secret directing centre” for all Freemasonry throughout the world, as every Mason knows that, by the constitution of the different Grand Lodges, this is impossible.

So extravagant are the stories told of the Palladian Order that it is difficult to understand how they can be taken seriously unless

* By A. E. Waite, London, Bodway, 1896.

we remember that they appear under ecclesiastical sanction. Mr. Waite has very successfully shown by an examination of the evidence presented, and there seem to have been volumes of it, that the Universal Palladian Order is mythical, and, in fact it seems as if the whole body of this so-called evidence was simply manufactured in order to supply Roman Catholics with a weapon against the Freemasonry of which they seem to have such an abiding horror.

Perhaps the least justifiable part of the attack is the mention of several honoured names in English and American Masonry who are accused of being parties to the monstrous rites and doctrines of the Palladian Order.

Part of the “evidence” consists in the production of what are said to be the rituals used by the Palladians, but these turn out, under Mr. Waite's examination, to be compiled almost wholly from excerpts from the published writings of Eliphas Levi!

Dr. Bataille's share in the evidence seems to be an account of his own experiences, principally in the East, of Palladian Mysteries. His experiences in India remind us of certain articles that appeared in the *Strand Magazine* some time ago, wherein gigantic man-eating spiders and tigers kept in temple vaults (I think at Conjeeveram) largely figured. This is what happened to the voracious doctor at Pondicherry for instance:—

He had been presented at Colombo with a “winged lingam,” which would serve as a passport among all worshippers of Lucifer in the East. On landing at Pondicherry he at once fell in with one Ramasamiponnotamly—palé—dobachi (it will be observed that the name is given in full) who took him to “a house of ordinary appearance”. Passing through a garden he entered a great dismantled temple devoted “to Brahma, under the unimpressive diminutive of Lucif.” “The ill-ventilated place reeked with horrible putrescence. Its noisome condition was mainly owing to the presence of various fakirs, who, though still alive, were in advanced stages of putrefaction”, the result of self-torture of various kinds. After some speechifying they tried to evoke Baal-Zeboub, but he wouldn't appear. So then “a tripod of burning coals was next obtained, and a woman, summoned for this purpose, plunged her arm into the flames, inhaling with great delight the odour of her roasting flesh. Result, nil. Then a white goat was produced, placed upon the altar, set alight, hideously tortured, cut open, and its entrails torn out by the native grand master, who spread them on the steps, uttering abominable blasphemies against Adonai”. This having also failed, “great stones were raised from the floor, a nameless stench ascended and a large consignment of living fakirs, eaten to the bone by worms and falling to pieces in every direction, were dragged out from among a number of skeletons, while serpents, giant spiders, and toads swarmed from all parts. The grand master seized one of the fakirs and cut his throat upon the altar, chanting the satanic liturgy amidst imprecations, curses, a chaos of voices, and the last agonies of the goat. A final howl of imprecation resulted in complete failure, whereupon it was decided that Baal-Zeboub had business elsewhere.”

Those who care to follow Dr. Bataille to Calcutta and other places, where his performances were equally fantastic and absurd, must read Mr. Waite's book for themselves.

THE MAHABHARATA (DEVANAGARI TYPE.)

We are glad to acknowledge the receipt of the first part of this important work, of 200 pages. The first printed copy of the Mahabharata was in Telugu characters with the Commentary of Nilakantha. Next came the Devanagari Edition of Protap Chandra Roy. In 1896 some gentlemen of the Tanjore District, Madras Presidency, associated themselves together to bring out a Grantha Edition of Bharata; they finished the first five *parvas* or cantos. The Editor of the present Edition was one of them, but as he would not consent to the others striking out some stanzas in support of the Saivite and the Sakta system of faith and putting in other stanzas of their own composition in praise of Vishnu, he severed the connection and established a Sanskrit press of his own at Coleroon, S. I. Railway, to bring out the complete text in Devanagari letters.

The Bharata consists of 100,000 stanzas, as asserted by Vyasa himself in the Anukramanika (index) that forms the first chapter of the work. The Telugu Edition is useful only to a small community in Southern India; the Bengal Edition is incorrect and defective in the text, and the paper and printing are very bad and unattractive. Many stanzas have only one line instead of two, and some three. Hence the sense is very often incomplete, which Protap Chander Roy tries, in his English translation, to reconcile by fanciful and unauthoritative explanations, entirely distorting the original passages. An instance in point is the important passage in the Yaksha Prasna, about the real test of Brahminhood, where very absurd conclusions are arrived at through the distorting process. On the whole, the Telugu and the Bengal Editions omit 16,000 stanzas. The Bharata rightly named the 'fifth Veda,' is important and is revered not as a connected interesting narrative, but as a collection of episodes utilised to convey the highest teachings of philosophy, metaphysics, morality and practical altruism. And one may conceive the great loss to humanity of the 16,000 stanzas, which treat entirely of these topics. Some glaring instances of important omissions are: three whole chapters in the episode of the birth of Vyasa; four chapters in the episode of the burning of the Khandava forest (treating of highly Vedantic subjects); three chapters in the marriage of Subhadra, the sister of Sri Krishna with Arjuna, ten chapters in connection with the discussion of the divinity of Sri Krishna, raised during the Raja Suya sacrifice; 6,000 stanzas in the episode of the initiation of Sri Suka by his father Veda Vyasa; twenty-five Chapters in the Aswamedha Parva; and many more such. This is really a very regrettable loss; the reason being, the mutilation of the manuscripts in the North during the Mahomedan rule. The Grantha Edition can never be useful to the generality of readers as very few persons outside the Tamil districts of Southern India can make out the characters.

The present Edition guarantees to print the 100,000 stanzas in full; the text is from many important manuscripts obtained from the various parts of India, Bhavnagar (Devanagari), Negapatam (Devanagari), Hanumatpoor (palm leaf in the Nagari or the Modi type), Kumbakonam (palm leaf, Telugu type), Erode (palm leaf Telugu), Udupi (palm leaf, Nagari); it has 6 commentaries by Sri Vadiraja (Dwaita), Srinivasa Teertha (Dwaita), Ananda Poorna, Vimala Bodha, Ratna Garbha (all Adwaitic) and Sankaracharya (who commented only upon some select portions such as the Yaksha Prasna, Sanat Sujateeya, Bhagavat Gita, Vidura Parjagarana, Vishnu Sahasranama and Uttara Gita). It is printed on thick, superfine glazed paper, in bold, big Devanagari type, very graceful and attractive.

The work will consist of 3,600 pages and will be brought out in 18 parts of 200 pages each. The price of the book to subscribers before October is Rs. 25 and afterwards Rs. 30, and it may be obtained from the Editor, V. Ramanujachariar, Proprietor, L. H. Press, Coleroon, South Indian Railway, Madras, India, or from the Manager, Theosophist Office, Adyar, Madras. For details of the instalments of the subscription, &c., apply to the Editor.

N. F.

THE MORNING STAR.*

Many interpretations have from time to time appeared of the meaning symbolised by the twelve Signs of the Zodiac, one of which, from the pen of the late Mr. Subba Row, will be remembered by our readers. The volume before us is devoted to the same subject, but from an entirely different standpoint.

"The writer's contention is, that the key to the faith possessed by the great souls of the early Church is to be found only in the Signs of the Zodiac. These Signs, when rightly understood give man an explanation as to his origin, instructions as to his course of conduct upon earth, together with an assurance of his immortality, and the means of eventually conquering the law of sin and death under which he now labours, sufficient at once to satisfy both his intellect and his soul."

The key to the whole is as follows:—"The aim of religion is, or should be to save the souls of men by preaching the Gospel—the Gospel namely, that incontinence kills the soul while continence saves it.....So long as the outward forms of law in connection with sexual relationship are observed, man is supposed to be acting rightly. He is spoken of as having lawful indulgence. But this is a great mistake; there can be no lawful indulgence whether sanctioned by custom or not. The sex organs were given for creative purposes only; if they are used for any other object than this fundamental one, whether in marriage or out of it, the destroying effects upon the souls of men are precisely the same."

This is the main thesis developed by the author and we may note in passing that this is also the teaching of the ancient sages embodied in the Brahmanical marriage laws.

The book before us consists of forty-eight divisions one being given to the exposition of each of the Signs of the Zodiac and to each of the thirty-six constellations, or 'dekans'. The planisphere chiefly referred to is the well-known Egyptian circular Zodiac of Denderah, but other Zodiacs are also used as illustrations, while mythological sources are freely drawn upon. The book deserves serious study, but we would suggest that, in the larger edition which is promised with additional illustrations, a synopsis of the meaning of each sign and constellation should be given at the end of each division. A photograph of the Denderah Zodiac now, we believe, in the Louvre, might also be given as well as the present outline taken apparently from Denon's work.

* By Vitruvius, London, Theosophical Publishing Society, 1898.

MAGAZINES.

The Theosophical Review (July) "On the Watch-Tower" is followed by Mr. Mead's "The Sibyl and her Oracles" in which he gives a sketch of the civilisation of the ancient race from which the historic Greeks were descended. H. W. Green ("Saturn as a Symbol") is inclined to think Saturn represents "the tendency towards limitation and separation in man and cosmos." Mrs. Besant concludes "Problems of sociology." She gives a general view of the organisation of the society of the infant races under their Initiate Rulers showing that "all that modern Socialism aims at for the benefit of the masses—and far more—was then definitely secured. This system faded away and, apparently as a necessary stage in human evolution a state of things arose in which "Rulers failing in their duties, discontent took birth among the peoples, tyranny bred hatred, and oppression begot rebellion." She hopes however "that through these very struggles, these shiftings of power, these experiments in government, these failures of the ignorant, the experience may be gained which shall again place the hand of the wisest on the helm of the state, and make virtue, self-sacrifice and high intelligence indispensable conditions for rule." In economics she thinks it "probable that this stage of competition and misery was necessary for the development of individuality," but that co-operation will be substituted for competition and brotherhood for strife. This result cannot, however, be brought about "in sudden fashion," wherefore, "in the present distress" as old Fuller called it, "It is for us who are Theosophists, who hold as truth the spiritual unity of mankind, to put our belief into practice by teaching peace, brotherhood, the drawing together of classes, the removing of antipathies, the recognition of mutual duty; let the strongest do the best service, the wisest, the loftiest teaching; let us all be willing to learn and ready to share; so shall we hasten the dawn of a better day, and prepare the earth to receive the coming race." W. F. Kirby contributes "The Hymn of the Birds to the Seemurgh"—the Sacred Bird of the Persians who "sits on the heights of Mount Alبرز watching the changes of the world." Mrs. Cooper-Oakley writes a chapter in the history of mysticism in "Our more immediate Theosophic Ancestry," giving a list of the chief Mystical Societies and Orders which have influenced European thought during the last nine centuries. A. Fullerton pleads for Christian Theosophy. Professor Wilder writes on "Alchemy and the Great Work" in which he quotes the following "formula given by a resident of Chicago; 'Take of antimony chemically pure, five parts; sulphur, ten parts; iron, one part; caustic soda, four parts. Place these ingredients in a graphite crucible and expose to a white heat, or five thousand degrees Fahrenheit, from eight to forty-eight hours. Powder the resulting mass and mix it well with the slag. Combine this with charcoal, one part; oxide of lead, five parts; and caustic soda, four parts. Fuse the whole till a metallic button is obtained. Scourify and cupel this metallic mass, and the resulting head will be gold and silver.' There is nothing about Indian Alchemy in this paper. though in this country there are plenty of alchemical works, especially in Tamil, and also plenty of individuals who have brought themselves to poverty through excessive devotion to alchemical pursuits, and a few who state they have met people who can perform 'the great work.' We were once shown a button of silver said to have been produced alchemically, and once we were shown some 'powder of projection' which had just been produced by the calcination of a piece of copper in the flame of a candle. The copper was

wrapped in cloth and the process took less than an hour—so our informant said. The receipt for this process is to be found in the Vedas. Mrs. Marshall, begins a translation of Lessing's treatise on the Education of the Human Race.

Theosophia, (Holland, July) contains Dogmas, In the Outer Court (translation), the Tao te King (continued), Masters as Facts and Ideals (translation), questions and answers, local notes, etc.

Sophia (Madrid, July) contains translations from H. P. Blavatsky's works and from the *Theosophical Review*. Senor Soria y Mata continues his erudite "Genesis," and Micromya writes on the attitude of Theosophy towards the present social system.

Theosophia (Stockholm, July) contains "True and False Ideals," by A. E. Gibson, "Richard Wagner," by B. Crump, local news, etc.

La Revue Théosophique (Paris, July) contains translations from the writings of C. W. Leadbeater and Mrs. Besant, and articles on "Possession" and "Buddhism in Japan." The translation of the second part of the "Secret Doctrine" is commenced.

Balder (Christiania, May) contains translations from the writings of C. W. Leadbeater and Mrs. Besant.

The Theosophic Gleaner, (Bombay, August) contains extracts from *The Theosophical Review*, *The Brahmavadin*, etc.

The Prasnotiara contains a good paper on "The Secret of Spiritual Life" by J. Sorabji, and a cheering account of the opening of the Central Hindu College, Benares—on the opening day 28 students applied for admission; two days after there were 65.

Lotusblüthen (Leipzig, July), contains a poetical translation of Edwin Arnold's Song Celestial and the concluding parts of "The Symbols of the Bible" and "Noteworthy Memories from the Life of the Editor" (Dr. Hartmann).

Mercury (San Francisco, June) opens with 'H.P.B.'s opinion of H. S. O. a fragment from the unpublished writings of H. P. Blavatsky in which she bears the strongest testimony to the sterling worth of H. S. O. and his fitness for the leadership of the Society. She says "Where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unremitting and undismayed, supported by that one thought and conviction, that he was doing his duty towards those he had promised to serve to the end of his life. There was but one beacon for him—the hand that had first pointed to him his way up; the hand of the Master he loves and reveres so well, and serves so devotedly." This number also contains "A study in Black and White Magic from the standpoint of a Rationalist" and "A Model Prayer" wherein prayer is defined as "the communion of the human soul with its source, that divine consciousness practically omnipotent, omniscient and omnipresent, from which the human soul descends into each incarnation."

Teosofia (Rome, July), contains the commencement of an essay on Reincarnation by Dr. Pascal and a continuation of the translation of Marques' Scientific Corroboration of Theosophy.

The Arya Bala Bodhini (Madras, August) contains a paper on the Reward of Bhakti, a report of Miss Edger's Lecture to students at Coimbatore—a lecture we strongly recommend to the perusal of all Indian Students, other reports of Miss Edger's tour, &c.

CUTTINGS AND COMMENTS.

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

A correspondent of the *Hindu* asks whether the worship of *Muni-isvara* which is so widely spreading among the non-Brahman communities of South India, has any connection with Buddhism. "*Muni-isvara*" is given in Mr. Monier Williams' Sanskrit Dictionary as one of the names of Buddha. Not being a Sanskrit scholar myself, I do not know if this is one of the names given to Buddha by Amarasinha in his *Kosa*. In this worship of *Muni-isvara*, the peepul tree plays an important part. This is the tree under the shade of which Buddha attained *Nirvana*. It is also interesting to note that a Brahman is not called into service in this worship as in the worship of Vishnu, Siva, Ganesa or Saraswati. I might also mention that only recently Professor Hara Prasad Sastri of the Presidency College of Calcutta proved the identity of *Dharma*, the god of the *Doms* of Bengal, with Buddha, one of whose names is Dharma-rajah. If an identity can be established between *Muni-isvara* and Buddha, it will prove that Buddhism has not really disappeared from South India though its leaders and its external paraphernalia have disappeared from the country."

A correspondent of the *Sydney Morning Herald*, of July 9th, states the following relating to Dr. Playfair, who died the next day after Mr. Gladstone's funeral, and who was one of his old colleagues :—

"A friend who was at the funeral on Saturday, tells me he saw Lord Playfair walk in to take part in the ceremony.

He knew him personally, and it would seem strange that he could have been mistaken on such a point, as Lord Playfair, he said, passed close before the pew in which he was seated. The subject is one suitable for investigation by the Psychical Research Society, for whilst the body of his old chief was being lowered into the tomb at Westminster Lord Playfair lay on his death-bed in Onslow Gardens, dying on Sunday."

In the big Hindu Temple of Shunkar Naraina Siva, of Cundapore, there is a large bell which bears an inscription in Portuguese and figures of the Virgin and St. Joseph in relief. It is not known as to how a Christian bell happened to be in the possession of a Hindu Temple. It appears that it was taken either from Petropally [Petre's village] near Brahmavar, once a Christian village, before Tippu demolished Christian Temples, or Siddapur, a ruined town near Hosangadi. The Bednore Kings encouraged the Christians to settle in this territory and probably there were flourishing Christian settlements at Siddapur and Petropally before Tippu demolished them.

Mr. Andrew Lang writes in the *Westminster Gazette*:—The feat of fire-walking is performed yearly in the Mauritius. The walkers are natives of Southern India, who carry this rite also to Trinidad and the Straits Settlements. The process is religious, and is usually undertaken in fulfilment of a vow. The police do not permit women to take part in the function. A shallow trench of about fourteen yards in length is dug and dry wood is piled on it to about four feet in height. This is kindled, and burns down to red embers. These are then raked smooth with long rakes, the heat being intense, so that the fire cannot be closely approached. A goat is then decapitated and carried round the pyre. A priest next enters, walks through the fire, and dances in the middle. He then stands by the edge, and watches the others who walk through. Several seemed under the influence of drugs or strong excitement. My informant who saw the affair twice, thinks that the rite is in honour of Kālī; but, in India, Durapati is sometimes honoured. Details will be found in "*The Fire-Walk*," in my "*Modern Mythology*." In Mauritius the walkers wear only waist-cloths. They seem to feel no discomfort. I trust to receive official information—this account is from a careful oral description.

Mr. Meenakshi Sundaram Pillai writes, with reference to the dishonest yogi mentioned on page 702, to say that the thief was not a yogi at all but a poor brahmin of Tanjore District, who knows something of medicine, and came to Coimbatore in search of some medicinal herbs which are to be found on the Velliangiri Hills. Hence all that was said about the discipleship of Mr. Meenakshi is incorrect. We regret the insertion of the cutting and apologise to Mr. Meenakshi for the mistake.

Prince
Henry of
Orleans in
Thibet.

A journal says: "The Prince was struck by the resemblance between the creeds and ceremonies of Roman Catholicism and Thibetan Buddhism." If he was not almost persuaded to become a Buddhist he betrayed some ghost of a shadow of a leaning towards Blavatskyism. For the Prince was not disposed to reject contemptuously those Lamaist miracles of which he heard. 'It is easy to dismiss them with a shrug of the shoulders,' but may not there be something in 'levitation'; may not your occultish Thibetan walk unharmed with bare feet upon the sword's edge, and 'open his stomach and readjust the intestines without a scar remaining,' and 'heap up water drops with his hand, as one might ice morsels'? It is a pity that Prince Henry did not go forth to grub up the Mahatmas from their holes in the Thibetan mountains and interview them on the aerial postal service between them and Madame B."

Miss Edger has been so much interested in the welfare of Hindu youth that she will write for the *Arya Bala Bodhini* a monthly paper on the best means to promote the spiritual enlightenment and moral well-being of their class. Her fine scholarship and sympathetic temperament make it certain that this promised series of articles will be most valuable.

THE UPLIFTING OF THE PARIAHS.

THE movement inaugurated among the Pariahs, or Panchamas, for the return of their great community to Buddhism, the alleged religion of their Dravidian ancestors, proceeds slowly but surely. During my present tour with Miss Edger through the Madras Presidency, I have heard but one expression of opinion about it from intelligent men of that nationality, and that a favourable one. Some have written me in terms of deep gratitude for giving them this ray of hope that their social disabilities may be lessened by entering into the old religion which ignores caste and teaches the brotherhood of the whole race. The High Priests of Ceylon have sent me their joint reply to the prayer of the Panchama committee for advice, sympathy and help, and it is highly satisfactory. It is signed by the abbots of the two Royal Viharas at Kandy, by Sumangala, Subhuti, Weligama, Piyaaratane and Chanda Joti, that is to say, by the most influential senior monks of the Island. A national subscription has been started to raise funds for the building of a Vihara at Madras and other purposes. My engagements on tour have prevented my personally arranging for the mass meeting of Panchamas in the Town Hall, Madras, at which the new Dravidian Buddhist Society, proposed by Pundit C. Iyothee Dass, will be formally organised, but it will be attended to as soon as practicable. Meanwhile the Indian press have begun to discuss the question, their views, of course, being colored by their Editorial leanings towards or against the outcastes and the Missionaries. The *Times of India*, a leading Anglo-Indian paper of Bombay, in its issue of August 23rd., said :

"The movement started by Colonel Olcott for educating the Pariahs and restoring them to Buddhism will be watched with considerable interest. The first step necessary in their elevation the Pariahs regard to be a change of their racial name; and there is, indeed, considerable force in the argument from association of ideas. In deference, therefore, to their harmless aspirations, we are cheerfully ready to call them Panchamas—meaning to say, members of the fifth caste, in contradiction to the customary four ones—the Brahmins, the Kshatriyas, the Vaishyas, and the Sudras. We have noticed with sympathetic comment the resolutions passed time after time by the Indian Social Conference, in reference to the raising of the status of these poor outcastes; but it would appear that the first earnest step towards their social amelioration has been taken by Colonel Olcott. The Christian missionaries have laboured much to improve the lot of the Panchamas who have become Christians; and, strange to say, though the high-caste Hindoo cherishes a sublime notion of his superiority, as soon as a Panchama converts himself to Christianity, even the high-caste Hindoo treats him with more deference than he used to do when the convert was as yet a mere Pariah. But though the missionaries have undoubtedly done much

for the Panchamas—and we suppose they are grateful for it—perhaps their 'wholesale restoration' to Buddhism might really produce more immediate and apparent results. We are not disposed to go into the question whether it is a restoration or a conversion to Buddhism. That would be invidious. But the one religion in the world that has been absolutely virgin of coercion,—the one religion that, before Christianity was preached in India, proclaimed the universal brotherhood of man—might fitly take into her fold the race that has been the down-trodden of Brahmanism for centuries together. It was precisely to protest against the system of slavery, and the caste system, and mediation of the priests, and the institution of sacrifices—that institution of securing one's good by killing the weak—it was to protest against all these, and to give woman an equal dignity with man, that Buddha preached his religion of love. It is, therefore, considerably in the fitness of things that Colonel Olcott has taken up the beneficent task of restoring the down-trodden ones of India to an Indian religion which extends its charity even to the meanest ones. The Buddhist high priest of Ceylon has been moved to take the Panchamas under his protection, and the cause has, fortunately, drawn to itself the sympathy and support also of Mr. Dhammapala, the Honorary Secretary of the Maha-Bodhi Society. It is, indeed, possible that the time may come when justice shall at last have been done to the rejected ones of Brahmanism—a justice, though so late, yet so efficient. It is fairly clear that, as Buddhists, the good Panchamas will not be as raised in the eye of the high-caste Hindoo as if they were Christians. But as long as the status of these helpless ones is raised, the high-caste Hindoo may very well be ignored. Brahmanism has been a force that has shown its capacity more for contempt than for charity. It is matter, therefore, not for very much regret that it should, now and then, have its self-respect rather severely shaken. As for the poor Panchamas, Christianity or Buddhism could have been their only refuge. The Buddhist scriptures record many winning incidents; but, perhaps, none may prove more consoling to the Panchamas than the beautiful history of Sunita, one of the elders of the Buddhist Church. 'I,' says Sunita of himself, 'have come of a humble family, I was poor and needy. The work which I performed was lowly,—sweeping the withered flowers. I was despised of men, looked down upon, and held in light esteem; with submissive mien I showed respect to many. Then I beheld Buddha and his band of monks as he passed to Magadha. I cast away my burden and ran to bow myself in reverence before him. From pity for me he halted, he the highest among men! I bowed myself at the Master's feet and begged of him, the highest of all beings, to accept me as a monk. Then said unto me the gracious Master,—'Come unto me, O monk'—that was all the initiation I received. 'O monks,' said Gautama himself, 'let your light so shine before the world, that you, having embraced the religious life according to so well-taught a doctrine and discipline, are seen to be mild and forbearing.' We can but express our sympathy with the Panchamas in their aspirations."

On the other hand, the *Madras Mail*, the correspondingly influential organ in the Southern Presidency, views it thus :

"The *Times of India* supports Colonel Olcott's ambitious, and, as it seems to us, visionary project of raising the Pariahs by converting them to Buddhism, and calls it 'the first earnest step towards their social amelioration. This, of course, is both nonsensical and untrue. 'First earnest steps' have

long ago been taken both by Government and by the missionaries. Hardly more judicious, too, are the following comments of our contemporary:—“It is, indeed, possible that the time may come when justice shall at last have been done to the rejected ones of Brahmanism—a justice, though so late yet so efficient. It is fairly clear that, as Buddhists, the good Panchamas will not be as raised in the eye of the high-caste Hindu as if they were Christians. But as long as the status of these helpless ones is raised, the high-caste Hindu may very well be ignored. Brahmanism has been a force that has shown its capacity more for contempt than for charity. It is a matter, therefore, not for very much regret that it should, now and then, have its self-respect rather severely shaken.”

Both papers make the same mistake in crediting me with having started this grand movement. That honor is due to the Panchamas themselves, and it was a committee headed by Pandit C. Iyothee Doss who broached the idea to me on last White Lotus Day, and implored my help. That I have, of course, given them and shall continue to give, for in all my life I have not been engaged in a more necessary or blessed public work. Whether they will reach the full fruition of their hopes and aspirations is a problem of the future, and will mainly depend upon the possibility of infusing into the whole community some part of the hot zeal that is consuming the heart of Iyothee Doss. At any rate, we, Theosophists, will help them and leave the rest to Karma. By the time the next number of the *Theosophist* reaches its readers there will be much more to say upon this subject.

H. S. O.

GENERAL REPORT OF THE TWENTY-SECOND ANNIVERSARY OF THE THEOSOPHICAL SOCIETY, AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER 27TH, 28TH, 29TH AND 30TH, 1897. WITH OFFICIAL DOCUMENTS.

The chair was taken, as usual, by the President-Founder, at noon the 27th December. Owing to the prevalence of the bubonic plague the Bombay Presidency, Dr. Arthur Richardson Ph. D., F. C. S., F. T. was the only representative of our several active Branches within the infected territory. Mr. A. G. Watson, F. T. S., came from his engineering work in the Kotah native State; Rai Sahib Ishwari Prasad, F. T. S., from Amraoti; Mrs. Beatty, F. T. S., from Wellington, Nilgiris; Mrs. Higginson, Miss Rodda, Miss Gmeiner and Mr. Peter D'Abrew—all of the Hong Kong Lodge T. S., came from Colombo; Mr. M. M. Desai, from the Central Provinces; and H. R. H. Prince Prisdan Choomsai of Siam, now a Buddhist monk known as Jinawara Vansa, and another Buddhist monk of the Amarapooa sect of Ceylon, came from that lovely Island or to visit to the President-Founder. Babu Upendranath Basu, M.A., Joint General Secretary of the Indian Section, came from Benares to supervise the business of this year's convention of the Section. A feeling of buoyancy and perfect confidence in the future of the Society seemed to prevail, and the proceedings went off without the smallest jar or friction. The Convention Hall looks very fine and spacious since the four heavy brick and stucco columns in the vestibule were replaced by iron girders and the whole floor space opened out. Other radical improvements of the same sort are to be made during the coming year, so that by next Convention the Hall will be so changed for the better that Mrs. Besant will scarcely be able to recognize it.

THE PRESIDENT'S ADDRESS.

Brethren. It is with a thankful and happy heart that I welcome you to this twenty-second anniversary of the Theosophical Society. Never before, since its foundation, have its prospects been brighter, its sky more unclouded. Storms may come again,—nay we may be sure they will—and fresh obstacles present themselves, but one such exciting and

exhilarating year as 1897 braces up one's courage to stand the worst shocks and surmount the most obstructive difficulties that can be found in our forward path. It is not merely from one quarter that good fortune is flowing towards this centre, but from all sides; not only from America but from Europe, India and the Australasian Colonies come to us the proofs that our Theosophical movement rides on the crest of a wave of spiritual influx that is circulating around the globe. I speak with enthusiasm, it is true, but not with exaggeration, and time will prove the correctness of my views.

WORK IN CEYLON.

In March last I left Adyar for Ceylon and returned thence early in May. My work there was the revision of the text of the 33rd Edition of my *Buddhist Catechism*, with the help of our most capable lay colleagues and the advice and criticism of the venerable H. Sumangala, Maha Nayaka. I had also to help the Buddhist public to receive His Majesty the King of Siam, for whom as the sole surviving Buddhist reigning sovereign, they naturally have the strongest regard and respect. Both duties were successfully performed, and I am pleased to say that His Majesty conveyed through me to the Sinhalese Buddhists his cordial thanks for their efforts to make his visit agreeable. I found our schools and colleges in a very encouraging condition, as the official reports of Messrs Bultjens, Dullewe, Jayasekera and Perera, elsewhere printed, will fully prove. The fact that we now have under the Society's supervision 105 schools, with some 17,000 children in attendance, and that besides these some fifty more schools have been opened by Buddhists, but not yet put under our management, is a most striking and convincing proof of the practical good that the Sinhalese nation have reaped from the advent of our Society in the Island, in the year 1880. If so much has been done, within so few years, and with such meagre pecuniary resources, what may we not hope for the near future?

THE AUSTRALIAN TOUR.

After a rest of but ten days at Adyar I started again for the Australasian colonies. Passing through Torres Straits and past Java, I landed at Rockhampton, in Northern Queensland, June 13th, and began a round tour that included Queensland, New South Wales, Victoria, Tasmania, New Zealand and South Australia; covering a distance of about 17,000 miles from Adyar back to the point of departure. I visited all our Branches in these colonies, save Perth, Wanganni and one or two others that lay out of my track, and made personal acquaintance with all our members. It is with delight that I look back to these personal encounters. Between those dear colleagues and myself the tie of friendship and mutual trust has been woven. Unknown before to them, save as a name and a title, I am now able to call them my friends, to gauge their capabilities, and correctly estimate the possibilities of the future of our movement in

that distant quarter of the world. I am delighted to be able to declare that in those young communities I found here and there individuals as ardent in zeal for Theosophy and as eager for instruction in the hoary wisdom of the Aryan sages, as I have found in India itself. I found one at least who is quite able to teach most of us who are older in the study than he, and others who want but freedom from worldly cares to make great strides forward towards the attainment of the coveted wisdom. I also found a number of psychics who need only proper training under the eye of an adept to accomplish wonders. The colonials, as a whole, are not spiritually advanced: their greatest present joy is in horse-racing, cricket, foot-ball and other athletic sports, but they resemble the Americans in having what may be called great latent capacities in their natures, which under the ordinary working of the law of evolution will be brought out after a generation or two.

I was sorry to see a tendency in certain very few Branches towards the assertion of a corporate importance and autonomy which, if carried far, might resemble that which bore such bitter fruits in the American Section two years ago. This heresy of individual sovereignty was the cause of the great Slaveholders' Rebellion of 1861-5, in America. No world-covering, practical movement can possibly be carried on without perfect loyalty to the principle of federal combination of autonomous units for the common good. Our Theosophical Society is, I think, as perfect an example of a maximum of centralised moral strength with a minimum of invasion of local independence as the world can show. Until I formed distant Branches into autonomous Sections, all was drifting into confusion because there were not hours enough in a day nor working strength enough in my body to keep me, unaided, almost, as I was, in touch with them. The Sections of Australia and New Zealand are but organized Central Committees, which act for all their Branches, derive their power from them, and serve as their agency to keep alive the bond between them and the President-Founder, the Society's central executive. I hope that this view may become clear to every Branch throughout the world, and that it may realise that it is but one out of four hundred similar groups of students, and that no one Section is of any more importance to me than any other, but is equally important as any other in the whole Society. A Section cannot do its whole duty to the Society or the Branches which compose it, unless every Branch and every member loyally and unreservedly supports its lawful measures. As Sections are parts of the Society so Branches are parts of the Sections, and any disunity between a Branch and its Section is as deplorable and dangerous as disunity between a Section and the Headquarters. We need go no farther than the Judge Secession for proof of this.

From Rockhampton onward I was accompanied by Miss Lilian Edger, M.A., then General Secretary of the New Zealand Section, who

was making a lecturing tour of the Australasian Branches at the suggestion of the late Mr. J. C. Staples, our universally lamented General Secretary of the Australasian Section. It required no long acquaintance with this lady to show me that she had special gifts for the kind of public work which Mrs. Besant and Countess Wachtmeister have been doing with such eminent success. I saw that she was fitted for a much larger field than she had until then been reaping, so I invited her to come and give the morning lectures at this Convention. You have yourselves been able to judge from this morning's opening discourse how well justified I was in my decision (Much applause). It is now arranged by our Brother Upendranath Basu, Joint General Secretary of the Indian Section, that she shall make a limited Indian tour and that I shall go with her to present her, as I did Mrs. Besant, to the Indian public. We sail for Calcutta on the 9th January.

At my request she resigned her official position and Mr. C. W. Sanders, a most respected and loveable gentleman of Auckland, who has been devoted to our cause since its first introduction into New Zealand was elected her successor. With the able and self-sacrificing help of Mr. W. Davidson, the Assistant General Secretary, the Section business will go on as usual.

During my tour I delivered sixty-five public lectures and Branch addresses.

THE AMERICAN SECTION.

Mr. Fullerton's report, confirming the unofficial advices published from time to time, show us what a splendid record of labour and success Mrs. Besant and the Countess Wachtmeister have made this year in the United States. At the beginning of Mrs. Besant's tour every possible obstacle that malignity could devise was put in her way; her audiences were small and her expenses exceeded her receipts. But the power behind her was irresistible, and perfect success followed her throughout the latter half of her tour. Last December there were but seventeen Branches saved out of the wreck of the Section, to-day there are fifty-three. What is more important is that we have recovered much of our old prestige, while the party of Secession is said to be falling to pieces very rapidly. This is the result of natural causes and, I am glad to say, is not due to any secret or overt action on our part. It marks the triumph of honour and loyalty to principle.

ORGANIZED SELF-DENIAL.

I feel it my duty to call your attention to the splendid example of self-denial for a religious and philanthropic cause, which is shown the world by the Salvation Army. While I was in New Zealand the "Self-denial Week" of the Army occurred, and the astounding fact is that the sum of £25,000 was put into its treasury as the result of this self-sacrifice. What can we, Theosophists, show of this sort that is worth mentioning by comparison? Here are we who profess to be spread-

ing the most noble of all truths throughout the world and to teach the highest morality and purest altruism. Who among us has practised the self-denial of these eccentric religious sensationalists; what have we to boast of in this direction? I solemnly adjure you, my brethren, to begin this year to earn the respect of your own consciences by setting aside some fixed percentage of your respective incomes as a great fund for the benefit of the Society. Why should we not select the week in which our White Lotus Day occurs, to do this generous thing that H. P. B. would have approved, and that Annie Besant and Constance Wachtmeister habitually practise? This should be a general, not a sectional fund, and should be kept at Headquarters, for distribution as the exigencies of our work in the Sections and otherwise throughout the world shall demand. The cutting off of our mere luxuries for one week of each year would give us enough for all our pressing needs.

THE T. SUBBAROW MEDAL.

In a former Annual Address I recommended the addition by subscription of some hundreds of rupees to the principal of the Subbarow Medal Fund,—founded by the Convention of 1883—which is lodged in the P. O. Savings Bank and drawing $3\frac{1}{2}\%$ interest. I have just received from Rai Sahib Ishwara Prasad F.T.S., an affectionate letter, covering his cheque for Rs. 500. This raises the interest-bearing sum to a little over Rs. 1,100. Further subscriptions have been made—as the Treasurer will presently inform you, which swell it to Rs. 1,300. If we increase this to Rs. 1,500 it will yield us some Rs. 67, or just about enough to pay the cost of an annual award of the medal.*

THE HARTMANN ESTATE.

I am glad to say that after six years of legal quibbling and obstruction, my Brisbane attorneys have at last closed up this affair and made over to the late Carl H. Hartmann's heirs the estate which he bequeathed to me as President of the Society, in violation of the moral rights of his family. The following letters tell their own story, and form a record of which, I think, the Society has just cause to be proud:

BRISBANE, 6th July 1897.

COL. OLCOTT,

President, Theosophical Society.

DEAR SIR,

I have great pleasure in informing you, that by your directions (contained in a Power of Attorney made about three years ago), in conjunction with Mr. P. Macpherson, your Solicitor, I have transferred all the real and personal property to Herman Hartmann, one of the sons and the nominee of the family of the late Carl H. Hartmann of Toowoomba, Queensland, who had disposed by will of the whole of his property to you as President of the Theosophical Society.

* The desired sum was made up by subscription on the day following the delivery of the President's Address and he announced that the medal for 1897 would be given to Mr. C. W. Leadbeater for his valuable contributions to Theosophical literature.

Mr. Herman Hartmann expressed to me his heartfelt thanks and stated that he was very glad that his father had not left his property to a church.

Yours faithfully,
(Sd.) GEO. W. PAUL.

BRISBANE, 6th July 1897.

COL. H. S. OLCOTT,
President, Theosophical Society.

HARTMANN DECEASED.

DEAR SIR,

Referring to His Honor Judge Paul's note to you of to-day, I have to explain that the delay which occurred in carrying your wishes into effect arose entirely through legal technicalities.

Pardon my expressing to you my admiration of your conduct in this matter and to say that it has been at once generous and just.

I am,
Faithfully yours,
(Sd.) P. MACPHERSON.

PARIAH EDUCATION.

The School for Pariah children goes on as usual. There are now seventy-six pupils on the register and we have earned a small Government Grant-in-aid. The children exhibit as much intelligence as the average of those in the higher castes and their conduct is irreproachable. H. E. Sir Arthur Havelock, Governor of Madras, visited the school and expressed himself as well pleased with his inspection. The credit for this result is largely due to the Head Teacher, Mr. Krishnaswamy Pillay, who has now won his teacher's certificate from the Teachers' College.

FAMINE AND PLAGUE RELIEF.

Our brethren of the Indian Section have earned the thanks and respect of their colleagues and of the whole public by their noble and unselfish work in collecting and distributing relief for the victims of the direful famine of the past twelve months: the details of which will be given by the Joint General Secretary in his Annual Report to the Section.

So too, must we ever hold in honor the name of Dr. Arthur Richardson, Ph. D., F. C. S., F. T. S., for his unpaid services under the Bombay Sanitary Board in fighting the Plague. For six months he has daily jeopardized his life by working in the hospitals and slums of Bombay; he is a hero of altruism. So, too, must we mention with honor the names of Tookaram Tatya and P. D. Khan who have also given their services to the same noble cause.

UNPRECEDENTED GROWTH.

The phenomenal growth of our Society during the past year has no parallel in our previous history. Sixty-four new Branches have been

added to our list; this result being largely owing, as you doubtless know, to the untiring labors of Mrs. Besant and Countess Wachtmeister, who have had such great success in America, and to the ardent zeal of Mr. K. Narayanaswamy Iyer, in South India. These Branches are distributed as follows: Indian Section fifteen, European Section eight, American Section thirty-seven, Scandinavian Section one, Australasian Section two, New Zealand one. The following table shows the total number of Charters issued from the beginning of the Society, to the close of each official year:

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1897.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352	394	408	428	402

Deducting Branches seceded we have 402 living Charters and recognized Centres remaining. Five old Indian Branches classified as "dormant" have been revived by Mr. K. Narayanaswamy Iyer during his visits to their respective localities. This once more vindicates the position that has been taken, in not erasing from our register Indian Branches that may have become temporarily inactive. The restoration of these five Branches to the Active class makes our gain sixty-nine in that group, as compared with last year; from this we must deduct two for cancelled charters.

LOCALITIES OF NEW BRANCHES.

India:—Adyar, Conjeeveram, Dharmapuri, Guntur, Habiganj, Krishnagiri, Malegaon, Namakal, Palni, Salem, Sivaganga, Satur, Sri-vaikuntham, Tirupattur, Vaniyambady.

Europe:—Rotterdam, Rome, The Hague, Vlaardingen, Amsterdam, Nice, West London, Hamstead.

America:—Spokane, Butte, Sheridan, Minneapolis, Streator, Buffalo, two in Chicago, Brooklyn, Cleveland, New York, Washington, Philadelphia, Topeka, Newark, Denver, San Diego, Sacramento, Ellensburg, Clinton, Omaha, Menomonie, Kalamazoo, Jackson, Ann Arbor, Lynn, Galesburg, Lily Dale, Dunkirk, Detroit, Green Bay, Rochester, Syracuse, Albany, Boston, and Indianapolis, Kansas City, Mo.

Australia:—Perth, Mt. David.

New Zealand:—Wanganui.

Sweden (Scandinavian Section)—Lulea.

THE SECTIONS.

As was foreshadowed by me in my last report, the Dutch Branches have been formed into the Netherlands Section, making the seventh of the grand divisions of our Society which are as follows, in the sequence of their ages: 1. The American; 2. The European; 3. The Indian; 4. The Australasian; 5. The Scandinavian; 6. The New Zealand; 7. The Netherlands. The Ceylon Branches act in the line of purely Buddhistic and educational work, those at Colombo, Galle and Kandy being the most active. I am more than pleased with the formation of the Section in Holland, for not only am I drawn to Mr. Fricke and his colleagues by the tie of ancestral blood, but I have learned by reading history that a more staunch, brave, persistent and independent people than the Dutch do not exist. Once let them become convinced of the merits of the Theosophical teaching and there is no sacrifice they are not capable of making, no obstacles they will not try to surmount to put our movement on a sure footing. In this, they resemble the Scotch.

THE ADYAR LIBRARY.

We have added to the library during the year, 172 books, of which 162 were presented and ten purchased. Lack of funds has prevented further outlay for books. On the return of our Pandit from Southern India in June last he brought with him fifty manuscripts. Among the additions this year, the most rare and valuable are Gaudapada's *Devi Sutras*, *Varivasya Rahasia*, of Bhaskaracharya, and *Itihasa*.

One rare MS. on Advaita philosophy, by name, *Sadāchārāpaddhati* has been printed by the Pandit in Telugu character on behalf of Mr. J. Srinivasa Row, of Gooty, owing to its importance. The Pandit has finished the English translation of *Lalita Sahasranama*, with Bhāskara's and Bhattanarayana's commentary and it is under revision by Mr. A. J. Cooper-Oakley, Registrar of the University of Madras, who has been kind enough to go through it. After finishing it the Pandit intends to undertake the English translation of the *Saiva bhāshya* on the Vedānta Sutras.

The following are the present details of the collection. The figures are smaller than the actual number of volumes.

Oriental Section.

1. Vedas and Vedāngas	...	...	...	224
2. Puranas	...	...	...	157
3. Dharma Sastras	...	...	...	333
4. Philosophies of the six schools	...	...	...	619
5. Jyotisha and Vaidya	...	...	...	93
6. Jainism (Sanskrit)	...	...	...	27
7. Tantra Sastra	...	...	...	178
8. Grammar and Lexicon	...	...	...	166
9. Literature	...	...	...	233
10. The Pandit, Anandārama Kāvya-mālā, Bhārati and other magazines	...	...	...	196

11. Stotras	...	...	...	921
12. Indian Vernacular	...	...	...	720
13. Reference books including the Sacred books of the East, Trubner Oriental Series	...	...	...	619
14. Buddhism, including Chinese, Japanese, Burmese, Siamese and Pali texts, &c.	...	...	...	1475
Total				5132

WESTERN SECTION.

General literature under separate headings	...	...	4228
Grand Total			9360

A manuscript on Bhattabhaskara's commentary on Yajurveda was lent to the Curator of the Mysore Government Oriental Library, who acknowledged it in his publication of the 5th Volume of the *Taittiriya Samhita*.

BOOKS PUBLISHED IN 1897.

English.

- The Secret Doctrine*, Vol. III., by H. P. B.
The Three Paths, Mrs. Besant.
Light on the Path, with comments, Mabel Collins.
Four Great Religions, Mrs. Besant.
The Seven Principles of Man, Mrs. Besant (new and revised edition).
Man's Place and Function in Nature, Mrs. Besant.
The Aura, C. W. Leadbeater.
Nature's Finer Forces, Rama Prasad (new edition).
Collectanea Hermetica, Vol. VIII., *Egyptian Magic*.
Transactions of the London Lodge, one number.
Transactions of the Scottish Lodge.
The Ancient Wisdom, Mrs. Besant.
Buddhist Catechism, 33rd Edition. H. S. Olcott.
Thoughts (poems), by W. H.
Three Paths, by Mrs. A. Besant.
The Human Aura, by A. Marques.
Practical Vegetarian Cookery, by Countess Wachtmeister.
Spiritualism in the Light of Theosophy, by do.
Scientific Corroborations of Theosophy, by A. Marques.
English Translation of Bhagavad Gītā, with Sankara's Commentary, by A. Mahādeva Sastri.
Selections from Mrs. Besant's writings.
Agastya Sutras, by R. A. Sastri.
Soundaryalahiri, &c., by do.
Mandala Brahmapanishad, by A. M. Sastri.
Theory and Practice of Hindu Worship.
Mystic Freemasonry, by Dr. J. D. Buck.

Rosy Mite, by Mme. Jelihovsky.
The Beginnings of the Vth Race, by A. P. Smith.
The Doctrine of Maya, by R. V. Apte.
The New Spiritualism, by R. Harte.
The Awakening of the Self, or Atmabodh of Sri Sankara Charya.
Karma: A study of the Law of Cause and Effect, by J. A. Anderson.
The Mysteries of Magic, by A. E. Waite.
Egyptian Magic, by W. W. Westcott.
Teachings of Buddhism, by Dr. Paul Carus.
Lectures on the Study of Bhagavad Gîtâ (Revised Edition).
Inspiration, Intuition, Ecstasy, by A. Govinda Charlu.
On the Outer Rim—Studies in Wider Evolution, by Geo. E. Wright.
Yoga (Tamil Translation of one of the Lectures of Mrs. A. Besant).
Masdayasni Religion and Theosophy (in Gujarati).
Aryan Morals (Tamil Translation).
Ethics of Buddha, by H. Dharmapala.

FRENCH.

Le Lotus Bleu, twelve numbers.
Questionnaire Théosophique, D. A. Conrnes.
A B C de la Théosophie, Dr. Pascal.
The Secret Doctrine. (In the Press).

GERMAN.

Unsere Unsichtbaren Helfer, C. W. Leadbeater.
Die Astralebene, C. W. Leadbeater.
Unser Tägliches Brod, H. Krecke.
Okkulte Chemie, Mrs. Besant.
Die Zukunft die unser wartet, Mrs. Besant.
Was ist mir Theosophie.

SPANISH.

Sophia, twelve numbers.
Occult Chemistry and Thought Forms, Mrs. Besant.
Buddhist Catechism, H. S. Olcott.
The Story of Atlantis, W. Scott Elliott.

DUTCH.

Theosophia, twelve numbers.
Op de Zuider Zee, E. Sterck.
Eerste Kennismaking met de Theosophie, Multaspero.
Eenvondige Schets van de Theosophie, Afrn.

ITALIAN.

Nova Lux.
 Two pamphlets containing translations of "In the Shadow of the Gods," by Thos. Williams, and "Ignorance and Science," by Amo; and a letter from a Catholic priest, with a reply by Mrs. Besant.

SWEDISH.

Teosofisk Tidskrift, 12 numbers.
The Secret Doctrine, (trans).
In the Outer Court (trans).
 Three pamphlets, by S. F. Sven-Nilsson and A. Kuos.

NORWEGIAN.

Balder, 7 numbers.

PUBLICATIONS BY INDIAN BRANCHES.

- Gunter T. S.*—Translation of Vivekachudamani, in Telugu (in preparation).
Bellary T. S.—Translation of "Hinduism" by Mrs. Annie Besant, in Telugu (in press).
Adyar Lodge.—Translation of seven Upanishads with Sankaracharya's commentary—(in press).
Bombay T. S.
 (1) Jivamuktiviveka by Vidyaranya Saraswati, translated by Professor Manilal N. Dvivedi.
 (2) Lectures on the study of the Bhagavad Gîtâ, by T. Subba Row—Pocket edition.
 (3) Vachaspati Misra's "Tatwa Kaumadi." Translated by Babu Jagannath Jha, M. A.
 (4) Ishavasya Upanishad—Translated by Babu Srishchandra Basu, B. A.
 (5) "Tookaram's Gâthâ and Juaneswari" (Marathi Text) cheap edition.
 (6) 10,000 tracts in Gujarati—for free distribution.
 (7) A large book on Theosophy (in Gujarati) in the press.
Surat T. S.
 (1) Bhagavad Gîtâ cheap edition in vernacular; 2nd edition in the press.
 (2) Vernacular Pamphlet for enquirers.
 (3) Chromopathy—translated into Hindi, Urdu, and Gujarati.
 (4) Seven Principles of man, in Hindi.
Coimbatore T. S.
 Yoga—lecture by Mrs. Besant, in Tamil.
Muzaffarpur T. S.
 Chromopathy—translated by the Branch President.

Magazines.

	English (Monthly)	12 numbers.
<i>The Theosophist</i> ,		
<i>Lucifer</i> (now <i>Theosophical Review</i>),	" "	12 "
<i>Mercury</i> ,	" "	12 "
<i>Vahan</i> ,	" "	12 "
<i>Book Notes</i> ,	" "	12 "

<i>Prasnottara,</i>	<i>English (Monthly)</i>	12 numbers.
<i>Theosophic Gleaner,</i>	" "	12 "
<i>Arya Bala Bodhini,</i>	" "	12 "
<i>Theosophy in Australasia,</i>	" "	12 "
<i>The Buddhist,</i>	" "	12 "
<i>Journal of Mahabodhi Society,</i>	" "	12 "
<i>The Punjab Theosophist,</i>	" "	12 "
<i>Forum,</i>	" "	12 "
<i>Notes and Queries,</i>	" "	12 "
<i>Modern Astrology,</i>	" "	12 "
<i>Sanmarga Bodhini,</i>	" Weekly	24 "

We will now pass on to the reading of the official reports of the Treasurer, the Auditors and the Secretaries of Sections, from which you will gain a clear idea of the strength and prosperity of the Society at the close of this, its twenty-second year.

The reading of the reports of the different Sections was assigned by the President, in the following order :—

European Section to Dr. Arthur Richardson, Ph. D. ; American Section, to Dr. W. A. English ; Australasian and New Zealand Sections, to Miss Lilian Edger, M. A. ; Scandinavian Section to Mr. A. F. Knudsen, of H. I.

The reading of the report of the Indian Section was deferred until the 28th.

The report of the Netherlands Section, and the Ceylon reports were read by the President.

The following letter was next read :—

19, AVENUE ROAD, REGENTS PARK,
LONDON, N. W.,
Dec. 3rd 1897.

My dear President,

Will you convey to my dear Indian brothers my loving greetings, and tell them that my heart remembers them though my tongue may not speak to them. Though thousands of miles divide our bodies, we are one in our hopes, one in our love, one in the service of the Great Ones to whom our lives are dedicated.

May Their blessing cheer your hearts and guide aright your deliberations.

Your and their loving friend,
ANNIE BESANT.

Extracts from letters from, H. Dharmapala, of Colombo, Lewis Ritch, of South-Africa, Jehangir Sorabji, P. Kanakasabhaier and P. C. Mukherji, Archaeologist, were also read.

Telegrams were next presented from the Blavatsky Lodge, Bombay ; Dr. D. Edal Behram, Surat ; Hyderabad T. S. ; Judge N. D. Khandalavala, Poona ; Masulipatam T. S. ; Honourable Narendra Nath Sen, Calcutta, M. Panparow Naidu, and from the Bhavanaga T. S.

The Treasurer's Report was next presented and read by the Treasurer of the Theosophical Society, M. R. Ry. T. Vijiaraghava Charlu.

Subscriptions to the Subba Row Medal Fund were then opened.

The President referred to improvements in the Lecture Hall and to his plan for founding an Oriental Institute which should educate teachers and lecturers to enlighten the world concerning the importance of Eastern literature and religions, which were highly approved.

Short speeches were made by Mr. A. F. Knudsen of H. I., and Mr. Roshan Lal, B. A., a Barrister-at-Law from Allahabad, after which the meeting closed.

On the morning of the 28th, Mr. Harry Banbery, F. T. S., of London, arrived *en route* for Kandy, Ceylon, where he will be Principal of our High School.

REPORT OF THE AMERICAN SECTION. T. S.

To the President-Founder of the Theosophical Society.

The great event of the year has been the six months' tour of Mrs. Annie Besant. Of course no estimate is possible of the thousands to whom came, directly or indirectly, a knowledge of Theosophy through her public lectures, receptions, and interviews, with the widespread newspaper notices thereof, or of the countless thought-forces set in motion by labors of such length. Nor is it possible to gauge the instruction, the cheer, the enlightenment, the inspiration given by her in private intercourse, nor yet the gratitude felt by those thus helped. As mere matter of numerical statistics it may be stated that Mrs. Besant formed twenty-three new Branches, and that her recommendatory signature appears on two hundred and twenty-one applications for membership.

One element of indescribable value in the results of Mrs. Besant's tour is the rescue of Theosophy from popular opprobrium as a system of clap-trap, cheap marvel, and sensationalism, and its restoration to its real plane of dignified religious philosophy. The general contempt brought upon Theosophy by recent travesties of it has been greatly abated through her magnificent expositions of it. At this time Mrs. Besant's portrayal of the real "Ancient Wisdom" has an importance exceptionally great, one which will be more and more discerned as years unroll. That her tour was enjoined and supervised can readily be perceived by all familiar with its bearings.

The long-continued labors of the Countess Wachtmeister, begun in May, 1896, and still prosecuted with undiminished interest, are another cause of the Section's growth. She has formed 14 new Branches. The Countess has travelled over a large part of the North and West, and will during the winter, tour through the South. Certainly America has been singularly blessed in thus receiving such help in the era of soze trial and adversity. Not the least of the benefactions of

Mrs. Besant and the Countess has been a generous arrangement by which other lecturers will follow in their route and consolidate their work.

From November 1st, 1896, to November 1st, 1897, 35 Branches have been chartered and one has been restored, it having seceded to Mr. Judge's society in 1895; two, the Boise T. S., Boise City, Idaho Terr., and the Alameda T. S., Alameda, Calif., have surrendered their charters and dissolved. The present number is 52.

Members resigned 27; died 6; admitted 735; restored 45; present number of Branch members 1,027; of members-at-large 137; total 1,164. The number last year was 408.

Mercury has been enlarged and improved; three important systems of Sectional work have been devised and aided by Mrs. Besant,—a Committee in each group of arranged States, with a correspondent in each State, this for information as to hopeful points and for labor therein, a Committee whereto questions as to doctrine or duty or truth may be sent for consideration and response; a Lending Library plan, by which Branches can enjoy for a time the use of standard works; and the whole morale of the Section has been greatly stimulated and uplifted. Valuable contribution is being made, under Mrs. Besant's auspices, by a Committee appointed by Convention in the issue of successive *Outlines of Branch Study*, and the Chicago Branch has published a carefully-analyzed Syllabus which will immensely help Branches and rate students. The Countess Wachtmeister has devised and is executing an exceedingly useful adjunct to propaganda work; towards that work one of our members contributed 50,000 copies of Mrs. Besant's *What Theosophy Is?*

There is every indication of health and vigor in the American section, and each fresh revelation of the anti-Theosophical virus from which we have been delivered causes renewed thankfulness for the purification undergone two years ago, a purification the necessity for which is seen now as it could not be then. Thus in gratitude for the past and hope for the future we continue our earnest work.

ALEXANDER FULLERTON,
General Secretary.

November 1st, 1897.

REPORT OF THE EUROPEAN SECTION T. S.

To Colonel H. S. Olcott, P. T. S.

DEAR MR. PRESIDENT, I have the pleasure to herewith submit to you a brief report of the work of the European Section for the past twelve months.

The most important event has been the formation of our seven Branches in Holland into an independent section of the Society under the title of the Dutch Section. This is the second independent section which the European Section has thrown off from its parent stock.

Between the dates Nov. 17, 1896 and Nov. 17, 1897, seven new Branches have been formed, namely, Rotterdam, Rome, The Hague, Vlaardingen, Amsterdam, Nice and West London.

Without reckoning the Branches in the Scandinavian and Dutch Sections we have now 34 Branches in Europe. During the same period 207 new members have joined the European Section.

£72-9-7 have been paid into the general treasury of the Society by this Section, being one quarter of our fees and dues for the year. The Section has also forwarded £270 to our colleagues in India on behalf of the Indian Famine Fund.

From other sources you will hear of the great loss which our colleagues in Australia have experienced by the departure from this life of their General Secretary, Mr. J. C. Staples. It was the privilege of the members of our Section to be the first to pay their tribute of respect to his memory when his body was buried at Brighton.

Among the numerous publications during the preceding twelve months I must mention especially Vol. III of H. P. Blavatsky's monumental work, *The Secret Doctrine*, Mrs. Besant's latest volume, *The Ancient Wisdom* and Mr. C. W. Leadbeater's manual on *The Devachanic Plane*. Our old friend *Lucifer* has changed its name to *The Theosophical Review* and is increased in size and improved in form. Its contents form a valuable repository of theosophical knowledge. I enclose a full list of publications for your convenience in making up the general report of the Society.

Our Section Library has been increased by the addition of many valuable works; in fact in no year has so much been done for it as during the past twelve months. Our Lending Library is also exceedingly well patronized. The Lecture Hall and Reading Room has been refurnished in part and reseated in quite a luxurious manner by the generosity of one of our members.

Although we have been without the assistance of Mrs. Besant for the major part of the year, a very large number of drawing-room meetings have been held, especially in London. A number of Lecture tours have been undertaken especially in connection with the Branches and Centres of the Northern and South Western Federations. The following towns have been visited on several occasions: Harrowgate, Liverpool, Manchester, Middlesboro', Leeds, Bradford, Sheffield, Hull, Nottingham, Bath, Bristol, Plymouth, Exeter, Bournemouth.

Mr. Leadbeater has been the most active in this work, and has been assisted by Mr. Keightley, Mrs. Cooper Oakley and myself. Mrs. Cooper Oakley has visited France, Italy, Germany, Austria and Russia, and Sweden and Holland have been visited by myself.

During the short time Mrs. Besant has been with us she has given a series of Sunday evening lectures at Queen's Hall, lectured several times in the provinces and held a very large number of drawing

room meetings, and receptions. Hundreds have been turned away from her lectures owing to lack of space for the audience, and all her meetings are uncomfortably crowded.

As our methods of propaganda have been of the soberest description, in fact we have devoted the major part of our time during the last two years to study, it is exceedingly gratifying to chronicle the profound interest which is being felt by the thinking public in theosophical subjects. The people who are attracted to the Society and attend our public lectures are as thoughtful an audience as can be found anywhere, and this augurs well for the future of our movement in Europe.

On the continent things are going on steadily in France and Spain, and in Italy are progressing favourably.

I enclose a list of Branches and Centres with the names and addresses up to date and am, my dear President,

Most sincerely and cordially yours,

G. R. S. MEAD,

General Secretary.

REPORT OF THE INDIAN SECTION, T. S.

To the President-Founder, T. S.

My esteemed friend, brother and colleague, Mr. Bertram Keightley, being away, the duty of greeting you at this, the Seventh Annual Convention of the Indian Section, devolves upon me, and a more pleasant duty I have seldom had occasion to perform. With a heart full of true theosophic sentiment, therefore, do I accord to each and every one of you a most cordial welcome; while on behalf of the whole Section as well as on mine own I hail with a still warmer heart our distinguished guest and sister, Miss Lilian Edger, who comes from the antipodes, to unite in a closer and more palpable bond of brotherhood the India of faded glory and exhausted energy with the young and vigorous British colony of New Zealand.

Our year commenced in October 1896 and ended in September 1897.

Our workers. During the first two months of the period the greater portion of the General Secretary's work was done by my brother, Mr. Keightley, while I was engaged in making arrangements for our last Convention, planning Mrs. Besant's Punjab and Scind tour and accompanying her on that tour. The responsibility for all that has been done since rests on me, and it is for you to decide how far I have succeeded in discharging my duties. I can only give here the main results of the work and a general outline of our method.

The office having been developed out of its chaotic state into something like order, by careful and persistent attention during the first half of the year 1896, the routine work of the present year was much smoother and easier, though of course further moulding and

modelling was needed in some of its branches and details. Thus we have employed all available means to form as complete a register as practicable of all the members of the Indian Section. We have also opened separate books for the Branch and Unattached members respectively, to avoid in future all confusion arising from Secretaries of Branches remitting annual dues in various instalments without specification of names. Sometimes they even mix them up with subscriptions from unattached members. To these and to our old books we have further added a register of Diplomas issued. We have not however succeeded in completing some of these plans, as in spite of repeated requests, we have found it hard to make some of our lodges comply with the necessary requirements. The advantages of separate memoranda for entrance fees and annual dues have also been availed of.

The correspondence has been more voluminous in bulk and number and also more sympathetic and interesting in tone. The number of business letters, written by the Assistant Secretary alone has risen to 700 nearly; while all important communications were attended to by myself. In fact it has been my good fortune to have succeeded in keeping regular correspondence with all active Branch-Inspectors, all working Provincial Secretaries, and also with the Presidents or Secretaries of all our most important branches, and I think we have given general satisfaction to our members. At any rate no complaints have been heard, and the Unattached members have evidently been brought into closer touch than ever before.

There remains now the cash book and the Ledger, and I am glad to note that these have been kept very neatly and lucidly and every item of income and expenditure posted up to date. I had the books and vouchers audited by a very careful expert, joined by the Secretary of the Benares Branch, and you will see from their certificate that this department of our work has clearly improved and we have to thank our Honorary Treasurer Bâbu Mokshadâdâs Mitra principally, and our Accountant Bâbu Haripado Mukherjee for this.

Much of the credit of the office work does certainly belong to our Assistant Secretary Bâbu Kirti Chandra Roy. His value as an office hand is unquestionable. The zeal that he evinced during the last year is also worthy of remark. But I am sorry to be obliged to observe that of late his conduct has not been that which ought to animate all our workers, and specially the person who holds this important office.

I think I may unhesitatingly assert that in this important branch of our work, the year under review has outshone all that precede it. Mrs. Annie Besant, made a most extensive tour in India in the months of November and December 1896 and the first half of January 1897. In the course of these two months she encircled nearly the whole of Hindustan and hardly a day passed on which she was not lecturing or travelling from one place to another. Her admirable paper on

the education of Hindus was the outcome of an interview with the Maharani of Mysore, and we are informed that the Mysore Girls' School has been modelled very much on the sound principles laid down by her. From Mysore to Bangalore and thence onwards to Madras closed her South Indian tour. What she did here just at this time last year must all be fresh in your minds and the little volume on "Four Great Religions of the World" remains a standing monument of her labour.

Mr. Keightley, our loved and respected General Secretary, visited Bareilly, Lucknow, Barabanki, Allahabad, Jubbulpur, Surat and Bombay and lectured at each of these places both to the public and to the members of the Branches.

Pandit Bhawani Sankar, our old and devoted brother, made quite a long journey through three of the five Presidencies and inspected the following Branches:—

Bankipur, Motihari, Calcutta, Midnapur, Nilphamari, Comilla, Jubbulpur, Hyderabad, Bangalore, Gooty, Bombay, and Madras. The noble simplicity and utter absence of egotism or pretension in his character endeared him to all our members. He is in great demand everywhere; but he cannot be ubiquitous and we regret we have not more like him.

M. R. Ry. K. Narayanaswami Aiyar is beyond doubt the most valuable man on our staff of voluntary workers. He has done wonders wherever he has gone and fresh proofs of his unflagging zeal are pouring in. He visited during the year:—Dindigul, Mannargudi, Udumalpet, Sivaganga, Srivilliputtur, Ambasamudram, Tinnevely, Chingleput, Srivaikuntham, Satar, Periyakulam, Salem, Palni, Adyar, Conjeeveram, Namakkal and a number of other places of minor importance. The lodges resuscitated by him are those at Ambasamudram, Chingleput, Mannargudi, Dindigul and Udumalpet, while the new ones he has started during the year are the Sivaganga, Srivilliputtur, Srivaikuntham, Satar, Periyakulam, Salem, Conjeeveram, Namakkal, Tirupattur, Krishnagiri, Vaniyambady, Dharmapuri, and Palni Branches. The heartiest thanks of the Section are due to him.

Rai B. K. Lahiri has always been an invincible pillar of our Section. Of late just as he was thinking of enlisting as a regular Missionary of the Society he was called away to discharge the duties of an important and responsible office in a Native State. But in the midst of all his grave and numerous duties he has made time to call at Lahore, Amritsar, Jalandhar, Kapurthala and Ludhiana and to do at every one of these places his beloved Theosophical work.

Dr. Arthur Richardson is another boon which the wise and beneficent Powers have conferred upon our poor Indian Section. In his quiet unassuming way he has advanced our vital interests in a most substantial manner. He also paid a visit to Surat and lectured under the auspices of our lodge there.

M. R. Ry. R. Jagannathiah—makes the annexed report of his work, which speaks for itself and does him credit. He has sacrificed a great deal for the cause of Theosophy, and I would plead in his behalf for a monthly allowance to him from the Sectional Funds. His only means of subsistence is the sum of Rs. 25 per mensem which a generous friend gives him and a few subscriptions. I think the Section can very well spare Rs. 20 per month to him for travelling expenses and will be pleased to grant him this sum.

Mr. T. S. Lakshmi Narayan Aiyar visited Coimbatore, Palghat, Calicut, and a few other places: while some work in the same direction was done by Messrs. Srinivasa Row, Sivasankara Pandiyaji, Nalla Swami Pillay and Nantarām Ullamar Trivedi—all of whom are voluntary workers and to whom therefore our thanks are doubly due.

I am glad to say that 15 new Branches were chartered this year as against 4 in the last, and 6 old but dormant ones

New Branches. re-awakened. In addition to those already mentioned, we had a Branch started at Malegaon by our Brother Dadoba Sakham and another at Habiganj by Babu Unanath Ghoshal, Munsif, in whom we have a staunch friend. Babu Srish Chandra Bose revived the Koormachal T. S. at Nainital and Mr. Ramannujam Pillay recalled into activity the Tirupattur Branch.

Our rolls have been swelled this year by 355 new members. Of these 115 have been brought to our fold by Brother

New Members. K. Narayanaswami Aiyar. In all 49 Branches had new members. I subjoin a chart to show the comparative progress of the work. I shall only add here that our Section never showed better activity than in the year under review.

	New Branches formed.	Old Branches revived.	New Centres opened.	New Members joined.
1895	... 0	... 3	... 2	... 93
1896	... 4	... 0	... 2	... 120
1897	... 15	... 6	... 0	... 355

Although I have been complimented by some careful readers of the *Prasnotara* for having brought that little paper to

Prasnotara. a fair level, I am only too keenly conscious of its many defects that are still crying for remedy. Personally I am unable to do much for it. I accepted its editorship and am still continuing in that post because it was and is thought inseparable from the office of the General Secretary. For the "News and Notes," "Cuttings and Comments," portion of it I relied upon my sub-editor and the Assistant Secretary. But I have not received from either of them any great help.

The figures given below show an increase in our income this year of Rs. 1,077-7-11 over that of the last and of Rs. 3,565

Finance. nearly, over that of the year before. This is indeed creditable to our members, and when we remember that over and above this they subscribed cheerfully Rs. 6,000 and

upwards to the funds we raised at the last Convention for the relief of the famine-stricken people of the country, Rs. 2,500 or thereabouts to help Mrs. Besant in her American work and nearly Rs. 2,300 towards her travelling expense from London and back, besides bearing the whole cost of her lengthy tour in India, we cannot but feel the deepest gratitude and the subtlest kind of joy for our members. Our expenditure this year is about Rs. 450 in excess of that of the last. But bearing in mind that our last year was one of ten months only, that excess is merely nominal, and is in no way due to any want of economy. The Headquarter's staff is oftener to blame for the apathy that is seen in the Branches than we have been willing to admit.

The following is a comparative statement of the net income and expenditure of the Section for the last three years; my report on this head is not complete until I tell you that our especial and most cordial thanks are due to our ever-generous Bros. Tookarām Tatya and Noreudranath Mitra for their very handsome donations to the Section and to Mrs. Besant's travelling expenses, and also to our Treasurer Mokshodadās Mitra for his careful management of the finances.

A comparative statement of net income and expenditure of the last 3 years :—

Total Net Income.				Total Net Expenditure.			
	Rs.	A.	P.		Rs.	A.	P.
1895 ...	3,411	11	6		4,698	7	6
1896 ...	5,898	11	0		4,503	4	11
1897 ...	6,976	2	11	to 30th Sept.	4,959	14	3

We commenced our financial year with a balance of Rs. 3,765-8-10 and closed it with a balance of Rs. 5,781-13-6 which is very hopeful and comforting.

Last year we had 108 active branches to which 15 new ones have been added and six old ones revived this year. Of these however 8 have fallen dormant, namely :—
Our Branches. (1) Boalia, (2) Bhavani, (3) Gorakhpur, (4) Jamalpur, (5) Kanigiri, (6) Mongtiyer, (7) Simla, (8) Vizianagaram. "The Metropolis Branch of India" and the Secretary, T. S., have since been struck off from our list. So we have now 120 active Branches.

Obituary. As everywhere else, so in our own ranks, death is always busy, and it has this year carried off from our midst 9 of our good brethren.

One of the most important duties assumed this year by the Section was that of alleviating to the best of its powers the unspeakable sufferings of the famishing millions of India. By aiding and supplementing the Government efforts in this noble work. The task was a momentous one and we were all impressed with its seriousness. Its benevolent character however appealed fervently to

true Theosophists and we succeeded in getting together groups of high-souled and energetic members of our Section to undertake it.

After the storm comes the calm, and in the calm order restores itself. All internal growth takes place in times of tranquillity. Troubles and trepidations are great purifiers and are always full of salutary lessons. But these lessons can be assimilated only when the tempest has ceased.

Now our Society stands upon a rock firmer than ever before, like a triumphant fortress that has over and over again beaten back various assailants with no loss to itself but rather a fresh acquisition of real power after each inroad.

The praise of a silly and supercilious world is of no value to the man who has renounced its vain pleasures, its ephemeral glories. His peace rests upon the purity of his conscience, the selfless devotion of his heart to what is good and true, the perfect harmony of his own will with the Divine and finally upon that illumination of the Soul wherein the unity of all selves is realized and the Supreme is seen! May such peace be ours! May the world return to it and its din and chatter be lost in its ineffable bliss!

U. BASU,
Jt. General Secy., Indian Section, T. S.

Report of Branch Inspector R. Jagannathiah for the year 1897.

I visited the following places during the year :—

(1) Cuddapah (twice), (2) Nellore, (3) Venkatagiri, (4) Kalahasti, (5) Tirupati, (6) Gudur, (7) Tallaprodatur, (8) Nandalore, (9) Kamalapur, (10) Muddanur (twice), (11) Jammalamadugu, (12) Bezwada (twice), (13) Masulipatam, (14) Guntur, (15) Kadatani, (16) Badanahatty, (17) Kurugodu, (18) Somasamudram, (19) Chaganore, and some villages in the Bellary District.

In all the above places I preached in vernacular to large masses in the bazaar on Theosophy, Hindu religion, Moral and Scientific subjects. Lectures were delivered in large towns in English for the English educated people :—

Besides these lectures, I preached on invitation in several families, for the benefit of women on "Womanly Virtue," &c. The lectures and preachings were always very much appreciated, as could be testified by very favourable notices in the Newspapers.

At Bezwada I preached for eleven days at a Mela—the Krishna Pushkaras, which happens once in twelve years. I had splendid success here and at Masulipatam. At the latter place, my lecture on "Krishna, the Saviour of the World," was very well received and appreciated. At Krishna Pushkaras I had some friendly discussions with the Christian Preachers and the result was in my favour.

The sphere has been widening, and I wish to include some other parts also in my circle next year. This work I have been engaged in for the past twelve years, and I am glad to report it is more endearing than at first, as people have been appreciating it more and more.

May the Reverend Masters enable me, their humble Servant, to do more work next year is my humble prayer.

KURUGODU near BELLARY, }
18th November 1897. }

R. JAGANNATHAIAH.

REPORT OF THE AUSTRALASIAN SECTION.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,--I have the honour to report to you that the number of Branches now on the roll of the Australasian Section of the T. S. is thirteen (13), one Branch having been chartered at Perth W. A., and one at Mt. David, near Rockley N. S. W.

There is a possibility that two or three of the active centres spoken of in last year's Report will shortly develop into Branches.

The roll of membership in this Section now amounts to 384; eighty new members having joined since last year, and thirty-three names, erased at the last revision, having been reinstated.

The Third Annual Convention of this Section was held in Sydney on April 16th. There was a representative gathering of delegates from Sydney, Melbourne, Adelaide and Brisbane, and duly appointed proxies for the other Branches.

In view of the death of our much respected late General Secretary Mr. J. C. Staples and my own inability to leave Sydney, it was decided to accept the kind offer of Miss Lillian Edger, General Secretary of the New Zealand Section, to spend three months visiting and lecturing in the Australian towns where suitable arrangements could be made.

Beginning in Sydney on May 12th, Miss Edger with ever increasing audiences, and growing interest and commendation from the press, gradually worked her way northwards to Brisbane, Gympie, Maryborough and Rockhampton.

Here she was joined by yourself, and your combined efforts in that town and in Maryborough, Bundaberg, Brisbane, Sydney, Melbourne and Hobart, have resulted in a large accession of membership, and in much better and more sustained activity amongst those who were already members.

The sale of literature throughout the different Book depôts has been, so far as we can learn, better than last year. Our monthly magazine has been much improved in appearance during the year, and still continues to be the official organ of both this and the New Zealand Sections.

Yours fraternally,
JAMES SCOTT,
Honorary General Secretary.

REPORT OF THE NEW ZEALAND SECTION T. S.

To the President-Founder of the T. S.

DEAR SIR AND BROTHER:--I have the honour to submit to you the following report of the New Zealand Section for the year ending November 1st, 1897.

The number of members at the beginning of the year was 128; the statistics for the year are:--Number of members resigned 3; left the colony 4; died 1; admitted 47; present number 167.

One new Branch has been formed during the year, at Wanganui, bringing the total number of Branches in the Section to 8; but two of these, the Wanganui and the Waitemata, are at present inactive. The others are all working steadily and methodically both in propaganda and in study, along the lines described in the last report.

The First Annual Convention of the Section was held in January at Wellington, as reported to you at the time--and it did much to bind the members together more closely and to stimulate the Section to greater activity.

The chief item of interest during the year has been the visit of the President-Founder, who arrived in Dunedin on August 25th, accompanied by the General Secretary of the Section. During the seven weeks of his tour, he visited the Branches at Dunedin, Christchurch, Wellington, Pahiatua, Woodville, and Auckland; and also spent a few days at Nelson in the hope of reviving the interest that had been aroused there during the preceding year. He delivered eighteen lectures, the most popular being those dealing with Spiritualism and the Divine Art of Healing as scientific subjects. In the more important places large audiences were attracted, and in all the interest in Theosophy was increased, and much was done towards breaking down prejudice and antagonism. In addition to the public lectures, Branch meetings were held in all places, and also receptions at the private houses of members. The latter afforded an opportunity of making the influence of the lectures more permanent, and helped to increase the membership of the Section. The President-Founder left Auckland for Sydney on October 12th, leaving behind him many devoted friends and admirers. His visit has not only given an impetus to the work of the Section, but has drawn the members much more closely to the Head-quarters by the attraction of his personality. Previously, Adyar had to some been little more than a name, and but little was known of the working of the Society as a whole; now this is changed, a link having been formed between the Section and the President; and some at least of the members recognise the importance of keeping it unbroken.

Owing to my absence in Australia during four months, in response to an invitation from the Australasian Section to visit their Branches, I have been unable to devote so much time to the New Zealand Branches as during the preceding year. But the visit of the President rendered any other assistance to the Branches unnecessary, and the routine work

was attended to as usual during my absence, by the Assistant General Secretary.

I have to report also that a change has been made in the officers of the Section. As you wish that I should take up other work in connection with both the Australasian and New Zealand Sections, I have resigned my position as General Secretary. Mr. C. W. Sanders of Auckland was nominated as General Secretary on your recommendation, and has been appointed by the Executive Committee.

I am,
Yours fraternally,
LILLIAN EDGER,
late General Secretary.

NEW ZEALAND, November 1st, 1897.

REPORT OF THE SCANDINAVIAN SECTION T. S.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER.—When my last yearly report was sent in, the Scandinavian Section contained 304 members. Since then 66 new ones have been admitted; but as 29 have left, the total number of members to-day amounts to 341.

The Hernösand Lodge of Sweden exists no more, its breaking up being resolved upon the 22nd of November 1896, most of its members having left the Society.

To make up for this loss, a new Lodge was founded the 16th of October under the name of Bäfräst, in Luleå, a Swedish town, situated in the polar regions—it already numbers 16 members, with Mr. S. T. Sven-Nilsson as President.

In the Lodges, especially of Stockholm, Göteborg, Lund, Sollefteå, Christiania and Copenhagen, a good amount of work of a very satisfactory kind has been carried on. Even in the Theosophical centre in Helsingfors (Finland) active Theosophical work is in steady progression and a library with reading-room opened for public use the 10th of January. The last 10th of March a new Theosophical centre was founded in Westerwik (Sweden), which already has its lending library.

Many original lectures have been delivered in the Lodges and a respectable number of public lectures in different parts of the section, owing to a marked increase in its general activity. In addition to this, Mrs. A. Besant's book, "In the Outer Court," has been read and much appreciated.

On the 29th and 30th of May, the second Annual Convention of the Section was held in Stockholm. On this occasion we had the great pleasure of receiving as our guest the General Secretary of the European Section Mr. G. R. S. Mead. New rules of the Section, chiefly of the same nature as the old ones, were then accepted; the Section's

annual fees of five kronor (six shillings) being replaced by voluntary contributions.

The following officers elected were at the Convention: General Secretary, Mr. A. Zettersten; Executive Committee: Dr. Emil Zander (vice-chairman), Mr. G. Kinell, Mrs. F. Ingeström, Miss F. von Betzen and Mr. G. Zander (treasurer); moreover the Presidents of all the Lodges are members ex-officio of the Committee.

On the second day of the Convention, the 30th of May, public lectures were delivered by Mr. Mead concerning "Theosophy during the First Two Centuries" and by Mr. S. T. Sven-Nilsson about "The Dearth of Culture-promoting Ideas." These lectures were delivered to a very large and appreciative audience.

On the 10th of February was celebrated the ninth anniversary of the first theosophical organisation in Scandinavia, and on May 8th, White Lotus Day.

During the year the following works have been published:

(a) TRANSLATIONS:—"The Secret Doctrine," by H. P. Blavatsky; Vol. II, 2 issues;

"In the Outer Court," by A. Besant;

(b) PAMPHLETS:—Three original ones, by S. T. Sven-Nilsson and A. Knos;

One translation from A. Besant;

(c) MAGAZINES:—*Teosofisk Tidskrift*, editor in Stockholm, 10 issues; *Balder*, edited in Christiania (Norway), by R. Eriksen, 2 issues.

This summer also the Section was remembered by its Honorary Member the Countess C. Wachtmeister with a very fair donation. Her son, the Count Axel Wachtmeister, paid a flying visit to Stockholm and Göteborg in October.

The 1st October last the bureau and library of the Section was removed from Sturegatan 28, to Master Samuel's gatan 13, in Stockholm. Mr. G. Kinell was elected Librarian.

I hope, my dear President, that you by this report will see, that we, though reduced in number after the secession of last year, have not lost courage, but undauntedly try to advance towards our great goal: the enlightenment and elevation of mankind.

A list of the Lodges of the Section is enclosed.

Most faithfully and sincerely yours,

A. ZETTERSTEN,
General Secretary.

STOCKHOLM, November 1st, 1897.

REPORT OF THE NETHERLANDS SECTION T. S.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER :—For the first time I send you an official report of the activities of the Netherlands Section. Since we received our first Branch charter from H. P. Blavatsky in 1891, we have been working steadily, although at first with little apparent success.

The difficulties in the beginning were great: only three of our number understood English and there was as yet no literature in Dutch.

But during that first year a little group was formed of earnest workers, who have stood firm amid the storms, which have shaken the Society, and these have formed a nucleus around which an ever-increasing number of earnest men and women have grouped themselves, until in the spring of this year, the Seventh Lodge having received its Charter, we were enabled to apply to you for permission to form a separate Section in order to facilitate matters of organisation. May 14th, the day of our enrollment as the seventh Section of the Theosophical Society, has become for us a day of historical importance.

Since our incorporation as a separate Section we have issued 34 certificates of membership to new members, so that on the 1st of November our Section numbers 150 branch members, 13 unattached members and 20 associates.

The Amsterdam Lodge numbers 68 members. All the Lodges, Vlaardingengen excepted, possess lending Libraries containing all that has as yet been published in Dutch and the standard English Theosophical works. All the Lodges hold weekly meetings and at least one evening in the month is given to the public. The Amsterdam Lodge, in addition to the regular Lodge meeting on Thursday (the syllabus of these lectures and those of the other lodges already appeared in *Theosophia* and need no further mention) has set apart Monday evening from 8 to 10 as a question evening. This is intended more especially for outsiders interested in Theosophy and for the younger members who are often shy of joining in the debate following the lectures on Thursday evening. Tuesday evening a class is held for the consecutive study of the *Secret Doctrine* and is very regularly attended. Classes in English and Sanskrit (preliminary course) are open to members of the Theosophical Society on Tuesdays and Wednesdays. The class for Sanskrit reading held in the headquarters every Saturday evening has been incorporated under the activities of the Vahana Lodge to which several of the members belong and which is an offshoot of the Amsterdam Lodge—a class for mathematics, open to members and associates, has been arranged for Wednesday afternoons beginning with November.

The Vahana Lodge, in addition to the Sanskrit course already mentioned, has opened a weekly class for theoretical and practical geometry which started with seventeen members (the number of members is now 27) and meets regularly on Friday evenings.

But the most cherished scheme of the Vahana Lodge is the compilation and publication of a Theosophical Dictionary or rather Encyclopedia which shall contain all imaginable information on matters theosophical. Needless to say this project will require a good many years before it materialises itself into book form. The Hague Lodge has also set apart one evening in the week, Tuesdays, for questions, Wednesdays for English and Fridays for the study of the *Key to Theosophy*. The Lodge meeting is held in the Hague on Sunday morning.

In addition to the regular lectures a good many public lectures have been held in various parts of the country and articles on Theosophy have appeared in many of the Provincial newspapers.

In the first years of our existence the papers would have nothing to do with us and refused any articles sent in. But things have changed and they now not only accept, willingly, articles on the subject, but give as a rule very fair reports of our public lectures. Now they take the trouble to write against us. The Roman Catholic papers have recently devoted a good deal of time and paper to giving first a sort of réchauffé of all theosophical ideas and then trying to prove them to be fallacies. This is of course a splendid advertisement.

Several books are in course of translation. They will probably appear first in *Theosophia*, this being the readiest means available for making them known among our non-English-speaking brethren.

Three small books have appeared this year: *Op de Zuiderzee*, by E. Stark, *A simple sketch of Theosophy*, by Afra and a *First Acquaintance with Theosophy*, by Multaspero. This last named has proved very successful and is in great demand. The 2nd editions of the *Seven Principles*, and of *Reincarnation* are in the press.

Our first Annual Convention was held on July 18th and passed off very successfully. Mr. Mead, General Secretary of the European Section, was present and by request opened the Convention with a most appropriate speech. W. B. Fricke was then chosen as Chairman of the Convention and the business of electing the Executive Committee and of considering the rules of the Section was proceeded with. The Sectional constitution and rules were made, with a few alterations entirely in conformity with those of the European Section. A hall was taken for the Convention in the middle of the town. Between 50 and 60 members attended the business meetings of the morning and afternoon. The evening meeting (open to visitors with introduction) was crowded. Addresses were given by G. R. S. Mead, Mrs. Windust, W. B. Fricke and Mrs. Meuleman. The chief points of Mr. Mead's address were very ably rendered in Dutch by Mr. J. van Manen, for those unacquainted with that language.

A photograph of the Convention, taken after the afternoon meeting, is a pleasant reminiscence for all present of one of the most important days in the annals of Theosophical work in Holland.

And now, Mr. President, it only remains for me to convey to you and to our brethren in Convention assembled, the most hearty greetings and cordial good wishes of every member of the Netherlands Section. Trusting you may long be spared to guide, encourage and strengthen the Society to which you have devoted your life,

I am, dear Sir,
Yours fraternally,
W. B. FRICKE,
General Secretary.

CEYLON EDUCATIONAL WORK.

GENERAL MANAGER'S REPORT FOR 1897.

Colonel H. S. Olcott, President T. S.

SIR,

I have the honour to forward the annual report for 1897 from which it will be seen that the ratio of progress has been maintained.

In 1892, the number of registered schools was 9, in 1893 the number rose to 25, in 1894 to 34, in 1896 to 54 and in 1897 to 64.

The attendance of children in 1894 was 6,583, in 1896 the number rose to 11,070 and in the present year it is over 13,910.

The increase in the number of schools and of children makes it not only prudent but imperative, that a change may be introduced in the organization of the managing staff. At present the schools are classified in three circuits, with Kandy as the centre for the schools in the Central and North Western Provinces, Colombo as the centre for schools in the Western, Southern, and Uva Provinces, and Galle as the centre for the Mahinda College and neighbouring schools.

I would propose for your approval the formation of a central board of Education for the Island with provincial boards, and that individual managers be appointed for each school or group of schools, such Manager being responsible to the Director of Public Instruction and to the Provincial Board.

The details of the scheme will be forwarded to you after approval by the Societies at Colombo, Kandy and Galle.

There has been hardly any friction either with the Department or with the other Educational Bodies. The Department has however issued a circular to all Managers that Government will not be prepared in future to register schools in populous districts but only in neglected and outlying districts.

The Colombo Circuit English Schools	3, Boys'...	450
"	" 1, Girls'...	71
Vernacular "	47, Boys'...	12,033
"	" 13, Girls'...	1,356
		13,910

Of this total the number of registered English Schools is 3 and the number of registered Vernacular Schools is 28.

During 1897 the following schools were registered :—

1. Moragalla Boys' School. 2. Indibedda Mixed, and 3. Koholana Mixed.

During 1897 the following schools were opened :—

1. Ambalangoda, English Boys'. 2. Kataluwa, Vernacular Boys'. 3. Kotadeniyawa, Vernacular Boys'. 4. Mattumagales, Vernacular Boys'. 5. Nagoda, Vernacular Mixed. 6. Sanghamitta, Vernacular Girls'. 7. Nirvandama, Vernacular Boys'. 8. Uggalboda, Vernacular Mixed. 9. Kalutara, Vernacular Boys'. 10. Katana, Vernacular Boys'. 11. Thebuwana, Vernacular Mixed. 12. Mahima, Vernacular Boys'.

A. E. BUULTIENS,
General Manager.

REPORT OF THE BUDDHIST PRESS FOR THE YEAR ENDING 30TH NOVEMBER, 1897.

Colonel H. S. Olcott, President-Founder T. S.

DEAR SIR,

I beg respectfully to submit my report for the year ending 30th November 1897. I feel great pleasure to write here of the satisfactory progress of the several Departments of the Buddhist Press. Our Sinhalese newspaper the *Sandaresa*, which is the most important one in connection with my supervision has now the largest circulation of, I should say, all the newspapers published in the Island. The number of those who use its columns for the purpose of inserting advertisements has also very largely increased and we have now to issue almost every week large supplements. Since the paper is now recognised by all the Sinhalese Buddhists as their only organ, and since it has become, to some extent, a success in a financial point of view also, I intend to ask our Society to allow me either to enlarge the present size of the paper or to make it a Daily. For this purpose a new Patent fast machine will be required. I hope our friends and sympathisers will help me in this matter. The Jobbing Department has been considerably enlarged and a set of Tamil type was also purchased during the year. Now we are able to execute any work in English, Sinhalese, or Tamil languages.

Mr. Leadbeater's useful little catechism, the *Sisubodhya*, first part and second, has gone through three editions during the year; and another edition of Col. Olcott's *Buddhist Catechism* in Sinhalese was also printed. The *Sati Pattana Sutra*, a Buddhist psychological work, and an edition of Bennet's Lectures in Ceylon are now in the Press. A large order of Prospectus and tickets in connection with the One Cent Fund, a most laudable and useful scheme initiated by our President-Founder, is being executed. I hope I will be able to write about this matter more fully in my next report.

I am sorry to say that in spite of all my endeavours I have not been fully able to bring our weekly English organ, the Buddhist, to a successful standard. This is chiefly owing to the want of able contributors who could write in English on subjects regarding Buddhism. I propose to try it for some time more as a monthly magazine, commencing from the next volume.

The general business management of the Society is also in a progressive condition. The itinerating preacher, Mr. Pragnaratna, is doing good work in the villages,—collecting subscriptions to the *Sandaresa*, getting new subscribers and preaching to the people. He has opened during the year several schools which are working very satisfactorily. The Fancy Bazaar in aid of our schools held in September last, when compared with similar Bazaars held previously, was a thorough success. The thanks of the Buddhists are due to our friends and sympathisers in Europe, Australia, and America, who contributed substantially for this Bazaar. During the Cholera epidemic of December and January last we distributed, altogether 23,843 pills, which helped, to a large extent, to check the spread of the disease.

In conclusion, I have to thank my several assistants for their disinterestedness in bringing the different branches of work of the Buddhist Press to a satisfactory issue.

Yours fraternally,

COLOMBO,)
7th December 1897.)

H. S. PERERA,
Manager.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY FOR THE YEAR
ENDING 31ST DECEMBER 1897.

GALLE CIRCUIT.

THE BUDDHIST THEOSOPHICAL SOCIETY,
GALLE, 7th December 1897.

To Col. H. S. Olcott, President, Theosophical Society.

I am happy to report that the Society is taking a deep interest in educational matters.

1. Mahinda College is daily progressing. In last April Mr. N. Balasubramanyan, M. A., was appointed as Principal. A class for F. A. Calcutta is to be opened after the next Entrance Examination. At the last Government Examination a fair grant was earned, and the Inspector expressed a favourable opinion as to the future of the institution.

2. Kulegana Primary English School is showing fair results; a handsome grant was earned at the last examination.

3. Dangedere Mixed Vernacular School is a success. The highest grant it ever earned was this year.

4. North Dangedera Mixed School. A large building at the expense of about Rs. 1,000 was erected. It is not yet registered.

5. Meepawala Boys' School is progressing, and it earned a fair grant this year.

6. Ganegama Boys' School is a success after a good deal of difficulties brought to bear by opposing influence. Its first examination was held in June last and earned a very fair grant.

7. Hiniduma Mixed School. This was opened in last January and is working well. It will be visited by the Inspector in the early part of next year.

8. Miliduma Boys' School has a large attendance. It is not yet registered. Arrangements are being made to open a few more schools in neglected parts.

The balance sheet of the national fund is not yet ready, but it will be forwarded in the early part of next year.

I remain, Sir,

Yours faithfully,

O. A. JAYASEKERE,

Secretary.

KANDY CIRCUIT.

The following schools are under the management of the Kandy Branch of the Theosophical Society:—

REGISTERED SCHOOLS.

(1) Kandy Boys' English School, 277; (2) Matale Boys' English School, 97; (3) Hatton Boys' English School, 113; (4) Katugastota Boys' English School, 183; (5) Kurunegala Boys' English School, 95; (6) Nawalapitiya Boys' English School, 129; (7) Ampitiya Boys' English School, 60; (8) Panwila Boys' English School, 46; (9) Gampola Vernacular Mixed, 140; (10) Rattota Vernacular Mixed, 88; (11) Hanguranketa Vernacular Mixed, 120; (12) Manikawa Vernacular Mixed, 56; (13) Maturata Vernacular Mixed, 143; (14) Padiyapellella Vernacular Mixed, 140; (15) Ataragalla Vernacular Boys', 160; (16) Dankande Vernacular Boys', 43; (17) Milligahalunga Vernacular Boys', 59; (18) Bembiya Vernacular Boys', 22; (19) Panetiya Vernacular Boys', 40; (20) Kandy Vernacular Girls', 136; (21) Katugastota Vernacular Girls', 75; (22) Ampitiya Vernacular Girls', 61; (23) Kadugannawa Vernacular Girls', 66; (24) Iriyagama Vernacular Girls', 56; (25) Panwila Vernacular Girls', 23; (26) Wattegama Vernacular Girls', 54; (27) Mailapitiya Vernacular Girls', 55; (28) Rambukkana Vernacular Girls', 55; (29) Galagedara Vernacular Girls', 33; (30) Digane Vernacular Girls', 32.

UNREGISTERED SCHOOLS.

(31) Ulapano Vernacular Boys', 44; (32) Mahawewe Vernacular Boys', 134; (33) Talwatto Vernacular Girls', 49. Total 2,884.

It will be seen from this list that we have eight English schools with an attendance of 1,000 and 25 Sinhalese schools with an attendance

of 1,884. Of the vernacular schools 6 are mixed schools, 7 boys' and 12 girls' schools. An English Boarding school for Kandyan girls under European supervision is a serious want which, if not supplied early, is likely to produce grave consequences in the near future. Since in the absence of a Buddhist institution of that kind, Buddhist parents are compelled to send their girls to Christian Boarding schools, opened for the above purpose of proselytizing.

Of the Thirty Registered schools, 26 were examined for grant in 1897—the total amount earned being Rs. 6,600. The applications for the Registration of the Ulapaue and Mahawewe schools are before the Educational Department. Our English High School in Kandy is making very satisfactory progress. The last Government examination was a great success, the grant being, if I am not mistaken, the largest yet earned by a Buddhist school. At the Cambridge Local and Calcutta Matriculation Examinations, too, several candidates appearing from this school have passed.

With the view of relieving Mr. D. B. Jayatilaka from the work of visiting the outstation schools and also of increasing their efficiency by frequent supervision, Mr. M. Batuwantudawe of the Mutale English school was appointed about the Middle of this year, as our Sub-Inspector. Mr. Batuwantudawe has already done useful work which proves the wisdom of this appointment.

In conclusion, I have to thank the several gentlemen who have done good work as local managers of our schools, and I confidently hope that I shall be in a position to report further progress in our next year's work.

W. A. DULLEWE,
Manager of Buddhist Schools C. P.

KANDY, Dec. 6th, 1897.

CELEBRATION OF THE 22^d ANNIVERSARY.

As usual, the Anniversary of the Society was publicly celebrated on the 28th December, at Victoria Public Hall, Madras. The building was thronged to its full capacity, over 2,000 persons being present, and great enthusiasm prevailed. The addresses this year were by the President-Founder; Dr. Arthur Richardson, Ph. D.; H. R. H. the Prince-priest of Siam (by written paper, read for him by the President-Founder); Babu Roshan Lal, Barrister-at-Law, Allahabad; Mr. Harry Banbery, F. T. S.; Mr. A. F. Knudson, F. T. S., of Hawaiian Islands; and Miss Lillian Edger, M.A. The President called attention to the fact that at the fifteen annual functions like the present, which had been held in Madras, he had placed before them speakers from England, Ireland, Scotland, Germany, the United States, Japan, Ceylon, Russia, France and Tibet; he now added to this list, which so strikingly proves the world-wide spread of Theosophical ideas, friends from New Zealand, Siam and the Sandwich Islands. Dr. Richardson gave a most interesting account of his observations on the Plague at Bombay; the paper of the Prince of Siam expressed his views upon Practical Theosophy; and Miss Edger closed with a brief but heart-touching address which was applauded to the echo.

It is conceded by all that the Theosophical Society has never stood higher in public esteem than it does now.

LIBRARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 24th Dec. 1896.	313	6	5	Purchase of Books during present year.	79	15	0
DONATIONS:—				Binding Books do ...	15	6	0
Mr. T. Sadasiva Iyer, (Dindigul) ...	5	0	0	Freight on Books do ...	1	12	6
„ T. N. Ramachendra Iyer, (Salem) ...	15	0	0	Subscriptions to periodicals during present year.	42	1	0
„ Purnmeshri Das, (Barabanki) ...	4	0	0	Establishment charges during present year.	467	0	0
„ R. Scoria Row, (Vizagapatam) ...	30	0	0	Stationery do ...	13	3	9
„ C. Sambiah, (Mylapore) ...	18	0	0	Repairs do ...	3	7	0
Interest from Post Office Savings Bank for 1896-97	19	6	6	Sundries do ...	20	0	0
Loan from Head-quarters Fund ...	250	0	0	Cash on hand and in Post Office Savings Bank ...	642	13	3
Sale of Duplicate Books...	3	7	0		215	6	8
Annual Donation for 1897 from Babu Narandra Nath Mitter's Gift to the Library ...	200	0	0				
Total Rs...	858	3	11	Total Rs...	858	3	11

T. SUBBA RAO MEDAL FUND.

RECEIPTS.		Amount.		EXPENSES.		Amount.	
		Rs.	A. P.			Rs.	A. P.
Balance on 24th December 1896	...	634	4 9	Paid for a Medal presented to Mr. A. P. Sinnett of London	...	51	7 2
Interest on Post Office Saving Bank amount for 1896-97...	...	19	11 0	Cash in Post Office Savings Bank	...	600	0 9
				Cash on hand	...	2	7 10
		653	15 9			653	15 9

BLAVATSKY MEMORIAL FUND.

RECEIPTS.		Amount.	
		Rs.	A. P.
Balance on 24th December 1896	...	2,681	610
Interest on Government Pro-Notes of Rs. 2,600 from August 1, 1894 to February 1, 1897	...	221	0 9
Interest on Government Pro-Notes of Rs. 2,600 from July 1, 1897 to August 1, 1897	...	44	1 8
Total Rs...		2,946	9 3

OLCOTT PENSION FUND.

RECEIPTS.				Amount.	
				RS.	A. P.
Balance on 24th Dec. 1896	...	...	...	2,574	0 11
Interest on Government Pro-Notes of Rs. 2,000 from August 1, 1894 to February 1, 1897	...	...	...	170	0 3
Mr. Jai Dutt Joshi, Garhwa	...	...	...	10	0 0
Interest on Government Pro-Notes of Rs. 2,000 from February 1 to August 1, 1897	...	...	...	34	1 0
Interest on Government Pro-Notes of Rs. 400 from January 1, 1897 to June 30, 1897	...	...	...	5	9 6
Total Rs...				2,793	11 6

HEAD-QUARTERS FUND.

1897.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	RS.	A. P.		RS.	A. P.
Balance on 24th December 1896 ...	922	0 11	Food for guests ...	119	2 0
DONATIONS:—			Postage and telegrams ...	74	7 0
Mr. Robert Cross, Norwich £25-0-0 ...	387	2 0	Printing and stationery ...	622	4 5
" A. P. Sinnett for London Lodge £5-0-0 ...	80	0 0	Repairs ...	1,000	15 8
" A. F. Knudsen of Sand- wick Islands ...	50	0 0	Travelling expenses ...	3,478	0 6
" Kirti Chandra Roy for Berhampur, T. S. ...	1	0 0	Stable expenses ...	455	12 6
Mrs. E. K. Rogers 1.00			Establishment ...	1,628	7 1
Mr. Wm. L. Ducey 10.00			Loans raised and returned ...	500	0 0
" D. D. Chidester 10.00			Sundries including foreign freight, conveyance, taxes, lights, charity, table uten- sils, improvement of gar- dens and odd items ...	557	1 8
" F. H. Brooks 50					
Mrs. S. B. Rotner 2.00					
\$23.50					
= £4-16-0 ...	75	8 0			
St. Paul, T. S. 11s. 2d. ...	8	4 0			
An F. T. S., Burma, ...	500	0 0			
Mr. P. Nanjunda Naidu, Shi- moga ...	3	0 0			
" David D. Chidester £ 3-1-1 ...					
" Do " 0-15-8 ...					
" Do " 0-5-1 ...	97	2 0			
" Do " 1-0-4 ...					
" Do " 1-0-5 ...					
" A. Schwarz, Colombo ...	25	0 0			
" Anantraj Nathjee Mehta ...	84	0 0			
" Peter de Abrew, Colombo ...	5	0 0			
" Norman S. Clark of San Francisco £ 1 ...	15	8 0			
Dr. W. A. English, Head- Quarters ...	20	0 0			
Mr. C. Sambiah, Mylapore ...	18	0 0			
Special donations for the Pre- sident-Founder's tour in Australian Colonies—					
Maryborough, T. S. £4-6-6					
Mr. Charlton £5-0-0					
Mrs. Nicol £1-0-0					
Brisbane, T. S. £3-12-7					
Sydney, T. S. £19-10-11					
Mr. Wiederselm £1-0-0					
Mr. Chandler and Mr. Lohrli £0-10-0					
Melbourne, T. S. £2-8-8					
Collection at Bathurst £0-8-0					
Mr. Wiederselm for Bathurst trip £10-0-0					
Adelaide, T. S. from lectures £3-15-6					
Carried over...	2,294	8 11		8,436	11 10

HEAD-QUARTERS FUND.—(Continued.)

1897.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	RS.	A. P.		RS.	A. P.
Brought forward...	2,294	8 11	Brought forward...	8,436	11 10
Mr. Kuon ... £ 5-0-0					
" Arthur Marshall ... £ 0-0-3					
Donations in N. Z. Colonies ...					
Dunedin T. S. ... £ 2-6-3					
Christ Church T. S. £10-0-0					
Pahiatua T. S. ... £ 1-9-0					
Auckland T. S. ... £15-0-0					
Mr. C. W. Sanders £ 1-0-0					
Countess Wachtmeister £20-0-0					
£106-7-8	1,702	1 0			
Mr. G. R. S. Mead, General Secretary, European Section ... £46-18-1	750	7 0			
" Alexander Fullerton, Gen- eral Secretary, American Section T. S., 25 p. c. dues ...	1,548	5 6			
Do Donation ...	25	0 0			
Babu Upendranath Basu, Joint General Secretary, Indian Section, Balance of 25 p. c. dues for 1896 ...	250	0 0			
Do 1897 ...	1,286	0 0			
H. Wiederselm £ 5 and Mount David Branch 12-6 ...	87	2 0			
Scandinavian Sec. £29-12-3	460	0 0			
New Zealand Sec. £ 4-13-9	71	0 0			
Entrance Fees from Ceylon ...	32	0 0			
Sale of copies of <i>Historical Retrospect</i> ...	196	10 6			
Sale of garden produce ...	171	6 6			
Sale of broken lamps, kero- sine tins and horse grain ...	36	0 0			
Donation for President's tour in Ceylon ...	125	0 0			
Transferred from Permanent Fund, interest ...	1,877	1 0			
Post Office Savings Bank interest ...	3	3 0			
Jubbulpur T. S. ...	5	0 0			
Loans received back ...	230	0 0			
			Balance ...	2,718	10 7
Total Rs...	11,155	6 5	Total Rs...	11,155	6 5

To The President of the Theosophical Society.
 DEAR SIR AND BROTHER.—We annex the Account Current of receipts and outlay for the year 1897, compiled from the half yearly reports already sent
Account Current of the Theosophical Society for the

Particulars of Receipts.	RECEIPTS.									
	By Cash.		By transfer.		Total.		Grand Total.			
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
Balance on 24th December 1896...					21,163	6 9				
Permanent Fund ...					168	11 1				
Anniversary do ...					313	6 5				
Library do ...					922	0 11				
Head-Quarters do ...					634	4 9				
Subba Row Medal do ...					2,681	6 10				
Blavatsky Memorial do ...					2,574	0 11				
Olcott Pension do ...							28,457	5 8		
Suspense Account ...										
Receipts during the period from 25th Dec. '96 to 24th Dec. '97...										
Permanent Fund ...	5,474	0 3			5,474	6 3				
Anniversary do ...	1,303	15 1			1,303	15 1				
Library do ...	294	13 6	250	0 0	544	13 6				
Head-Quarters do ...	8,532	11 6	1,200	0 0	9,732	11 6				
Subba Row Medal do ...	19	11 0			19	11 0				
Blavatsky Memorial do ...	265	2 5			265	2 5				
Olcott Pension do ...	219	10 7			219	10 7				
Suspense Account ...										
Total Receipts...	16,110	6 4	1,450	0 0	17,560	6 4	17,560	6 4		
Detail of balances on different Funds										
Permanent Fund. 25,096	0 0									
Anniversary do 259	1 3									
Library do 215	6 8									
Head-Quarters do 2,718	10 7									
Subba Row Medal do 602	8 7									
Blavatsky Memorial Fund 2,946	9 8									
Olcott Pension do 2,793	11 6									
Suspense Account ...										
Total Rs...	34,632	8 10					46,017	12 0		

by us. The 1st half yearly account has been published and the second is included herein.
period from 25th December 1896 to 24th December 1897.

Particulars of Outlay.	OUTLAY.									
	By Cash.		By transfer.		Total.		Grand Total.			
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
Permanent Fund ...	541	4 0	1,000	0 0	1,541	4 0				
Anniversary do ...	913	8 11	300	0 0	1,213	8 11				
Library do ...	642	13 3			642	13 3				
Head-Quarters do ...	7,936	1 10			7,936	1 10				
Subba Row Medal Fund ...	51	7 2			51	7 2				
Blavatsky Memorial do ...										
Olcott Pension do ...										
Suspense Account ...										
Total...	10,085	3 2	1,300	0 0	11,385	3 2	11,385	3 2		
Balance on 24th December 1897...										
Amount lent to Babus Srimantrai and Krishna Rao at 10½ per cent on mortgage of lands in North-West Province ...					20,000	0 0				
Permanent Fund, 3½ per cent. Govt. Paper, deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Coopprasawmi Iyer, as per Bank Secretary's receipt ...					5,000	0 0				
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt ...					2,600	0 0				
Olcott Pension Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt ...					2,400	0 0				
Deposit in Madras Bank as per Bank Pass Book and receipt ...					1,703	9 11				
Post Office Savings Bank Deposits.										
Permanent Fund 7	0 9									
Anniversary do 3	2 0									
Head-Quarters do 100	0 0									
Library do 5	0 6									
Subba Row Medal do 600	0 9				715	4 0				
Cash in the London and Westminster Bank, Limited, in the name of Col. Olcott as per Post Office Schedule No. 42, vide President's receipt ...					394	7 0				
Cash in the chest ...					1,819	3 11				
Grand Total...							34,632	8 10		
							46,017	12 0		

C. SAMBIAH.
 S. V. RUNGASWAMY IYENGAR.

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 24th Dec. 1896	168	11	1				
DONATIONS :—				Iron Railings in the Conven-	39	2	7
Rai Bahadur Dadolha Sakha-				tion Hall			
rum	50	0	0	Cost of hiring Victoria Hall	15	0	0
Mr. N. Pichai Pillai, Vedarani-				this year	10	6	0
am	3	0	0	Telegrams			
Mr. D. Gostling, Bombay	200	0	0	Cost of feeding delegates,			
Donations collected at the				members, friends & sympa-			
last Convention from Mr.				thizers during the last			
T. Rama Chandra Row				Convention as per Mr. J.			
down to Mr. T. P. Venkates-				Srinivas Row's memo.	510	15	3
waralu as per list acknow-				Cost of extra Servants	31	11	3
ledged in the supplt. to				Printing invitation cards, &c.	4	1	0
<i>Theosophist</i> for Feb'y. and				Sundries including white-			
March 1897	306	4	0	washing of the premises,			
Mr. Y. Jivaji Row, Cuddalore,				plates, dishes, napkins,			
" N. P. Panday, Bombay	0	8	0	sheets, pillow cases, lamps,	302	4	10
" Dr. Vivecha, do	13	0	0	lights, coolies	300	0	0
" B. Knightley	8	12	0	Loans raised and returned			
" Ratnasabbapathi Pillai,				Cash in Savings Bank	1,213	8	11
" Negapatam	10	0	0	Cash in hand	8	2	0
" J. H. Scroggin (Jackson,					255	15	3
U.S.A.)	3	13	0				
" Hon'ble Justice Subrah-							
manya Iyer	100	0	0				
" M. Jagannatha Mudaliar,							
Madras	5	0	0				
" K. Srinivasa Iyengar,							
Mylapore	15	0	0				
" P. S. Ramasami Iyer,							
Dharapur	2	0	0				
" A. F. Knudsen	3	0	0				
" A. Mahadeva Sastri,							
Mysore	10	0	0				
" Bapu Row	5	0	0				
The Madras Branch	10	0	0				
Countess Wachtmeister	100	0	0				
Mr. Peter d'Abrew and 4							
others, Colombo. Annual							
Dues.	10	0	0				
" A. G. Watson of N. W. P.	50	0	0				
" V. Cooppuswami Iyer.	5	0	0				
Sale of Ghee and Rice remain-							
ed from the last Convention							
supply	13	10	10				
Money received for cadjan							
sheds specially ordered	21	12	3				
Indian Section T. S. towards							
the expense of the present							
Convention	250	0	0				
General-Secretary, American							
Section, credit to Anniver-							
sary Fund for Annual Dues.	80	4	0				
New Zealand Section T. S.							
Do do do	14	15	0				
	Rs	1,472	10		Rs	1,472	10 2

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AND
UNIVERSAL BROTHERHOOD.

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(Late Colonel S. C., War Dept., U. S. A.)

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W. B. FRICKE, Netherlands Section.

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Presidential Delegate and Branch Inspector.

MISS LILIAN EDGER, M. A.
Address : Adyar, Madras.

Federal Correspondent.

(MRS.) ISABEL COOPER-OAKLEY; assisted by OLIVER FIRTH
and M. U. MOORE.
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Punjab.—RAI B. K. LAHIRI.

Western Bengal (not including Calcutta).—DINA NATH GANGULI.

Calcutta and Eastern Bengal.—HIRENDRA NATH DUTTA, M.A., B.L.

Central India.—RAI SAHIB ISHWARA PRASAD.

Behar.—PURNENDU NARAYAN SINHA.

North Western Provinces.—RAI PYARIJAL.

Southern India.—K. NARAYANSWAMY IYER.

Indian Branch Inspectors.

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2. R. JAGANNATHIAH.
3. J. SRINIVASA ROW.
4. R. SIVASANKARA PANDIVAJI, B. A.
5. T. S. LAKSHMINARAYANA IYER.
6. S. N. RAMASAWMI IYER.
7. R. SUNDRARAJA IYER.
8. O. L. SARMA.

BRANCHES OF THE THEOSOPHICAL SOCIETY.

(Corrected annually on the 31st December.)

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	1882	Mr. A. Chakrapani Iyer.	Mr. P. Subpathy Mudaliar	Agent of the Subpathy Press Co., Limited.
Adyar	The Adyar Lodge	1897	W. A. English M.D.	Mr. V. C. Seshachari	Vakil, High Court, Mylapore, Madras.
Agra	The Agra T. S.	1893	...	B. A., B.L. Dormant	...
Aligarh	The Aryan Patriotic T. S.	...	...	Dormant	...
Allahabad	The Prayag T. S.	1881	Babu G. N. Chakravarty, M.A., L.L.B.	Dr. Abinash Ch. Banerji, L.M.S.	Colvin Medical Hall, Allahabad.
Almorah	The Tatwa Bodhini Sabha T. S.	1893	Pandit Bhairab Datt Joshi.	Pandit Badri Datt Joshi, L.L.B.	Almorah, N. W. P.
Ambasamudram	The Ambasamudram T. S.	1889	Mr. G. P. Nilakanta Iyer.	Mr. H. T. Subbawamy Iyer.	Pleader, Ambasamudram.
Amritsar	Jijnasa T. S.	1896	Mr. Harjitram	Mr. Amolakram	Bazar Sirki Bandan, Amritsar.
Anantapur	The Anantapur T. S.	1885	...	Dormant	...
Arcot	The Arcot T. S.	1884	...	Dormant	...
Arni	The Arni T. S.	1885	W. Gopal Charlu, B.A., B.L.	Mr. V. Subba Row Areigal	Secretary, Arni T. S.
Arrah	The Arrah T. S.	1882	...	Dormant	...
Baluchar	The Jaina Tatvajñana Sabha T. S.	1890	...	Dormant	...

Indian Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bangalore	The Bangalore Cantonment T. S.	1886	Mr. T. C. Mohaswamy Pillai	Mr. A. Singaravelu Moodeliar	Resident's Office, Bangalore.
Do	The Bangalore City T. S.	1886	...	Dormant	...
Bankipore	The Behar T. S.	1882	Babu Purnendu Narayan Sinha, M.A., B.L.	Babu Sivasunker Sahay	Pleader, Bankipur (Behar.)
Bankura	The Sanjeevan T. S.	1883	...	Dormant	...
Bara-Banki	The Janodaya T. S.	1883	Pandit Parmeshwari Dass	Babu Devi Sahai	Dr. Surveyor, P. W. D., Bara-Banki (Oudh.)
Barakar	The Sadhu Sanga T. S.	1892	...	Babu K. P. Mukherji	Mine Surveyor, Barakar.
Bareilly	The Rohilkhand T. S.	1881	Raja Madho Rao Vinuk Peshwa	Rai Bishan Lal, M.A., LL.B.	Vakil, High Court, Bareilly.
Barisal	The Barisal T. S.	1887	...	Dormant	...
Baroda	The Revah T. S.	1882	Rao Bahadur Janardan Sakharan Gadil, B.L.	Rao Sahib Maneklal Ghe-labai Jhaveri	Baroda.
Basuleah	The Rajshahye Harmony T. S.	1883	...	Dormant	...
Bellary	The Bellary T. S.	1882	Rai Bahadur A. Sabha-pathi Moodelliar	Mr. R. Jagannathin	"Sannarga Samaj" Bellary.

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Benares	The Kasi Tatwa Sabha T. S.	1885	Babu Upendra Nath Basu, B. A., LL.B.	Babu Govinda Dass	Durga Kund, Benares City.
Berhampore	The Adi Bhoutic Bhadrati T. S.	1881	Babu Dinanath Ganguli	Babu Nafar Dass Roy	Secretary and Treasurer, Zemindar, Gornahar, Berhampore, Bengal.
Bezawada	The Bezawada T. S.	1887	Rao Bahadur S. Lingia	Mr. T. Venkatanarasiah	Pleader, Munsiff's Court, Bezawada
Bhagulpore	The Bhagulpore T. S.	1881	Babu Parbati Charn Mukherji	Babu Motilal Misra	Bhagnulpore.
Bhavnagar	The Bhavnagar T. S.	1882	Rao Shri Prince Harsinhji Rupsinhji	Mr. J. N. Unwalla, M.A.	Principal, Samaldas College, Bhavnagar, Kathiawar.
Bhawani	The Bhawani T. S.	1893	...	Dormant	...
Bhowanipore	The Bhowani T. S.	1883	...	Dormant	...
Bolaram	The Bolaram T. S.	1882	...	Dormant	...
Bombay	The Blavatsky Lodge	1880	Mr. D. Gostling	Mr. S. Raghavendra Row	37, Hornby Row, Fort, Bombay.
Broach	The Broach T. S.	1892	...	Dormant	...
Bulandshahar	The Baron T. S.	1887	...	Dormant	...
Burdwan	The Burdwan T. S.	1883	...	Dormant	...
Calcutta	The Bengal T. S.	1882	Honorable Narendra Nath Sen	Babu Hirendra Nath Dutta, M.A., B.L.	28/2, Jhumapukur, Calcutta.
Do	The Ladies' T. S.	1882	...	Dormant	...
Cawnpore	The Chohan T. S.	1882	Babu Devi Pada Roy	Babu Haran Chandra Dev	Translator, Judge's Court, Cawnpore.

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Indian Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Conjeeveram	The Satyavrata T. S.	1897	Mr. N. Venkataraghava Iyer	Mr. V. Venkatachariar	Pleader No. 19, Yathothkari Samadhi Street, L. Conjeeveram.
Chakdighi	The Chakdighi T. S.	1883	...	Dormant	...
Chingleput	The Chingleput T. S.	1883	Mr. D. Raghurama Row	{ Mr. K. K. Krishnaiyappa, B.A. and Mr. A. Krishnamachari } Dormant	Hd. Master, Native High School, Chingleput. Pleader Chingleput.
Chinsurah	The Chinsurah T. S.	1883	...	...	...
Chittagong	The Chittagong T. S.	1887	Babu Durgadas Das	Babu Kunda Kanta Sen.	Pleader, Judge's Court, Chittagong.
Chittoor	The Chittoor T. S.	1887	...	Mr. C. M. Durasawmy Mudaliar, B.A., B.L.	District Court Vakil, Chittoor.
Cocanada	The Cocanada T. S.	1885	...	Mr. K. Periaz	First Grade Pleader, Cocanada.
Coimbatore	The Coimbatore T. S.	1883	Mr. T. S. Balakrishna Iyer	Mr. S. N. Ramasawmy Iyer	Pleader, Coimbatore.
Do.	The Satchidanand Centre	1895	Mr. A. Ponnuranga Mudaliar	Mr. G. Paranjothi Chetty.	93, Oppanaka Street, Teacher, St. Michael College, Coimbatore
Colombo, Ceylon	Hope Lodge T. S.	1894	Mrs. M. M. Higgins	Mr. Richard Faber	Musaeus School for Buddhist Girls, Brownrigg St., Cinnamon Gardens, Colombo, Ceylon.
Cuddalore	The Cuddalore T. S.	1883	...	Dormant	...
Cuddapah	The Cuddapah T. S.	1886	Mr. A. Nanjundappa, B.A., B. L.	Mr. A. S. Vaidyanatha Iyer Avergal, B.A.	Head Master, High School, Cuddapah.

Dacca	The Dacca T. S.	1883	...	Dormant	...
Darjeeling	The Kanchinjunga T. S.	1882	Babu Srinath Chatterji	...	...
Dehra-Dun	The Dehra-Dun T. S.	1892	Lala Baldeo Sing	Babu Ishanchandra Dev, B.A.	G. T. Survey Office, N. W. P., Dehra-Dun.
Delhi	The Indraprastha T. S.	1883	...	Dormant	...
Dharmapuri	The Dharmapuri T. S.	1897	Mr. C. Kappaswami Iyer.	Mr. Ramaswami Naikkar.	Miradar, Dharmapuri.
Dindigul	The Dindigul T. S.	1884	Mr. P. Venkataswara Iyer	Mr. S. Subrahmanya Iyer.	2nd Grade Pleader, Dindigul.
Dumraon	The Dumraon T. S.	1883	Babu Devi Prasad	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga	The Durbhanga T. S.	1883	Pandit Lakshmi Narain	Babu Ganganath Jha, M.A.	Durbhanga.
Ellore	The Gupta Vidya T. S.	1897	Mr. D. Srinanula	...	Ellore.
Ernacolum	The Ernacolum T. S.	1891	Mr. W. Ramiab, B.A.	Mr. T. S. Subbaraya Iyer.	Clerk, Dewan's Office, Ernacolum, Cochín.
Erode	The Erode T. S.	1891	...	Dormant	...
Fatehgarh	The Juana Marga T. S.	1885	Munshi, Bakhtwar Lal, B.A.	Lala Har Prasad	Head Clerk, R. M. Ry. Loco. Office, Fatehgarh, N. W. P.
Fyzabad	The Ayodhya T. S.	1883	...	Dormant	...
Ghazipore	The Ghazipore T. S.	1883	...	Dormant	...
Gooty	The Gooty T. S.	1883	Mr. J. Srinivasa Rao	Mr. P. Kesava Pillai	Pleader, Gooty
Jorahpur	The Sarva Hita-kari T. S.	1883	...	Dormant	...
Kuntur	The Krishna T. S.	1882	Mr. V. Bhavanachari	Mr. H. Bhagaranta Row Pantulu	Post Master, Guntur.

Indian Section—Continued.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Guntur	Sadvichara T. S.	1891	Mr. Chegu Kanakanna Gann	Mr. D. Purushottam	Sadvichara T. S., Guntur.
Gujranwalla	Gujranwalla T. S. Centro	1894	Mr. Ralla Ram Arora	Mr. Dewan Chandra Verma	Lane Mull Singh Kapur, Gujranwalla
Gya	The Gya T. S.	1882	Babu Hari Harnath	Babu Indra Narayan Chakravarti	Government Pleader, Gya, Behar.
Habiganj	The Habiganj T. S.	1897	Babu Umanath Ghosal, B. A., B. L.	Babu Mohini Chandra Dutt, M.A., B. L.	Pleader, Habiganj, Sylhet.
Hoshangabad	The Nerbudda T. S.	1885	Choudry Prayagchand	Babu Jagannath Prasad	Pleader, Hoshangabad, C. P.
Howrah	The Howrah T. S.	1883	...	Dormant	...
Hyderabad (Deccan)	The Hyderabad T. S.	1882	Mr. Dorabji Dassabhoj	Mr. Jehangir Shorabji	Chadder Ghat, Hyderabad, Deccan.
Jalandhur	The Tatwajnaana Pracharini T. S.	1893	Babu Sandhiram	Babu Sawan Mall	Bustergoozan, Jalandhur, Punjab.
Jalpaiguri	The Jalpaiguri T. S.	1889	...	Babu Benode Behary Banerji	Dy. Commissioner's Office, Jalpaiguri
Jamalpore	The Jamalpore T. S.	1882	...	Dormant	...
Jand	Jand Centro	1894	Sirdar Sahib Singh	Lala Ansataram	Contractor, N. B. S. Ry. Jand Pindi.

Jessore	The Tutwajuana Sabha T. S.	1883	...	Dormant	...
Jeyzore	The Jeyzore T. S.	1882	...	Dormant	...
Jubbulpore	The Bhriugu Kehetu T. S.	1883	Babu Kalicharan Bose, B. A.	Mr. Manohar Lal	Treasury Head Clerk, Deputy Commissioner's Office, Jubbulpore, C. P.
Kanigiri	The Olcott T. S.	1890	...	Dormant	...
Karachi	The Karachi T. S.	1896	Mr. Daulat Ram Jethmul	Mr. D. P. Kotwal	Karachi, Sind.
Karur	The Karur T. S.	1885	...	Mr. T. B. Ramachandrar Iyer	Pleader, District Munsiff's Court, Karur.
Kapurthala	The Kapurthala T. S.	1883	Sirdar Bhagat Singh	Lala Harichand	Judicial Asstt., Kapurthala, Punjab.
Karwar	The North Canara T. S.	1883	...	Dormant	...
Krishnagiri	The Krishnagiri T. S.	1897	Mr. C. Subbramaniam Aier, B.A., B.L.	Mr. C. Rajjengar	Pleader, Krishnagiri.
Krishnagur	The Nuddea T. S.	1882	...	Dormant	...
Kuch Behar	The Kuch Behar T. S.	1890	...	Dormant	...
Kumbhakonam	The Kumbhakoram T. S.	1883	Mr. T. Krishnamachariar, B. A.	Mr. M. C. Krishnasawmy Iyer	2nd Grade Pleader, Kumbhakonam.
Kurnool	The Sackalatchepa T. S.	1883	Mr. T. Chidambaram Row	Mr. C. Venkataramiah	Collector's Office, Kurnool.
Lahore	The Lahore T. S.	1887	Lala Nath Mal	Pandit Ikbaluath Taimini	Clerk, Government Advocate's Office, Lahore.
Lucknow	The Satya Marga T. S.	1892	Rai Naraindas Bahadur	Babu Mrityunjaya Chatterji, B. A.	Head Clerk, General Department, Office of the Postmaster-General, Lucknow.

Indian Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ludhiana	The Ludhiana T. S.	1891	Rai B. K. Lahiri	Babu Abinash Chaudhary	Hd. Clerk, Dy. Commissioner's Office, Ludhiana.
Madras	The Madras T. S.	1882	Mr. Korolla Subbaayudhugaru	Mr. W. A. Krishnamachari, B.A.	Clerk, Agent's Office, Madras Ry. Royapuram, Madras.
Madura	The Madura T. S.	1883	Mr. P. Nanyana Iyer, B.A., B.L.	Mr. V. Ramachandra Iyer, B.A., B.L.	Pleader, New Street, Madura.
Madanapalle	The Jijasa T. S.	1891	Mr. O. L. Sarma	Mr. M. K. Subba Row	Madanapalle.
Malegaon	The Malegaon T. S.	1897	Rao Bahadur Saktharam	Dr. Kishlengir Anandagiri	Malegaon
Mannargudi	The Mannargudi T. S.	1891	Mr. B. Viraswamiyaiah Garu	Mr. S. Venkataraniar	Municipal Councillor, Mannargudi.
Masulipatam	The Masulipatam T. S.	1887	Mr. V. Sundaramaya Pantulu Garu, B.A.	Mr. P. Sobhanadri Chetty Garu.	English Hd. Accountant, Krishna Collectorate, Masulipatam
Mayavaram	The Mayavaram T. S.	1883	...	Dormant	...
Meerut	The Meerut T. S.	1882	Babu Rama Prasad, M.A.	...	Pleader, Meerut.
Midnapore	The Midnapore T. S.	1883	Babu Grish Chandra Mitta	Babu Ishanchandra Singh	Pleader, Judge's Court, Midnapore (Bengal).
Monghyr	The Monghyr T. S.	1887	...	Dormant	...
Moradabad	The Atua-Bodh T. S.	1883	...	Dormant	...

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Motibari	The Motibari T. S.	1896	Babu Krishnadhana Mukherji, M.A.	Babu Rajendra Lal Mukherji, M.A., B.L.	Pleader, Motibari
Muzaffarpur	The Muzaffarpur T. S.	1890	Babu Surendra Krishna Dutta, B.A., B.L.	Babu Raghubandana Prasad Sarma	Zemindar of Mahamedpur Susta, Silout, T. S. Ry., Muzaffarpur Dt.
Muddehpoorah	The Muddehpoorah T. S.	1881	...	Dormant	...
Muttra	The Muttra T. S.	1891	Pandit Jai Narain Baran, C. E.	Dr. Ranji Mull, L.M.S.	Medical Hall, Muttra City.
Multan	The Multan T. S.	1896	Rai Bahadur Harichand	Sham Sunder	English Clerk, Divisional Court, Multan City.
Mysore	The Mysore T. S.	1896	Mr. A. Narasinha Iyengar.	Mr. A. Mahadeva Sastry, B.A.	Curator, Govt. Oriental Library, Mysore.
Nagpur	The Nagpur T. S.	1885	Mr. C. V. Naidu	Mr. C. Srinivasa Das	Clerk, Revenue Secretariat, Nagpur (C. P.)
Naini Tal	The Kurnool T. S.	1888	Babu Lakshminarayana Banerji	Babu Hira Lal	Allahabad Bank, Ltd., Naini Tal.
Narail	The Narail T. S.	1883	...	Dormant	...
Narasarowpet	The Narasarowpet	1891	Mr. T. Anjaneya Sastry	Mr. K. Viyyanna Pantulu	Pleader, Narasarowpet.
Nassik	The Nassik T. S.	1881	...	Mr. D. B. Tarkadhar, B.A.	Hd. Master, High School, Nassik.
Negapatam	The Negapatam T. S.	1883	Mr. S. Chakrapani Iyer	Mr. P. Kanaka Sathayathy Sastri	2nd Grade Pleader, Negapatam.
Nellore	The Nellore T. S.	1882	Mr. Parthasarathy Naidu.	Mr. A. Narayana Iyer, B.A.	Vernacular Hd. Clerk, Collector's Office, Nellore.
Namakkal	The Namagiri T. S.	1897	Mr. P. S. Singaravelu Pillai	Mr. N. V. Anantarama Iyer	Pleader, Namakkal.
Nilphamari	The Nilphamari T. S.	1892	Babu Janakinath Bhowas	Babu Rajani Kanata Sirkar	Pleader, Nilphamari, Bengal.

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Indian Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Northali	The Northali T. S.	1886	...	Dormant	...
Ongole	The Ongole T. S.	1891	Mr. T. Sawmy Iyer Avelal, B.A.	Mr. B. Lachminarayana Row	Pleader, Ongole.
Ootacamund	The Dodabetta T. S.	1883	Major-General H.R. Morgan	Pandit R. Jayaraja Row	Collector's Office, Ootacamund.
Orai	The Orai T. S.	1886	...	Dormant	...
Pahartali	The Maha Muni T. S.	1887	...	Dormant	...
Pakur	The Pakur T. S.	1891	Rajah Satish Chandra Pandey Bahadur	Babu Patiram Bannerji	Pakur, Bengal
Palni	The Palni T. S.	1897	Mr. M. Saketarama Naidu	Mr. H. Ramasawmy Iyer	Manager, National Middle School Palni.
Palghat	The Malabar T. S.	1882	Mr. V. Vengu Iyer	Mr. S. Veeraraghava Iyer	Sagaripuram, Palghat.
Paramakudi	The Paramakudi T. S.	1885	Mr. S. Minakshi Sundaram Iyer	Mr. A. S. Krishnasawmy Sastry, B.A.	Paramakudi.
Penukonda	The Penukonda T. S.	1893	Mr. A. Ramachandria	Mr. N. Kuruttalwar	Head Master, Board Lower Secondary School, Penukonda.
Periyakulam	The Periyakulam T. S.	1884	Mr. V. Ramabhadra Naidu	{ Mr. A. Nadinamani Ayya and Mr. R. Sundaramoorthy }	Retired Teacher, Periyakulam.
Pollachi	The Pollachi T. S.	1885	...	Dormant	...
Pondicherry	The Pondicherry T. S.	1883	...	Dormant	...

Poona	The Poona T. S.	1882	Khan Bahadur Naoroji Dorabji Khandalwalla	Mr. Rajana Linga	Pleader, Malabar Tank Road, Poona.
Prodattur	The Prodattur T. S.	1893	Mr. Y. Nagaiya	Mr. G. Venkataraniya	2d Grade Pleader, Prodattur.
Rai-Bareilly	The Gyanavardhini T. S.	1883	...	Dormant	...
Rajahmundry	The Rajahmundry T. S.	1887	...	Mr. K. Rana Brahma Garu	Rajahmundry.
Rajmahal	The Rajmahal T. S.	1887	Babu Panchanan Ghose	Babu Phagu Lal Mandul	Rajmahal, Bengal.
Ranchi	Chota Nagpore T. S.	1887	Babu Nityan Chandra Gupta	Babu Manmatha Nath Chatterji	Ranchi, Chota Nagpur.
Rangoon	The Irrawadi T. S.	1885	...	Dormant	...
Do.	The Shavai Daigon T. S.	1885	...	Dormant	...
Rangoon	The Rangoon T. S.	1885	C. S. Prince, Esq.	Mr. C. Vedaranyam Pillay	Head Clerk, General Post Office, Rangoon.
Rawalpindi	The Rawalpindi T. S.	1881	Babu Shyamacharan Bose	Babu Dharendra Kumar Banerji	Rawalpindi.
Sangrur	The Sangrur T. S.	1896	Babu Raghunath Das	Mr. Shazad Singh	Translator, Foreign Office, Sangrur, Jind State, Punjab.
Salem	The Salem T. S.	1897	Mr. T. N. Ramachendrar Iyer, B.A.	Mr. R. Anantarama Iyer, B.A., B.L.	High Court Vakil, Salem.
Srivaikuntham	The Srivaikuntham T. S.	1897	Mr. V. Veeraraghava Iyer	Mr. S. T. Ponnambalamudaliar.	Pleader, Srivaikuntham
Searsole	The Searsole T. S.	1883	...	Dormant	...
Secunderabad	The Secunderabad T. S.	1882	Mr. Bezoni Aderji	Mr. Kavaslu Eduljee	Pleader, Tower Street, Secunderabad, Deccan.
Sivaganga	The Sivaganga T. S.	1897	Mr. N. Sambasiva Iyer, B.A., B.L.	Mr. M. S. Sankara Iyer, B.A., B.L.	Sheristadar, Lessee's Hld. Office, Sivaganga.
Satur	The Satur T. S.	1897	Mr. N. Itunikando Panikar Avelal, B.A.	Mr. M. V. Bhagavant Rao	2d Grade Pleader, Satur.

Indian Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Seoni-Chappara ...	The Seoni T. S.	1885	Mr. P. Baijnath, B.A.	Mr. S. G. Subedar, B.A.	Extra Assistant Commr., Seoni-Chappara (C.P.)
Sholapore ...	The Sholapur T. S.	1882	...	Dormant	...
Sholinghur ...	The Sholinghur T. S.	1869	Mr. V. Cooposwami Iyer, M.A.	Mr. L. Sreenivasa Raghavier	Pleader, Sholinghur, North Arcot
Siliguri ...	The Siliguri T. S.	1885	...	Dormant	...
Simla ...	...	1882	...	Dormant	...
Do. ...	The Simla Eclectic T. S.	1881	...	Dormant	...
Srivilliputtur ...	The Natchiyar T. S.	1883	Mr. E. Krishna Aiyer	Mr. G. Veeraragava Iyer	2d Grade Pleader, Srivilliputtur
Surat ...	The Sanatan Dharma Sabha T. S.	1887	Mr. Nautamsam Uttamram Trivedi	Mr. Indrabadan M. Hora	Sagbadiwad, Surat.
Tanjore ...	The Tanjore T. S.	1883	Mr. K. S. Srinivasa Pillai	Mr. S. Venkatasubba Aiyer	Pleader, Vennar Bank, Tanjore
Tinnevely ...	The Tinnevely T. S.	1881	Mr. N. Sarvottama Row Avergal B.A., B.L.	Mr. S. Ramachandra Sastri	Clerk, District Court, Tinnevely
Tipperah ...	The Tatwagnana Sabha T. S.	1880	Prince Rajakumar Navadwipchandra Dev Varman Bahadur	Babu Chandra Kumar Gaba	Sheristadar, Collectorate, Comilla Tipperah, E. Bengal.
Tirupattur (Madura Dist.) ...	The Tirupattur T. S.	1884	...	Dormant	...

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Tirupattur, (Salem Dist.) ...	Do	1887	Mr. O. V. Nanjundier	T. Ramanujam Pillay	Sub-Engineer, Tirupattur.
Tirur ...	The Tirur T. S.	1884	Mr. A. C. Kannan Nambiar	Mr. C. S. Adinarayana Aiyer	Pleader, Tirur, Malabar.
Tiruvalur ...	The Tiruvalur T. S.	1881	Mr. N. Vaidyanathier	Mr. T. K. Ramaswamier	2d Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum ...	The Trevandrum T. S.	1883	...	Dormant	...
Trichinopoly ...	The Trichinopoly T. S.	1883	Mr. A. Ramachandra Iyer	Mr. N. Harilasa Iyer, B.A., B.L.	Pleader, Trichinopoly (S. I. Ry.)
Udamalpett ...	The Udamalpett T. S.	1894	C. K. Venkataramana Iyer	Mr. P. L. Palaniandi Pillai	2d Grade Pleader, Udamalpett.
Umballa ...	The Umballa T. S.	1891	...	Babu Shyamacharan Mankhorji	Royal Medical Hall, Sobder Bazar Umballa Cantonment.
Vaniyambadi ...	The Vani T. S.	1897	Mr. O. Sundara Row	Mr. Subbaraya Aiyer	Manager, Municipal Office, Vaniyambadi.
Vellore ...	The Vellore T. S.	1884	P. Venkata Kanniah Garu	Mr. Krishnaswamy Iyer	Pleader, Vellore.
Vizagapatam ...	The Vizagapatam T. S.	1887	...	Mr. P. T. Srinivasengar, M.A.	Principal, Hindu College, Vizagapatam.
Vizianagaram ...	The Vasishtha T. S.	1884	...	Dormant	...
Warangal ...	The Satyavichara T. S.	1891	Mr. C. Luxman	Mr. T. Govindarajulu Naidu	Care of Station Master, Warangal, N. G. S. Ry.

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Address : Babu Upendranath Basu, Joint General Secretary, Indian Section, Benares, N. W. P.

CEYLON BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Anuradhapura	Maha Mahendra T. S.	1889		Dormant	...
Badulla	Uva T. S.	1887		"	...
Batticaloa	Sugatapala T. S.	1889		"	...
Do	Parajunamarga T. S.	1891		"	...
Bentota	Bentota T. S.	1880		"	...
Colombo	Colombo T. S.	1880	Mr. R. A. Miranda	Henry Dias	Buddhist Hld. Qes.
Dikwella	Moggaliputta T. S.	1889		Dormant	...
Galle	Galle T. S.	1880	Mr. T. D. S. Amarasingha	Mr. O. A. Jayasekhara	Mahinda College, Galle.
Jaffna	The Jaffna T. S.	1880		Dormant	...
Kandy	Kandy T. S.	1880	Mr. A. D. J. Goonewardhana		...
Kataluwa	Sariputra T. S.	1889		"	...
Kurunegala	Maliyadeva T. S.	1889		"	...
Matale	Ubhaya-lokathasadhaka T. S.	1889		"	...
Matara	Matara T. S.	1880		"	...
Mawanella	Ananda T. S.	1889		"	...

Panadura	Panadura T. S.	1880		Dormant	...
Ratnapura	Subarangamuwa T. S.	1887		"	...
Singapore	Singapore T. S.	1889		"	...
Trincomalee	Mahadeva T. S.	1889		"	...
Do	Sat-Chit-Ananda T. S.	1889		"	...
Weligama	Siddhartha T. S.	1889		"	...

Address : Mrs. M. M. Higgins, Museum School and Orphanage for Buddhist Girls, 8, Brownrigg Street, Cinnamon Gardens, Colombo, H. S. Perera, 61, Maliban Street, Pettah, Colombo.
 Note :—The great educational movement in Ceylon, which has already gathered over 17,000 Buddhist children into our schools, is managed by the S. Branches at Colombo, Kandy and Galle. The others, marked "Dormant" assist them but do no other Theosophical work.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	Geo. E. Wright	Miss Isabel M. Stevens	26, Van Buren St., Room 425.
Minneapolis, Minn.	Ishwara T. S.	1887	Mrs. Kato B. Davis	Mrs. E. Cava Haskins	325, Medina Block.
Portland, Oregon	Williamette T. S.	1890	Alex. R. Read	Wm. H. Galvani	P. O.
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Mrs. Sarah E. Fitz Simons	382, Grand Ave.
Toronto, Canada	Toronto T. S.	1891	A. G. Horwood	F. E. Titus	27, Bank of Commerce Building.
St. Paul, Minn.	St. Paul T. S.	1891	Mrs. H. E. Pruden	Mrs. Jeannie M. Campbell	1187, Dayton Ave.
Toledo, Ohio	Toledo T. S.	1892	Dr. F. L. Maguire	Mrs. Kate F. Kirby	1503, Broadway.
Los Angeles, Cal.	Harmony Lodge T. S.	1894	W. C. B. Randolph	Mrs. H. McL. Randolph	Station D.
Chicago, Ill.	Shila T. S.	1894	Mrs. Julia A. Darling	Miss Angelina Wann	6237, Kimbark Ave.
Honolulu, H. I.	Aloha T. S.	1894	...	Wm. R. Sims	...
Tacoma, Wash.	Narada T. S.*	1895	Miss Ida S. Wright	Arthur F. Knigle	1014 S. 9th St.
East Las Vegas N. M.	Annie Besant T. S.	1895	John Knox Martin	Almon F. Benedict	Box 337.
San Francisco, Cal.	Golden Gate Lodge T. S.*	1895	Davis J. Lamoree	Wm. J. Walters	Palace Hotel.
Pasadena, Cal.	Unity Lodge T. S.	1896	Frank T. Merritt	Mrs. Sarah E. Merritt	Public Library.
Santa Cruz Cal.	San Lorenzo T. S.	1896	Mrs. Rachel Blackmore	Mrs. Nellie H. Uhden	145 3rd and Riverside Ave.

Seattle, Wash.	Ananda Lodge T. S.	1896	Thos. A. Barnes	Mrs. Harriet C. Stein	824 35th Ave.
Spokane, Wash.	Olympus Lodge T. S.	1896	Prof. John Makenzie	...	...
Butte, Montana	Butte Lodge T. S.	1896	John P. Hanson	August B. Edler	Box 213.
Sheridan, Wyoming	Sheridan T. S.	1896	Fernando Herbst	Mrs. Eliz. McN. Simpson	...
Minneapolis, Minn.	Ygdraail Lodge T. S.	1897	Niels Juul	Thore A. Nerland	405 20th Ave. N.
Streator, Ill.	Streator T. S.	1897	Fawcett Plumb	George Goulding	...
Buffalo, N. Y.	Fidelity Lodge T. S.	1897	Dr. T. P. C. Barnard	Geo. B. Hastings	877, Ellicott Square.
Chicago, Ill.	Englewood White Lodge T. S.	1897	Mrs. Maude L. Howard	Miss Gertrude Longe	7257, Stewart Ave.
Brooklyn, N. Y.	Mercury T. S.	1897	Alfred A. Cry	Miss Ellen H. Hendrickson	547, Classon Ave.
Cleveland, Ohio	Cleveland T. S.	1897	Mrs. Annanda L. Cady	Miss Helen B. Olmsted	1085, Prospect St.
New York, N. Y.	New York T. S.	1897	Frederic W. Leonard	Thos. B. Clatworthy	93, Chambers St.
Washington, D. C.	Washington T. S.	1897	Azro J. Cory	Mrs. Anna M. Jaquess	202, Indiana Ave, N. W.
Philadelphia, Pa.	Manass T. S.	1897	Alex. W. Goodrich	Washington, J. Shore	1423, Locust St.
Topeka, Kan.	Topeka T. S.	1897	Thos. Du G. Humphreys	Mrs. Eliz. M. Wardall	307, Van Buren St.
Chicago, Ill.	Eastern Psychology Lodge T. S.	1897	Mrs. Kate C. Havens	Mrs. Kate Van Allen	6237, Kimbark Ave.
Newark, N. J.	First Newark Lodge T. S.	1897	Gustav J. T. Kluge	Mrs. Cecel H. A. Kluge	570, Huntedon St.
Denver, Col.	Brotherhood T. S.	1897	Mrs. Julia H. Scott	Mrs. Alice L. Prentice	200, Pearl St.

* Re-chartered.

American Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
San Diego, Calif.	H. P. D. Lodge T. S.	1897	Mrs. Anna F. Smith	Miss Louise C. Heilbron	1406, D. St.
Sacramento, Calif.	Sacramento T. S.	1897	Mrs. Mary J. Cravens	Miss Eugenie Weisman	404, O. St.
Ellensburg, Wash.	Ellensburg T. S.	1897	Clyde Warner	Patrick H. W. Ross	...
Clinton, Iowa	Iadra T. S.	1897	James H. Reed	John Heales	215, Peril St.
Omaha, Neb.	Omaha T. S.	1897	...	...	...
Menomonie, Wis.	Menomonie T. S.	1897	John H. Knapp	Mrs. Ethel G. Copp	...
Kalamazoo, Mich.	Kalamazoo T. S.	1897	Dr. James W. R. La Pierre	Carl G. Kleinstück	Saxonia Farm.
Jackson, Mich.	Jackson T. S.	1897	Mrs. Delia Robb	John K. Rockwell	...
Ann Arbor, Mich.	Ann Arbor T. S.	1897	Wm. A. Crandall	Wm. L. Miggitt	48 S. 12th St.
Lynn, Mass.**	Lynn T. S.	...	Mrs. Helen A. Smith	Nathan A. Beau	176, Washington St.
Galesburg, Ill.	Galesburg T. S.	1897	Dr. David E. Coulson	Sam J. Hoffheimer	549, N. Seminary St.
Lily Dale, N. Y.	Lily Dale T. S.	1897	Mrs. Jennie S. White	Mrs. Julia E. Hyde	...
Dunkirk, N. Y.	Dunkirk, T. S.	1897	Mrs. Harriet B. Fink	Miss Minerva Gifford	46 W. 4th St.
Detroit, Mich.	Detroit T. S.	1897	Dr. R. Stewart Gibbs	Miss Lulu L. Kerr	484, Wabash Ave.
Green Bay, Wis.	Green Bay T. S.	1897	Andrew Reid	Rowland T. Burdon	1005, S. Jackson St.

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Rochester, N. S.	Blavatsky T. S.	1897	John L. Goddard	Mrs. Mary B. Bingham	10, Seio St.
Syracuse, N. Y.	Central City T. S.	1897	Dr. T. C. Walsh	Rev. Axel H. Hamilton	204, Hawthorne St.
Albany, N. Y.	Albany T. S.	1897	...	...	...
Boston, Mass.	Petrova T. S.	1897	Gr. Bertram L. Shapleigh	Anthony J. Philpott	Boston "Globe."
Indianapolis, Ind.	Dhyana T. S.	1897	...	...	...
Kansas City, Mo.	Olcott Lodge T. S.	1897	Thomas C. Job	...	Pres 2415 E. 11th Street Kansas City, Mo.

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** Seceded 1895; restored 1897.

Address :—Alexander Fullerton, General Secretary, 5, University Place, New York City.

EUROPEAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	London Lodge	1878	A. P. Simmet	C. W. Leadbeater	Pres., 27, Leicester Gardens, W.
Edinburgh	Scottish Lodge*	1884	(Private Lodge)	G. Dickson	Sec., 9, India Street, Edinburgh.
London	Blavatsky Lodge*	1887	Mrs. Besant	Mrs. Sharpe	Sec., 19, Avenue Rd., Regent's Pk., N. W.
Brighton	Brighton Lodge*	1890	Mrs. Tippetts	Dr. Alfred King	Sec., 30, Buckingham Place, Brighton.
Birmingham	Birmingham Lodge*	1890	O. H. Duffell	S. H. Old	Sec., 74, Stanmore Road, Edghaston.
Bradford	Bradford Lodge*	1891	Oliver Firth	J. Midgley	Sec., Central Coffee Tavern, Westgate, Bradford.
Chiswick	Chiswick Lodge*	1891	A. A. Harris	W. C. Ward	Sec., 2, Church Terrace, Richmond.
London	Adelphi Lodge*	1891	J. M. Watkins	Frank Hills	Sec., 8, Duke Street, Adelphi, W. C.
Harrogate	Harrogate Lodge*	1892	Hodgeson Smith	Miss Shaw	Sec., 7, James Street, Harrogate.
Manchester	Manchester City Lodge*	1892	C. Corbett	Mrs. Lammuth	Sec., 24, Eccles Old Road, Pendleton, near Manchester.
Leeds	Leeds Lodge	1892	W. H. Bean	Mrs. Orage	Sec., 3, Exmouth Grove, Chaplin Lane, Leeds
Bournemouth	Bournemouth Lodge*	1892	H. S. Green	Dr. Nunn	Sec., Gillingthorpe, Boscombe, Bournemouth.
Edinburgh	Edinburgh Lodge*	1893	G. L. Simpson	J. Handyside (pro tem).	Pres., 152, Morningside Rd., Edinburgh.
Middlesborough	Middlesborough Lodge*	1893	W. H. Thomas	...	Pres., 7, Ryedale Ter., Borough Road, Middlesborough.
Bristol	Bristol Lodge	1893	Miss Hastings	James Parsons	Sec., 6, Hillside, Cotnam, Bristol

Bradford	Athens Lodge	1893	H. Saville	Mrs. Gale	Sec., Washington Street, Gillington Road, Bradford.
London	North London Lodge*	1893	A. M. Glass	R. King, Jun.	Sec., 69, Barnsbury St., Liverpool Rd., N.
Margate	Margate Lodge	1894	P. Holmes	Mrs. Holmes	Sec., 39, High Street, Margate.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	Selby Green	Sec., The Croft, Limetree Road, Norwich.
London	East London Lodge	1895	Harry Banbury	E. Cumberland	Sec., 15 Worsley Road, Hampstead Heath.
Liverpool	City of Liverpool Lodge	1895	J. H. Duffell	Mrs. Gillison	Sec., 14, Freehold, Liverpool
Sheffield	Sheffield Lodge	1896	Frank Dallaway	C. J. Barker	Sec., 503, Intake Road, Sheffield.
London	West London Lodge*	1897	Miss Edith Ward	G. H. Whyte.	7, Lambhill Road, Elgin Avenue, W.
Do.	Hampstead Branch T. S.	1897	Mrs. Alan Leo	...	Pres., 9, Lyncroft Gardens West Hampstead, London.
	Bath Centre*	...	...	Edwin Hill	9, Tyning Road, Wilecombe, Bath
	Bolton Centre*	...	...	A. F. Marshall	73, Egerton St., Blackburn Rd., Bolton.
	Brixton Centre	...	...	Matthew Boyd	27, Vidal Road, Acre Lane, Bristol.
	Burnley Centre	...	...	...	...
	Derby Centre*	...	...	Miss Emma Ousman	Fritchley, near Derby.
	Eastbourne Centre	...	...	Jas. H. McDougall	68, Willingden Road, Eastbourne.
	Essex Correspondence Centre	...	...	George Coates	Bannock, King's Place, Buck-hurst Hill.
	Exeter Centre*	...	...	Miss L. Wheaton	Sec., Longbridge Cottage, New-ton St. Cyres, near Exeter.
	Falmouth Centre*	...	...	Miss S. E. Gay	Rosaveau, Falmouth

* All Branches and Centres marked with an Asterisk have Lending Libraries.

European Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Folkestone Centre*	...	...	Wm. Fagg	Landec Villa, Park Road, Folkestone.
	Glasgow Centre	...	...	James Wilson	151, Sandyfauld's Street, Glasgow.
	Herne Bay Centre	...	...	H. A. Vasse	25, William Street, Herne Bay.
	Hull Centre*	...	W. H. Dyor	H. E. Nichol	Sec., 19, Louis Street, Hull.
	Kingston-on-Thames Centre.	...	...	S. F. Weguelin-Smith.	2, Doric Villas, King's Road, Kingston-on-Thames.
	Llandudno Centre*	...	...	W. Kingland	Redin Cottage, Old Road, Llandudno.
	Macclesfield Centre	...	...	J. Harrison	54, Great King Street, Macclesfield.
	Merthyr Centre*	...	...	E. M. Thomas	18, Park Place, Merthyr Tydfil.
	Peterborough Centre	...	...	L. Stanley Jaat	143, Lincoln Road, Peterborough.
	Plumstead Centre*	...	...	W. G. Wratten	60, Wrottesley Road, Plumstead, S. E.
	Plymouth Centre	...	...	Alfred Weekes	1, Thornu Park Avenue, Manned, Plymouth.
	Ramsgate Centre	...	...	Miss H. Hunter	5, Royal Road, Ramsgate
	Stoke-on-Trent Centre*	...	...	Thomas Ousman	36, South Street, Mount Pleasant, Stoke-on-Trent.
	Tarvisock Centre*	...	...	Rev. John Barron	Middlemoor, Tavistock.
	Thornton Heath Centre	...	...	F. Horne	27, Keen's Road, Croydon.
	York Centre	...	...	E. J. Dunn	Kelfield Lodge, near York.

Vienna	Vienna Lodge*	1887	Austria.	Count Leiningen-Billingheim.	Sec., Billigheim, bei Mosbach in Baden, Germany.
	Blue Star Centre*	...	...	Herr Carl Weinfurter	Sec., Kolargasse, 715, Weinberge, bei Prag.
	Canary Islands Centre	...	Canary Islands.	Miss J. de Forsmann	Lomo de los Guirres, Orotava, Teneriffe.
Paris	Ananta Lodge*	1891	France.	Mons. Renard	Pres., 58, rue de Vernail, Paris.
Toulon Sur-mer	Toulon Lodge	1895	...	Mons. le Dr. Pascal	Pres., 39, rue Victor Clappier, Toulon.
Nice	Nice Lodge	1897	...	Mrs. Terrell	Sec., 57, rue de la Paix, Nice.
	Cherbourg Centre	...	...	Mons. Syffert	18, rue de Chateau, Cherbourg.
	Breton Centre	...	...	Mons. le Dr. Leissen	10, Grande Rue, Hennebont.
	Lyons Centre	...	...	...	...
Berlin	Berlin Lodge*	1894	Germany.	Graf von Brockdorff	Sec., Paulstrasse 23, Berlin, N. W.
	Leipzig Centre	...	...	Frl. Hedwig Kolbe	Weststrasse 16, Lyceum, Leipzig.
	Munich Centre	...	...	Herr O. Hnschke	Lerchenfeldstrasse, 5, Munich.
Corfu	Ionian Lodge	1879	Greece.	Mons. Otho Alexander	Sec., Corfu, Greece.

* All Branches and Centres marked with an Asterisk have Lending Libraries.

European Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rome	Rome Lodge*	1879	Italy. Mrs. Lloyd	Decio Calvari	31 Via Lombardia.
	Genoa Centre	...	...	Stanley C. Bright	35, Via S. S. Giacomo Filippo, Genoa.
	Odessa Centre	...	Russia. ...	Mons. Gustav Zorn	P. O. Box 84, Odessa.
	Warsaw Centre	...	...	...	...
Madrid	(Original Spanish Group Charter)	1889	Spain. ...	...	...
	Madrid Lodge*	1893	St. D. José Xifré	M. Treviño	Sec. 127 Calle d' Atocha deep 3 Madrid.
	Barcelona Lodge	1893	Sr. D. José Plana y Dorca	Srta. Carmen Mateos	Paseo, Calle de la Cendra 30 y 32, 3, 1a, Barcelona.
	Alicante Lodge	1894	Sr. D. Manuel F. Maluendo	Sr. D. Carbonel Joverri	Sec. Calle del Cid 16, Alicante.
Zurich	Cornia Centre	...	...	Sr. D. Florencio Pol	Ordenez, Galicia.
	Zurich Lodge	1890	Switzerland. Herr. J. Sponheimmer	Dr. A. Gysi	Sec., Böreustrasse, 14, Zurich, I.
	Geneva Centre	...	...	Herr Karl Brünich	Ingenieur, rue Prévoist-Martin, 31, Geneva.
	Locarno Centre	...	...	Dr. Pioda	Locarno.

Address:—G. R. S. Mead, General Secretary, 19, Avenue Road, Regent's Park, N. W., London.

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Stockholm	Original Swedish Lodge	1889	Sweden. ...	...	...
	Stockholm Lodge*	1893	Herr A. Knos	Fra Alme Edström	Uplandsgatan 22, Stockholm.
	Orion Lodge*	1893	Herr J. F. Rossander	Fra Ada Rossander	Lilljansplan 7, do.
	Ajax Lodge*	1895	Dr. Emil Zander	Herr O. Zander	Hökensgatan 10, do
Göteborg	Göteborg Lodge*	1893	Herr E. Liljeström	Fra H. Sjöstedt	Viktoringsgatan 15, Göteborg.
	Lund Lodge*	1893	Herr H. Sjöstöm	Herr O. E. Hagg	Lilla Torggatan 23, Lund.
Örebro	Örebro Lodge K. V.	1893	Fra Annie Wallström	Fra Annie Wallström	Engelbrichtsgat 17, Örebro.
Smedjebacken	Smedjebacken Lodge	1894	Herr G. Weibull	Herr G. Weibull	Starbo, Gränsberg.
Jönköping	Jönköping Lodge*	1894	Herr C. M. Ericsson	Herr G. Nyman	Stora Hotellet: Jönköping.
Solleftea	Solleftea Lodge*	1895	Herr Aug. Berglund	Herr A. Westberg	Solleftea.
Uppsala	Uppsala Lodge	1895	Herr G. A. Ahlstrand	Herr H. Lindborg	Borjergat 13, Uppsala.
Lulea	Bärfast Lodge*	1897	Herr S. T. Ström-Nilsson	...	Lulea.
Christiania	The Norwegian T. S.*	1893	Norway. Herr R. Eriksen	Herr Ole W. Dahl	Røfhydegaden 18, Christiania.
Copenhagen	Copenhagen Lodge*	1893	Denmark. Herr G. Howitz	Herr Anker Larsen	Osterbrøge 126 iv, Copenhagen.

Address:—Herr A. Zettersten, General Secretary, Scandinavian Section, Nybrogatan 30, Stockholm, Sweden.

* All Branches marked with an Asterisk have Theosophical Lending Libraries.

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Amsterdam Lodge	1891	Te Herr W. B. Fricke	Te Herr H. W. van Coe-	Pres., Amsteldijk, 76, Nieuw
Gelderland	Vahana Lodge	1891	Te Herr K. P. C. de Bazel	hoorn Miss Gruntke	Amstel, Amsterdam. Pres., Bourmalsen, Gelderland.
Haarlem	Haarlem Lodge	1891	Te Herr van Nanch	Te Herr J. Hallo	...
Holder	The Helder Lodge	1891	Te Herr T. van Zuijlen	Te Herr S. Gazan	Pres., Molenstraat, 61, Helder.
Rotterdam	Rotterdam Lodge	1897	Te Herr Hagenberg	Te Herr I. A. Ferwiel	...
Hague	The Hague Lodge	1897	Dr. Bienenweg	Miss C. DePrez	...
Vlaardingen	Vlaardingen Lodge	1897	Te Herr DeLange	"	...

Address — Te Herr W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	Sydney T. S.	1891	Mr. Geo. Peel	Mr. G. H. Chappell	T. S., 42, Margaret St., Sydney.
Do	Surry Hills	1895	Mr. G. W. Marks	Mr. Wesslink	T. S. Room. Redfern Town Hall, Sydney.
Melbourne	Melbourne T. S.	1899	Mr. H. W. Hunt	Mr. S. Scudd	178, Collins St., Melbourne.
South Yarra, Melb.	Ibis T. S.	1894	Mr. C. M. Sinclair	Miss C. Birnie	T. S., 8, Garden St., S. Yarra, Victoria.
Adelaide	Adelaide T. S.	1891	Mr. N. A. Knox	Miss Kate Castle	T. S. Victoria Square, East.
Brisbane	Queensland T. S.	1891	Mr. W. G. John	Mr. W. A. Mayers	T. S. Albert and Elizabeth Sts., Brisbane, Queensland.
Bundaberg	Bundaberg T. S.	1894	Mrs. M. A. Irwin	Mrs. Nicol	Custom Household, Bundaberg, Queensland.
Rockhampton	Capricornian T. S.	1893	Mr. F. J. Charlton	Mr. W. Irwin	Rockhampton, Queensland.
Maryborough	Maryborough T. S.	1896	Mr. J. Benjamin	Mrs. Julius	Maryborough, Queensland.
Cairns	Cairns T. S.	1896	Mr. J. Benjamin	Mr. C. Handley	Cairns, Queensland.
Hobart, Tasmania.	Hobart T. S.	1890	Mr. J. Benjamin	Mr. J. W. Beattie	53, Elizabeth St., Hobart.
Perth, W. A.	Perth T. S.	1897	Mr. J. Benjamin	Mr. W. W. Knight	G. P. O., Perth.
Mt. David, Rockley, N. S. W.	Mt. David T. S.	1897	Mr. H. Wietersohn	Mr. A. N. Smith	Mr. David, Rockley, N. S. W.

There are centres at Launceston in Tasmania, Mt. Gambier in South Australia, Newcastle N. S. W., Toowoomba and Gympie in Queensland.
Address :—J. Scott, M. A., General Secretary, Australasian Section, 42, Margaret St., Sydney.

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	1891	Mr. S. Stuart	Mr. W. H. Draffin	Mount Meru, Sarsfield Street, Ponsonby, Auckland.
Wellington	Wellington T. S.	1898 re-organized 1894	...	Mr. J. Davidson	23, Owen Street, Newtown, Wellington.
Dunedin	Dunedin T. S.	1893	Mr. G. Richardson	Mr. A. W. Maurais	"Star" Office, Dunedin
Christchurch	Christchurch T. S.	1894	Mr. J. Bigg-Witber	Mr. J. McCombs	3, York Street, Christchurch.
Woodville	Woodville T. S.	1895	Mr. W. Nicholson	Mrs. Gilbert	"Woodlands," Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	1896	Mrs. Moore	Miss Moore	Council-Chambers, Pahiatua.
Auckland	Waitemata T. S.	1896	Mrs. Draffin	Mr. J. Dinsdale	B. C. Office, Devonport, Auckland.
Wanganui	Wanganui T. S.	1896	...	...	...

Address:—Mr. C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen Street, Auckland, N. Z.

MISCELLANEOUS.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Japan	Yamato T. S.	1889	...	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Manilla	Manilla T. S.	1892	...	Mr. B. C. Bridger	Escotta, 14, Manilla.
Buenos Ayres	Luz T. S.	1893	Señor Federico W. Fernandes	Señor Alejandro Sojondro	Buenos Ayres, S. America.
South Africa	Johannesburg T. S.	...	...	Lewis Ritch	Box 936, Johannesburg, South Africa.

Blanks and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own, or stolen diplomas

RULES OF THE THEOSOPHICAL SOCIETY.

As revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are :

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of Nature and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules and social observances. It is unsectarian, and demands no assent to any formula of belief, as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, and a certificate of membership, bearing the signature of the President and the seal of the Society, and countersigned by one of the above-named officers, shall be issued to the member.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the Presidency is seven years (subject to the exception named in Rule 7.)

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Head-quarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the general rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President, annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire.

Administration.

21. The general control and administration of the Society is vested in a General Council, consisting of the President, Vice-President, and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Head-quarters.

24. The Head-quarters of the Society are established at Adyar, Madras, India.

25. The Head-quarters and all other property of the Society, including the Adyar Library, the permanent and other funds, are vested in the Trustees for the time being of the Theosophical Society appointed or acting under a Deed of Trust dated the 14th day of December 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches not comprised within the limits of any Section are as follows: For Charter, £1 for each Certificate of Membership, 5s.; for the Annual Subscription of each member, 5s. or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President.

Meeting.

30. The Annual General meeting of the Society shall be held at Adyar in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The rules of the Society remain in force until amended by the General Council.

True Copy.

Official.

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

C. W. LEADBEATER.

Secretary to the Meeting of Council.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER, 1897.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various funds of the T. S. from 26th August to 23rd September 1897.

HEAD-QUARTER'S FUND.	RS.	A.	P.
Mr. D. D. Chidester, per Mr. Alexander Fullerton, Donation ...	15	4	0
Mr. Alexander Fullerton, General Secretary, American Section,			
T. S. for 25 % Dues £ 10-4-4 as per P. O. Schedule No. 33 ...	153	4	0
ADYAR, 23rd September 1897. }			
T. VIJARAGHAVA CHARLU,			
Treasurer, T. S.			

LECTURES IN TASMANIA.

The *Tasmanian News*, of August 10th, gives brief abstracts from a couple of lectures delivered there, by Col. Olcott and Miss Edger. We glean therefrom the following ideas. The President-Founder stated that the ideal of Theosophy was that of a practical Brotherhood, and that those who believed that there was such sunshine for all men, seek to gather together such a Brotherhood. This was the right ideal to hold up to Christians, an ideal that would sap away the foundations of immorality, so prevalent among the young people throughout the Australian colonies. This state of things would not exist if people did their duty to their families, and held up the bright side of religion to the world. The eager scramble for money in these days, broke down the religious sentiment, and an ideal of this character was low. The Colonel was attentively listened to, throughout.

Miss Edger, who followed, prefaced her remarks by assuming that she was speaking to lovers of religion. She spoke of the Theosophical Doctrine as being a sort of true and pure commonwealth, an ideal which the church of the future would do well to adopt. The platform of the speaker was that of the building up of a religious philosophy dedicated to the service of mankind generally, without dogmatism or antagonism; a platform that embraced the fundamental principles of all religions, and the worship of the Deity, without interfering with anybody's creed. "Theosophy, taken in its Divine Sense, is Divine Wisdom and truth. If there is anything in religion that is not Divine, that is not Divine Wisdom but some man's opinion who might imagine himself to be in the possession of truth." A Theosophist meant one who endeavoured to sacrifice his personality to this truth. She gave it as her opinion that if there was this enormous fund of Divine truth at the back of religion, there must be a progress in religion.

As Miss Edger proceeded, her audience was drawn nearer to her, and she seemed to communicate to them, some of her own depth of earnestness when she strove to impress on their minds that all religion was of the greatest moment to every one, but that they should strive to make that religion purer and broader, and this was what Theosophy sought to do. Theosophy was not opposed to the Churches but it tried to crush narrow dogmatism. Theosophy was the very essence of every spiritual religion.

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With a clear and well modulated voice, and wonderfully sustained earnestness she impressed her hearers with the sincerity of her convictions as she went on to show how Theosophy had sought to give birth to a true Brotherhood of man, the teaching of social righteousness and the rooting out of social evils. Her concluding remarks led one to believe that the object of Theosophy was not to manufacture a god out of the personal self, but to aid the Divinity in man to manifest its power and wisdom. All differences could be sunk in a Brotherhood of this kind, which had for its foundation a recognition of the omnipresent supremacy of the Eternal Spirit over matter and form.

AMERICA.

*Recording Secretary, Theosophical Society,
Adyar, Madras, India.*

DEAR SIR,

On August 1st a charter was issued to the Omaha T. S., Omaha, Nebraska, with seven charter members; on August 3rd to the Menominee, T. S., Menominee, Wisconsin, with nine charter members; on August 6th to the Kalamazoo T. S., Kalamazoo, Michigan, with seven charter members; on August 15th to the Jackson T. S., Jackson, Michigan, with eleven charter members; and on August 18th to the Ann Arbor T. S., Ann Arbor, Michigan, with twelve charter members. The Lynn T. S., Lynn, Mass., seceded in 1895 and joined Mr. Judge's Society, but has now returned to the T. S., and resumed its place on the roll. Twelve of its fourteen members voted in favor of applying for restoration to the Theosophical Society. This is the first Branch to recant its secession. All of these new Branches are due to the labors of Mrs. Besant. The number of Branches in the American Section is now 43.

Yours fraternally,
(Sd.) ALEXANDER FULLERTON.
General Secretary.

THE SARASWAT INSTITUTION OF CALCUTTA.

We are glad to inform our readers that Major-General W. L. Dalrymple, C. B., commanding Nurbudda District, has kindly lent his name to be associated with the above Institution as Patron. In communicating the above welcome news to the proprietor, General Dalrymple writes:—"I shall be very pleased to become a patron of the Saraswat Institution if by so doing I can help you in your endeavour to raise the standard of your school and to educate your pupils on good and broad principles, and I may add that the manner you carried on your duties whilst I was in charge of the office of Military Secretary to the Viceroy, encourages me to believe that you will at least deserve success in your undertaking."

Under the auspices of the Zemindari Panchayet there is a class attached to the Institution in which instructions in Zemindari Accounts, Revenue Laws, Surveying, &c., are imparted.

It is also in the contemplation of the proprietor to open an industrial class in connection with the Institution for which he has been able to secure the co-operation of Mr. T. N. Mukerjee, F. L. G. The students of the Institution will be shown samples of products and manufactures of India; instructions will be given relating to the vast undeveloped resources of India and such information imparted as may be easily grasped by young minds and which may prove highly useful in a practical point of view in after life. There is a Sanskrit department attached to the Institution where Aryan Literature, Hindu Philosophy, Tantra, &c., &c., are taught, free of charge.

Major-General G. de C. Morton, C. B., Adjutant-General in India, visited the Institution and made the following remarks:—"I visited the Saraswat Institution in Calcutta last month at the request of Babu Ram Madhub Chatterjee and Babu Nagendra Nath Chatterjee and was much pleased with what I saw. I examined some boys in every class. They seem to be carefully taught and to profit by their teaching, and I was much struck with the in-

telligence and interest displayed. The school seems to meet a great want in the demand for education and I think its promoters deserve every success."

The papers connected with the Institution were recently laid before Colonel, His Highness Maharaja Sir Nrependra Narayana Bhup Bahadur, of Cooch Behar, G. C. I. E., A.D.C. to His Royal Highness, Prince of Wales. His Highness has been much pleased with the progress the Institution has made during the short time it has been in existence and expressed his opinion that the idea of imparting healthy moral education along with ordinary school instruction, is an excellent one and that the method introduced for carrying this out seems to be well adapted to the students of the country.

In appreciation of the aim and object of the Institution and of the excellent work done by His Highness he is pleased to allow his name to be associated with the Institution as a Patron.

The management of the Institution is vested in a Committee composed of some of the well-known gentlemen of Calcutta whose connection with the Institution is a sufficient guarantee for its efficiency and success.

A MORAL ASSOCIATION.

A Correspondent of the *Indian Mirror* writes:—"The Metropolitan Temperance and Purity Association, which was established during the last Congress season, has Mr. A. M. Bose for its President, and the Hon'ble Kali Charan Bannerji, as Vice-President. The Association is controlled by an Executive Committee with Babu Susi Bhusan Bose as Secretary. The Association wants to wage a war against all sorts of impurity, but at present it has taken in hand six undisputed sources of evil in conformity with the wishes of many Hindu parents. On the 14th August last, the opening public meeting of the Association was held in the Hall of the General Assembly's Institution, where Mr. Bose took the chair and the Hon'ble Kali Charan Bannerji delivered an impressive address on "Temperance and Purity." The Committee intends to publish the lecture in a pamphlet form. The members are required to give their signatures to the following six pledges:—

1. "I shall abstain from all untruthful, foul and obscene talk and coarse jests.
 2. "I shall refrain from personal impurities.
 3. "I shall respect and honor women.
 4. "I shall neither attend theatres, with public women as actresses nor shall I encourage them.
 5. "I shall abstain from the use of all intoxicating drugs and liquors, except under medical advice, and shall, so far as lies in my power, discourage their use by others.
 6. "I shall not encourage obscene literature, and I shall try my best to prevent the circulation of such literature.
- "In the name of God, I subscribe to the pledge that I shall strictly observe the above rules in my life, and failing, shall return this card to the Metropolitan Temperance and Purity Association."

They have also to pay a nominal subscription of at least one anna a month. The office of the Association is at 222, Carnwallis Street, where candidates may apply for membership.

PROVINCIAL SECRETARY'S TOUR.

Our Southern Provincial Secretary, K. Narayansami Aiyar, has been touring in the Tinnevely District and says: I have been able to revive two dormant Branches and to form two new ones. The former two are at Ambasamudram and Strivilliputur and the latter two at Srivaiguntam and Satur. At Ambasamudram, three new members were initiated and at Strivilliputur twelve new members were taken in. The Srivaiguntam Branch is composed of nine members and the Satur Branch of seven.

I have been asked by people from Periya-Kulam to go to that place on the 18th instant, and revive the dormant Branch there. After delivering a series of lectures here, I mean to go there on the 17th instant. After these parts of the District are canvassed I intend visiting Trivandram.

THE ANNUAL CONVENTION.

Though far away, at the Antipodes, the President-Founder keeps his thoughts fixed upon Adyar and is sending preliminary instructions about the arrangements for the December Convention. It is now settled that Miss Lilian Edger, M.A., the General Secretary of the New Zealand Section T. S., and the finest platform orator of her sex in Australasia, will accompany Col. Olcott on his return to Head-quarters and will give the usual four morning lectures in the regretted absence of our Queen of Speakers, Mrs. Besant. The Australian press speak of the matter and manner of her lectures in terms of highest praise, and Col. Olcott writes that our Hindu colleagues will be touched with her deep earnestness and sincerity as well as by the classical purity of her language. Miss Edger and her sister were the second and third ladies to take the M. A. degree of the University of New Zealand, and, entering the Educational field, Miss Lilian, when she retired from service to open an Academy of her own was in receipt of the large salary of £250 per annum. Her contact with the Theosophical movement, awakened in her so intense a desire to share in its labors, that she threw up all worldly employment and gave her life to the, to us, sacred cause. Her ardent wish has long been to come to India and breathe its sanctified atmosphere, and now it will shortly be gratified. Her passage and that of the President-Founder have been taken by the Orient Steamer "Oruba," which should land them at Colombo about the 25th of November and enable them to get to Adyar a few days later. A warm brotherly welcome awaits both.

ADYAR LIBRARY.

The following books have been added during the last month:—
DONATED:—

Buddhist Catechism, 33rd edition, from Col. H. S. Olcott; *Human Magnetism*, by Professor Coates, from George Redway; *Traité des Causes Secondes*, by Jean Trithème, from Chamuel, Paris; *On The Outer Rim*, from Geo. E. Wright, Chicago; Four pamphlets on "The Brotherhood of the New Life," viz.; *Internal Respiration*, *The impending World Crisis*, *The Divine Incarnation*, and *The Second Advent*, from the publisher. E. W. Allen, London.

SUPPLEMENT TO
THE THEOSOPHIST.

NOVEMBER, 1897.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks, the following donations and subscriptions to the various funds of the T. S., from 24th September to 28th October 1897.

HEAD-QUARTERS FUND.

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. C. Sambiah, Mylapore, subscription	...	3	0	0
David D. Chidester, Ohio, per Mr. Alexander Fullerton, General Secretary, American Section, New York, Donation	...	15	9	0
Alexander Fullerton, General Secretary, American Section, 25 per cent. dues to Head-Quarters, by M. O. for £10-4-4 as per P. O. Schedule No. 34	...	155	11	0

LIBRARY FUND.

Mr. C. Sambiah, Mylapore, subscription	...	3	0	0
Pandit Ramachandra, Bara Banki, Donation	...	4	0	0

ADYAR,
26th October 1897.

T. VINIA RAGHAVA CHARLU,
Treasurer, T. S.

CONVENTION AND MISS EDGER'S LECTURES.

Our Indian members will please bear in mind that the Convention of the Indian Section T. S., will be held, not at Benares this year, but at Adyar, in connection with the Anniversary Convention in December. Miss Lilian Edger, M. A., will deliver the four morning lectures.

We are pleased to learn that she has chosen as the subjects of her lectures at the Convention:

THEOSOPHY APPLIED:—

- | | |
|------------------|-----------------|
| 1. In the State; | 3. In the Home; |
| 2. In Society; | 4. In Religion. |

The practical good sense shown in this selection is evident. We have been talking Theosophy too much and acting it too little, all these years; making it too much an intellectual concept and too little a guide in life.

THE PRESIDENT AND MISS EDGER.

Our latest news from Col. Olcott was from Nelson, New Zealand, on September 26, where he and Miss Edger were lecturing with the usual success. It appears that Miss Edger's University career was most brilliant. She won a Junior Scholarship (Latin, Mathematics, History, English and French) in 1878; a Senior Scholarship (Mathematics) in 1879; another one (English) in 1880; graduated B. A. in 1880, and M. A. in Arts, with honors (Latin Language and English Literature) in 1891. She will give the four morning lectures at the Convention, Dec. 27, 28, 29 and 30, at the usual hour, 8 A. M. Col. Olcott will give her a Reception at Adyar, Dec. 17th, invitations to which will be circulated.

Besides Miss Edger we are to have the presence of Mlle. Gernet, F. T. S., of St. Petersburg, at the Convention. She is a very learned lady, a member of various noted societies, and the friend of Prince Ouchtomsky, the Buddhist scholar.

THEOSOPHICAL LECTURES IN NEW ZEALAND.

There was a very good attendance at the Art Gallery last evening, when Miss Lillian Edger and Colonel H. S. Olcott continued their series of theosophical lectures. Mr. J. B. Wither, president of the local branch of the Theosophical Society, occupied the chair.

Miss Edger opened with a compact statement of the theory of the operation of the law of Karma, with its corollary, reincarnation. Taking it for granted that we live in a universe of law and not of chance, she showed that the only hypothesis to account for the social and individual conditions about us was that they were the indubitable outcome of antecedent causes; which causes were, for the most part, set up by the present races of mankind in previous existences upon this earth. This law of cause and effect was now known by the Sanskrit name of "Karma," a derivation of the verb "to do"; hence the "law of action." From the nature of spirit, she argued that it must—being of Divine origin—be an active factor in human evolution. Hence this spirit would have to reclothe itself in successive bodies for the working of its Karma and the getting of fresh experience, which would result in wisdom and in the avoidance of the causes of re-birth. The ultimate goal was reunion with the All. Miss Edger's address was attentively listened to and much applauded at the close.

Colonel Olcott followed with an examination of the claims of Spiritualism and the connection of its phenomena with the problems of matter and of mind. Touching upon the scornful tone so often used by the opponents of Spiritualism, he said that it was amusing to see that their scorn was proportionate to their dense ignorance of the facts. Some of the most eminent contemporary men of science were showing the deepest interest in the question, and had recently published papers, pamphlets and books embodying the result of their researches. The failure hitherto to bring scientists and spiritualists into close touch was due to faults and shortcomings on both sides. Scientists had been too dogmatic, and spiritualists too slipshod in the observation of their phenomena. The illogical optimism of the spiritualistic theory did not commend itself to Eastern philosophers, for it taught no reasonable theory of the punishment of evil deeds on the plane of existence on which they had been committed. Mediums, it was true, were often detected in trickery, which was very reprehensible, but at the same time the speaker maintained that the spiritualistic public were far more to blame than the mediums themselves. While in their congregations they provided for the housing, feeding and clothing of their clergymen, they allowed the poor mediums to shift for themselves, and it was in human nature that the latter should, instead of the alternative of starving and being turned out of their homes, take the money of their visitors by visitors at séances, at times when the atmospheric and other conditions were not favourable for genuine phenomena. He doubted if any business man among his hearers would show greater honesty in his business if brought to a similar crisis. The safe way was to discount in advance all phenomena that could be accounted for on the theory of collusion and trickery. The residue would be found so valuable as to warrant the careful study of the facts. Paying a tribute to the scientific pre-eminence of Professor Crookes.

Colonel Olcott read extracts from his recent public address upon the phenomenal facts that he had observed and thoroughly verified. A diagram was exhibited showing the experiments of Professor Zöllner, of Leipsic University, with the medium Slade, in the course of which two rings, turned out of different kinds of wood, had been threaded without fracture of the fibre, upon the pillar of a table made of a third kind of wood. The table and rings were, he said, still to be seen at Leipsic University, and triumphantly answered sneerers, who considered spiritualistic phenomena all trash. He spoke of the Eastern belief in elemental spirits, sub-human entities, which pervade the kingdoms of nature, and which are controllable by a developed human intelligence. Colonel Olcott gave a number of interesting accounts of his personal researches during the past forty-five years, and aroused applause by his appeal to all persons to take up this subject with calm and unbiassed minds, for the sake of arriving at the truth about the constitution of the universe about us and of our own selves.

To-night Colonel Olcott will continue his interesting lecture on the "Divine Art of Healing," at the Oddfellows' Hall, at eight o'clock; and on Friday evening, at the Art Gallery, Miss Edger and he will make their last appearance in Christchurch.—*Lyttelton Times, September 9th, 1897.*

KRISHNA-CULT VS. CHURCHISM.

[TO THE EDITOR OF "THE INDIAN MIRROR,"]

SIR,—In the *Christian College Magazine* for September, there is an editorial, criticizing a certain article by "Mr. Kannoo Mal" on "Christ, an Impediment of Krishna." In it the editor claims, with bold assumption, that all that is good in modern civilization is Western, and that all that is Western is Christian, or due to the influence of Christianity. *Per contra*, all that is base and degraded in India is due to the influence of the "Krishna-cult." The worthy Editor is evidently ignorant of the law of cause and effect, or else, Hebrew-like, he takes the position that whatever is done by him and his church, is done by God, no matter whether that act is moral or immoral—the reason being that the church is guided by God. If one wishes to be up with the times, one must also have the true spirit of modern thought, *viz.*, to have the truth at any price. If we wish to know what the real influence of the church has been, we must go to secular history. What do we find has been the main effort of the church fathers, from the time of their earliest records to the present day? *Obscurantism*. It is one awful record of suppression of truth, suppression of freedom, suppression of education. Nothing is so deadly a sin as to try and utilize your God-given, your noblest attribute, your mind, unless you do so to maintain the position of the priests. From the destruction of the libraries in the third and fourth centuries; to the present day when free schools are the greatest thorns in the side of the Roman church, it is nothing but the suppression of knowledge. From the founding of the Holy (sic) Inquisition to the latest Papal Bull against the scientists, the greatest heresy is to think, and without thought man is but a brute. The Protestant movement is no better. Beginning with the noble ideal of man's freedom of thought and conscience, Protestants fell into sects, that now hate each other with a truly church-like hatred. Who died by the dagger, the rack and the torch, up to this century, but the thinkers, the inventors, the scientists? Who burned harmless mediums and spiritualists by the score? The church of universal peace and good-will to men. What is the foundation of modern civilization but freedom? The Independence of America and the French Revolution established man's bodily freedom, and then his mental and moral bondage was thrown off. Who are the inventors and builders of Western civilization? They are the scientists, the freethinkers, the lovers of truth and reason, the Theosophists. The electric light, by which the pious missionary finds his way safely home, is the invention of a man who thinks little of the church, one whom that same pious missionary,

200 years ago, would have consigned to the flames for the glory of God. Is the history of Spain and her conquest of Mexico and Peru under the banner of the Cross; is the history of the witch persecutions, the slave-trade in America, and the opposition to science and education; are these, I say, evidence that the Church of Christianity has fulfilled the mission of Him of Nazareth? are these examples of turning one cheek when the other is smitten, or a returning good for evil? The civilization of the West depended on the wane of church power (and that of the East will also). When men could think of God, Truth, and Nature without the sanction or limitation of the priests, then humanity began to advance to its proper place in creation, and when man can stand alone, each on a firm basis of his own, each with a personal knowledge of Divinity, then only will their evolution be complete. Science has pushed the church out of untenable, and yet fundamental beliefs, one after another. The Bible and the creeds are being revised and altered to suit nature and reason, and yet the churchmen have the effrontery to say: "We have done all this." If they have the truth, why have they submitted? If they are the moulders of civilization and progress, why is Draper's book true? Really, the ease with which some churchmen assume the honor due to others, is worthy of a Machiavelli. So much for the writer's claim that churchism is civilization.

The charge of immorality in the "Krishna-cult" has some basis of truth. It certainly is bad to have immoralities in your books, even if thereby you can point a moral. But what about the Bible? What about the "virgin or two" that was assigned to each Hebrew soldier as "spoils"? How does it happen that harlots play such a part in Hebrew history, and are mostly chosen as instruments of God's will? Why did Jesus associate with the harlot Mary, and why did he forgive the adulterous woman, if it is so heinous? If Christianity has such a high moral influence, why is it so easy to find the lowest and most unnatural debauchery in every Christian city? Why do all appliances for vice and abortion and unnatural crime find makers and buyers in every European city? Why is "most Christian" France so noted for lewdness on stage, and in books, that the term "Frenchy" has arisen to denote subjects and books that a manly man cannot read, for nauseating disgust? If the Christians are so horrified at such things, why don't they stay at home, and save their own people? Child-marriage is, perhaps, a great mistake, but many a marriage is not consummated till the parties are at a mature age. Anyhow, it is no worse than the Christian laws, that make the violation of a girl of seven or ten years of age the same as a crime against a mature female, "because she was old enough to have given consent." She is not married, she is not maintained in dignity and honor. Oh no. She is an outcast, a sinner; but the idea is evidently not so abhorrent as a legitimate marriage, or else the Christians would not be out here degrading child-marriage. The church, with its grand facility of changing every fundamental dogma to suit science and reason, must naturally survive every shock. But the church, as it stands to-day, is doomed; and in its place will stand the teachings of Jesus the Christ, the grand, simple devotion to truth, the humility, love, and good will, which, alas, is still far from obtaining a foothold in the Church Militant.—*The Indian Mirror*.

Yours, &c.,

A CHRISTIAN,

(A. F. Knudsen.)

CHARTER OF THE BRANCH AT NICE.

The General Secretary of the European Section T. S., writes as follows:—

I have pleasure in informing you that a Charter, dated July 2nd, 1897, has been granted to Mrs. Terrell, Mme. Gacon, C. de Lamotte, Mme. Mialle, Mlle. A. Flachet, Mme. Raterout, Mme. Bertha Erhard, and H. de Castro, to be known as the Nice Branch of the Theosophical Society.

QUEENSLAND THEOSOPHICAL SOCIETY,

BRISBANE (ELIZABETH STREET, NEAR CORNER OF ALBERT STREET).

Syllabus for September, 1897.

Fortnightly Lodge Meetings, Wednesdays, 8 P. M. Paper or address followed by free discussion of same: each speaker allowed 7 minutes. Public are admitted, and invited by advertisement:—

1st September "Zoroastrianism." Mr. W. A. Mayers
15th do "Buddhism." Mr. W. G. John.

Sunday Evening, Public lectures: 7.30. Public invited by advertisement. Questions answered at close of address.

Speaker.

Subject.

5th September, Mr. W. G. John	{ " Punishment as a Means to Progression."
12th do " R. Wisbart.	" Evolution of the Divine in Man."
19th do " W. A. Mayers	{ " Theosophy as a Solution of the Enigmas of Life."
26th do " R. J. Cottell.	" Atlantis: Its People."

Our room is open for class or library purposes on Tuesdays and Fridays from 7 to 9 P.M. The Key to Theosophy Class on Tuesdays. Secret Doctrine on Fridays. All enquirers are welcome to either, whether members or not.

Any members or friends having enquiries for books on Theosophical subjects are reminded that we have a fresh stock of literature from London for sale, and can make reference to the undersigned.

W. A. MAYERS,

Toowong, Brisbane, Australia.

NEW BRANCH IN SALEM.

The Secretary of the Salem Theosophical Society sends us the following:

Under a Charter, dated 20th September 1897, the first meeting of the Salem Theosophical Society was held on September 2nd, when the following office-bearers were elected: Mr. T. N. Ramachandra Aiyar, B.A. (Treasury Deputy Collector), Salem, *President*; Mr. T. Ramanujam Pillai (Sub-Engineer, D. P. W., Tiruppathur), *Vice-President*; Mr. R. Anantharama Aiyar, B.A., B.L. (High Court Vakil, Salem), *Secretary*; and Mr. B. S. Ramaswami Aiyar (Deputy Accountant, Collector's Office, Salem), *Treasurer*.

BRANCH AND MISSIONARY WORK.

Our Brother R. Jagannathiah who started for the Northern Circars, writes from Camp Bezvada, on September 30th, where he has been preaching daily during the Krishna Pushkaras. Many thousands of people from abroad were in attendance and some discussions were held with missionaries, which resulted in good.

TUESDAY, 28th September.

We have been asked to publish the following appeal:—

With the object of removing a long-felt want the Calcutta Orphanage was established in February 1892. This Institution is open to Hindu orphans of

Supplement to The Theosophist.

both sexes, who have no one to take care of them. They are housed, nursed, fed, clothed and educated free of any charge whatever. The Orphanage offers itself as a home to those poor boys and girls who are left to wander about in the streets and adopt begging as a mode of support or are compelled to have recourse to dishonest and disreputable means of livelihood. Sometimes a number of helpless children from Hospitals, &c., &c., are brought in by the Police. It humbly tries to make the inmates thereof feel as if they were under the tender care of parents and in the midst of healthy moral influences which are peculiar to home. There are at present 43 inmates from two-and-a-half to fourteen years of age in the Orphanage which is located at present in a rented house No. 3/2 Brindaban Mullick's Lane, Badur Bagan, under the care of the Superintendent who resides there with his wife, who stands as a mother to the poor orphans.

The Institution is very much in need of public support. Its monthly expenditure is at present nearly Rs. 400, including house rent, &c., but its average regular monthly and annual subscription does not exceed Rs. 125; the balance is made up by uncertain income, which sometimes makes the work of maintaining the institution very difficult. We, therefore, beg to solicit aid from the generous public. Any help in the shape of monthly or annual subscription will be most welcome. Donations, however small, will also be thankfully received.

The management of the Institution has just been entrusted to a small Executive Committee consisting of the Hon'ble Babu Surendra Nath Banerji—*Chairman*; Pandit Gour Govinda Roy Upadhyay—*Vice Chairman*; Kumar Manmatha Nath Mitra, Roy Bahadur, Babu Mahendra Nath Bose, Babu Jogendra Chandra Aich and Dr. Debendra Chandra Aich—*Members*.

R. N. MUKHERJEE,
NALIN BEHARI SIBCAR,
Joint Secretaries,
PRANA KRISHNA DUTTA,
Asst. Secretary & Superintendent.

CALCUTTA ORPHANAGE,
3-2 Brindaban Mullick's Lane,
Badur Bagan.

THE ADYAR LIBRARY.

The following books have been added to the Library:—

PURCHASED:—

Sacred books of the East, vols. 42 and 46; *Yogāśishtha* (English translation), 2 vols.

DONATED:—

Vedic Religion, vol. I., Part I., from the author, A. Mahadeva Sastri; *Beauties of Marie Corelli*, from George Redway; *Thoughts* (poems), from the author W. H.; the following books and pamphlets by T. L. Harris; *The Great Republic* (poem), *Lyra Triumphalis* (poem), *The New Republic*, *Brotherhood of the New Life*, and *God's Breath in Man*, from the publisher, E. W. Allen, London.

The *Chindrika Series*, 3 vols., consisting of more than forty books, from Mr. G. Krishna Sastri.

R. AWANTHAKRISHNA SASTRY,
Librarian.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the business Manager, Mr. T. VIJAYA RAGHAVA CHALLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER, 1897.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
AUCKLAND, NEW ZEALAND, October 9th, 1897.

The following Official Letter has been received:—

THEOSOPHICAL SOCIETY:
NEW ZEALAND SECTION,
GENERAL SECRETARY'S OFFICE, October 7th.

The President-Founder, Theosophical Society.

Dear sir and brother, will you be so good as to give me some definite official instruction as to what course is to be pursued in the following cases:—

1. If any persons who have seceded from the Theosophical Society and joined the Society known as "The Theosophical Society in America," should apply for re-admission to the Theosophical Society through the officials of any Branch?

2. If such persons should be rejected by a Branch on their application to be admitted to its membership, and should then apply for admission to the Society as unattached members?

3. If such persons should apply for admission as unattached members without having first applied for admission to any Branch?

I am yours Fraternally,

(Sd.) LILLIAN ECKER,

Honorary Secretary.

My decision is that the policy outlined in a Presidential letter of 1896 to the General Secretary of the American Section T. S. about the same subject still commends itself to my best judgment. I repeat what I then said, that "My policy is to make it as easy for them to come back as I did to let them go out. I want no tyranny, no compulsion, no red tape,—I want to abstain from any thing like censoriousness or abuse, to keep always the even mind of the believer in Karma, thus abstaining from widening the breach and making it hard for people to resume their places in our ranks."

In saying this I had no idea of making it appear that in deciding as to the re-admissions to membership the question of personal character need not be considered. On the contrary, I think it is a matter of vital importance, and Sections should not revive diplomas or charters nor Branches re-admit to their membership any ex-member who since his secession has shown such a malevolent spirit, disregard of truth, or other lack of moral principle as, if known of him or her originally, would have prevented his or her admission to membership on first applying. The same test is needed as to fresh applicants. Only thus can the harmony of the Society be sustained and its prosperity be made sure.

To General Secretaries of Sections.

H. S. OLCOTT,
President, Theosophical Society.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S., from 27th October to 26th December 1897.

HEAD-QUARTERS FUND.				Rs.	A.	P.
Mr. A. Schwarz, Colombo, Donation	...	...	...	25	0	0
Jubbulpore Theosophical Society, do	...	...	...	5	0	0
Mr. C. Sambiah, Mysapore, Subscription	...	...	...	1	8	0
An F. T. S. of Burma, Donation	...	...	...	400	0	0

LIBRARY FUND.				Rs.	A.	P.
Mr. R. Sooria Row Naidu, Vinnag, Donation	...	...	...	20	0	0
Do C. Sambiah, Mysapore, Subscription...	...	...	...	1	8	0

ADYAR, 26-11, 1897. T. VIJAYA RAGHAVA CHARLU, Treasurer, T. S.

NEW BRANCH IN AUSTRALIA.

DEAR SIR:— I have the honour to report the formation of a new Branch of this Section of the T.S. at Mt. David, Rockley, N.S.W., on October 29th, 1897. On the application of Henry Wiedersehn, Edward Blackett, Max Friedrich, John Perkins, Gottfried Lohrli, Thos. Richardson, and H. E. Chandler, approved by Colonel Olcott, our President-Founder, a Charter was issued to them to form a Branch to be called the "Mount David T. S."

Yours sincerely,
JAMES SCOTT,
Honorary General Secretary.

NEW ZEALAND SECTION.

The President-Founder has addressed the following circular letter to each member of the Executive Committee:—

AUCKLAND, NEW ZEALAND, OCTOBER 9TH, 1897.

DEAR COLLEAGUE, I have to-day been informed by the members of the Executive Committee in Auckland that Miss Edger has tendered her resignation of her office as General Secretary of the Section, for the purpose of taking up the larger field of work that opens before her. As a member of the Executive Committee you will be officially notified and requested to agree upon her successor for the interval between her departure from the Colony and the next meeting of Convention.

Having now travelled through the whole of the Section, and made the acquaintance of all the workers, I would strongly recommend to you that you should appoint Mr. C. W. Sanders as General Secretary. As you already know Mr. Davidson has discharged the duties of Assistant General Secretary to the full satisfaction of the Section, and it might be felt that he would be the most fitting person to succeed Miss Edger. But though he is excellently adapted to the office he now holds, I find on making his acquaintance that he is not yet sufficiently experienced to make it judicious to give him the enlarged responsibility of General Secretary. I think that the best interest of the Section would be better promoted if an older man, and more tested member should be appointed. These requirements are met in the person of Mr. Sanders, who has been absolutely devoted to the work of the Society since the formation of the Branch here in 1897, and who has earned the love and respect of all who know him. For these reasons I make the above recommendations to you.

In parting from the Section I wish all the members to realize how grateful I am for their kindness, and how hopeful for the future of the Section if the many choice spirits in it will but pursue the work with the devotion and self-sacrificing zeal which its noble character so thoroughly deserves.

Fraternally yours,
H. E. OLCOTT,
President, Theosophical Society.

FAREWELL MEETING.

Colonel Olcott and Miss Lillian Edger, M.A., held their farewell meeting on Wednesday at the Protestant Hall. Miss Edger gave an address on the "Building of a World," in the course of which she repudiated the idea of an anthropomorphic God, and the belief in a creation once for ever, and drew conclusions from conscience, philosophy, and religion, showing the reasonableness of thinking of the Deity as permeating the whole universe, and instead of a personal creation out of nothing, a coming into manifestation and passing out again into latency in regular great periods. Colonel Olcott presided, and made a few farewell remarks, in which he spoke of the work of the Theosophical Society being to disseminate some of the wisdom of the ancients for the helping of the world, and the appealing to Eastern philosophy by Theosophists was because from that source they gained most of their conceptions of things. He had received nothing but kindness throughout his whole tour, and was leaving the colonies with very gratified and friendly feelings. There was a large and appreciative audience.

—Evening News, Sydney, October 29th.

A LENDING LIBRARY.

Mr. Stead gives, in *Borderland* an interesting account of his recent interview with Mrs. Besant, since her return from America. She thus describes the "method of propaganda which has been adopted by the American Section." It is a novel kind of Circulating Library.

A selection of elementary books is made and a strong wooden box, with lock and key, is constructed to exactly fit them. This box is lent to a new lodge for two months and is then passed on to another. A similar selection of more advanced books follows, to be retained for three months and then passed on. A third might follow, to be retained for seven months, and thus a year's study would be provided. The boxes already provided in the American Section contain the following selection of books:—

Lending Library, Box 1.—Mannahs 1, 2, 3, 4, 5, 6, 7—The Ancient Wisdom—Esoteric Buddhism—Birth and Evolution of the Soul—In the Outer Court—Voice of the Silence—Bhagavad Gita—Light on the Path.

Lending Library, Box 2.—Key to Theosophy—Growth of the Soul—Building of the Cosmos—Self and its Sheaths—Plotinus—Orpheus—Four Great Religions—Upanishads, 2 Vols.—Path of Discipleship—First Steps in Occultism—Three Paths to Union.

Lending Library, Box 3.—The Secret Doctrine, 3 Vols. and Index—Isis Unveiled, 2 Vols.—Pistis Sophia—The Esoteric Writings of T. Subba Rao.

The above would be an excellent plan to adopt in all the T.S. Sections among the Branches which do not have their own libraries, and even in such cases, a larger number of books of the same kind could then be circulated which would be a great convenience.

THE ANNIVERSARY CONVENTION.

Those who wish cadjan huts erected for their use during the December Convention, will please notify the Manager of the Theosophist Office, Adyar, as soon as convenient.

Col. Olcott and Miss. Edger are expected in Adyar as we go to press.

A SWINDLER.

We are informed that a Hindu is seeking to collect money on the representation that he "is erecting a matam on the Godavery...for Sadhus and making arrangements to feed them." He says he has done work to the value of Rs. 7,000 and is anxious to raise 8,000 more. Parties who have investigated the matter find that the representations of this pseudo-philanthropist are baseless.

A THEOSOPHIC WORKER.

A very interesting account of the "Krishna Pushkaramas and Missionaries," and of the useful work done by our brother R. Jagannathiah, in connection therewith, at Camp Masulipatam, was published in *The Hindu* of October 8th; and it was our intention to reproduce it here, had space permitted. We hope measures will be taken by the Indian Section, at the coming Convention at Adyar, to utilize the services of this active brother for the coming year, and allow him suitable remuneration therefor.

CYCLIC DISTURBANCES.

In the September number of the *Theosophical Review*, Mrs. Annie Besant writes as follows:—

Every occultist recognises the importance of cycles, the existence of certain definite periods of time, which announce themselves in the lower worlds by troubles or by favorable conditions, as the case may be. These cycles are further marked by planetary combinations, which, seen occultly, are the forces of great spiritual Beings, working in relation to each other, the planets of the physical plane being the lowest manifestations of these Beings, the magnetic and other forces, that radiate from them being as definite as those that radiate from the physical body of a man. The "magnetic field" of such an entity is naturally immensely greater in area and in the energies playing over that area, than the corresponding magnetic field of so minute and feeble an organism as man, and the effects produced are proportionately great. H. P. Blavatsky often spoke of "the end of the present cycle," and put it somewhat vaguely at different times as 1897, 1897-98 and "the end of the century." She would often speak of the importance of carrying the Theosophical Society through this period, of holding it together as an organic body through this critical time, "of keeping the link unbroken." So far this has been successfully done, despite the most desperate attempts to wreck it, and there are enough faithful and true hearts to hold together through the time that yet confronts us, and to land the Theosophical Society safely beyond the "end of the cycle," to carry on its beneficent work into the new period of time.

A study of the planetary conditions, that prevail in 1897, 1898 and 1899, shows us, why our honored teacher spoke of these dates as she did, and we may as well look at the exact facts. On Nov. 24th, 1897, five "planets"—Saturn, Mars, Mercury, Sun and Moon—are grouped together in one sign of the Zodiac, Sagittarius. On November 30th, 1898, the Sun, Mercury, Venus, Saturn and Herschel are grouped in Sagittarius. On December 3rd, 1899, no less than seven are thus grouped in Sagittarius—the Sun, Moon, Mercury, Venus, Mars, Saturn, Herschel, and as an eighth, the Moon's node. These extraordinary conjunctions of the heavenly bodies such as have not occurred, it is said, for five thousand years, completely justify H. P. B.'s warnings of troubles and the dates she gave. Mr. Geo. Wright, President of the Chicago Theosophical Society, who gave me at my request the above exact details, writes: "The remarkable feature is that from November 1897 to December 1899, the planets seem to group themselves together, culminating in the grand conjunction on December 3rd, 1899. Hence the effects of the cyclic close must be long drawn out." The world has already been showing the preliminary symptoms of disturbance, and India—the "sacred land" of the fifth race—reeling under plague, famine and earthquake is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations. Little wonder, in truth, that the conflict in higher regions should react down here, and that our loved Society should feel the tempests that are bursting forth on every side. Why should the fulfilment of predictions trouble us however, or "adverse omens" cause us any despondency? Calm, firm, and serene should be the hearts of all Theosophists, for the strong hands that guide the destinies of the world are not strangers to us. "Let not your hearts be troubled," for you can see the blue beyond the storm-clouds, the peace beyond the storms.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the business Manager, Mr. T. VINIA RAJAVAR CHALU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

FEBRUARY, 1898.

EXECUTIVE NOTICES.

PRESIDENT'S OFFICE,

24th January 1898.

The wording of Section 5 of the Revised Rules of the Society, approved by the General Council, July 9, 1898, having given rise to misunderstanding as to the authority of a Branch President in the matter of the issue of Diplomas of Membership, the undersigned, by virtue of the general authority given him in Section 12, hereby declares the Constitutional meaning of the Rule to be as follows: after the word 'membership,' in line 3, read "bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary T.S., according as the applicant resides within a sectionalised or non-sectionalised territory, shall be issued to the member."

The Council had no intention to signify that a Diploma could be issued by a Branch President independently of the constitutionally prescribed officers of the Head-quarters or Section, nor that his signature should be appended to it at all.

General Secretaries of Sections will please cause this Notice to be communicated to their Branch Officers.

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

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
January 24th, 1898.

To facilitate the working of the Theosophical movement in Dutch speaking countries, the jurisdiction of the Netherlands Section of the T. S. is hereby extended over the Dutch East Indies and all other Dutch possessions throughout the world. Permission is given to the Sectional officers to issue on my behalf, and agreeably to the Bye-Laws and Constitution, Charters for Branches and Diplomas of Membership, to receive reports and include the facts in the Annual Report of the General Secretary to these Head-quarters.

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

OFFICIAL LANGUAGE.

A question has been raised concerning the official language of the Theosophical Society.

The general rule among all nations is, that when one joins a Society whose headquarters are in a foreign country, the language most used in that country is the official language of the Society. The Theosophical Society is not an exception to this general rule.

In regard to diplomas of membership in the Theosophical Society, the President-Founder has no objection to their being translated, but thinks it preferable to have such translation accompany the original diploma in English, in each case, and merely as a translation of it.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. from 27th November to 25th January 1898.

HEAD-QUARTERS FUND.		Rs.	A.	P.
Mr. Alexander Fullerton, New York, Donation	...	19	3	6
" C. Sambiah, Mylapore Subscription,	...	3	0	0
" Anantaram Nathji Mehta, Donation	...	84	0	0
" G. R. S. Mead, General Secretary, European Section T. S., 25 p. c. Dues for 1 year 1897	...	750	7	0
" T. Sinclair, Colombo, En. Fee.	...	10	0	0
" Peter de Abrew, Colombo, Donation	...	5	0	0
Babu Upendra Nath Basu, General Secretary, Indian Section T. S., 25 p. c. Dues for 1897	...	1,286	0	0
Mr. Norman S. Clark, San Francisco, Donation	...	15	8	0
Dr. W. A. E., Donation	...	20	0	0
Mr. Alexander Fullerton, General Secretary, Am. Section T. S., 25 p. c. Dues 1st instalment for 1898	...	63	2	0
" P. D. Khan, Bombay, Donation	...	15	0	0
" Alexander Fullerton, 25 p. c. Dues	...	61	3	0
Subscriptions of Australian Section T. S. for President's Tour, account of 1897.	...			
Maryborough T. S.	£ 4 6 8=69 3 0			
Mr. Charlton	£ 5 0 0=80 0 0			
Mrs. Nicoll	£ 1 0 0=18 0 0			
Brisbane T. S.	£ 3 12 7=58 1 0			
Sydney T. S.	£ 19 10 11=312 12 0			
Mr. Weidersehn	£ 1 0 0=16 0 0			
Mr. Chandler and Mr. Lohrli	£ 0 10 0=8 0 0			
Melbourne T. S.	£ 2 8 8=38 15 0			
Collection at Bathurst	£ 0 8 0=6 6 0			
Mr. Weidersehn for Bathurst Trip.	£ 10 0 0=160 0 0			
Adelaide T. S.	£ 3 15 6=60 6 0			
Mr. Knox	£ 5 0 0=80 0 0			
Arthur Marshin	£ 0 3 0=0 3 0	905	14	0
Subscriptions of the New Zealand Section T. S. for President's Tour, a/c. of 1897	...			
Dunedin T. S.	£ 2 6 3=37 0 0			
Christchurch T. S.	£ 10 0 0=160 0 0			
Pahiatua T. S.	£ 1 9 0=23 3 0			
Auckland T. S.	£ 15 0 0=240 0 0			
Mr. C. W. Sanders	£ 1 0 0=18 0 0	476	3	0
Countess Wachtmeister for the above Tour	£ 20 0 3	320	0	0
Subscriptions raised during the convention for Miss Lillian Edger's steamer ticket from New Zealand to India and back.	...			
Col. H. S. Olcott	50 0 0			
Mr. A. G. Watson, Agra	50 0 0			
" V. Coopposwami Iyer	10 0 0			
" N. M. Desai, Amroati	3 0 0			
" T. A. Ramachandra Iyer, Salem	10 0 0			
" S. V. Rangaswami Iyengar	5 0 0			
" S. Krishnasami Iyer, Saidapet	1 0 0			
" Lakshmi Narain Dubé	10 0 0			
" V. Vedachela Moodeliar, Chingleput	2 0 0			
Dr. W. A. English	10 0 0			
Mr. N. Venkata Raghava Iyer, Conjiveram	2 0 0			
" P. S. Ramaswami Iyer	1 0 0			
Adyar Lodge Theosophical Society	10 0 0			
Mr. A. K. Sitarama Sastri, Cuddapah	1 0 0			
" T. V. Gopalaswami Iyer, Tirupatur	5 0 0			
" O. E. Pattabhiramier, Mylapore	25 0 0			
" V. C. Sessa Chariar, Mylapore	65 0 0	270	0	0
SUBBA ROW MEDAL FUND				
Subscriptions raised to Subba Row Medal Fund during the Convention.	...			
Rao Sahib Ishwari Prasad, Mandla	...	500	0	0
Mr. V. C. Sessa Chariar, Mylapore	...	50	0	0

Mr. T. V. Gopalaswami Iyer, Tirupatur	...	2	0	0
" T. N. Ramachandra Iyer, Salem	...	5	0	0
" D. Raghuram Row, Chingleput	...	3	0	0
" N. Venkataraghava Iyer, Conjiveram	...	2	0	0
" O. Sundara Row	...	1	0	0
" M. N. Vasudeva Iyer, Cuddapah	...	1	0	0
" V. Cuppuswami Iyer, Tirutrapundi	...	15	0	0
" T. N. Subbier	...	2	0	0
Mrs. Roohanlal, Allahabad	...	10	0	0
Mr. M. Rangaswamy Iyengar	...	1	0	0
" A. G. Watson, Agra	...	20	0	0
" A. F. Knudsen, Adyar	...	10	0	0
" N. M. Desai, Amroati	...	3	0	0
" N. Venkatakanniah, Arcot	...	1	0	0
Adyar Lodge T. S.	...	5	0	0
Mr. J. Srinivasa Row, Gooty	...	2	0	0
" P. S. Ramaswami Iyer	...	1	0	0
" Padmanabha Iyer	...	1	0	0
A Brother	...	1	0	0
Col. H. S. Olcott	...	50	0	0
ANNIVERSARY FUND.				
Countess Wachtmeister	...	100	0	0
Mr. T. Sinclair	...	2	0	0
Mrs. Higgins	...	2	0	0
Miss L. Gmeiner	...	2	0	0
Mr. R. Faber	...	2	0	0
" Peter de Abrew	...	2	0	0
Indian Section T. S., for Convention Expenses	...	250	0	0
Mr. A. G. Watson, Agra	...	50	0	0
" R. Casava Row, Dharapuram	...	1	0	0
" Palmimalai Pillai do	...	1	0	0
" Thamba Kounder do	...	1	0	0
" T. S. Ramasami Iyer do	...	1	0	0
" Ramasami Pillai do	...	0	8	0
" Karnasami Pillai do	...	0	8	0
" Kaliappa Kounder do	...	0	8	0
Dr. D. J. Edal Behram, Surat	...	65	0	0
LIBRARY FUND.				
Mr. C. Sambiah, Mylapore, Subscription	...	3	0	0
" R. Sooria Row, Vizag.	...	10	0	0
Babu Narendra Nath Mitter, Annual Donation per Babu Upendra Nath Basu	...	200	0	0
Mr. A. K. Sitarama Sastri, Cuddapah	...	1	0	0
Miss S. A. Rodda, Adyar	...	10	0	0
PERMANENT FUND.				
Mr. S. Rangayya Naidu, Nagpur. Special Donation at Sun's eclipse.	...	10	0	0

Subscribers to different funds are earnestly requested to send in their subscriptions at an early date.

ADYAR, 25th January 1898.

T. VENKATARAGHAVA CHARIAR,
Treasurer, T. S.

TOUR OF MISS EDGER AND COL. OLCOTT.

Miss Edger is accompanied by Col. Olcott in her Indian tour and has visited Calcutta, Midnapur, Bankipur, Mozafferpur and Benares, from which places flattering reports of her work are reaching us. We append a table of future movements, as far as at present known.

Leave Allahabad, 5th Feb.

Arrive at Cawnpur, same day.

" Cawnpur, 8th

" Lucknow,

" Lucknow, 9th

" Bareilly, 10th Feb.

" Bareilly, 12th

" Umballa, 18th

" Umballa, 15th

" Kapurthala, same day,

" Kapurthala, 16th

" Lahore,

" Lahore, 21st

" Rawalpindi " night.

" Rawalpindi 23rd

for next place, to be arranged for.

MORE LONDON BRANCHES.

The President-Founder.

DEAR SIR,—A charter was granted, on Nov. 22nd, 1897 to Edith Ward, Mary Pope, George Herbert Whyte, Kate E. Whyte, Annie S. Tweedie, Eleanor Tisdale, Harriot M. K. Luht, Louise Jarvis, Kate Belhuke and Louie Walker. The Branch is to be known as the West London Branch of the Theosophical Society: also on Dec. 9th, 1897 to the following members: Mrs. Alan Leo, Alan Leo, J. W. Sidley, Mrs. L. Sidely, G. B. Coleman, Miss S. Dexter, W. Pinchin, Mrs. Pinchin, and Miss E. Windsor. This Branch is to be known as the Hampstead Branch of the Theosophical Society.

Sincerely yours,
G. R. S. MEAD,
General Secretary.

AMERICAN BRANCHES.

On Nov. 29th a charter was issued to St. Joseph T. S., St. Joseph, Mo. with 11 members. The President is Mrs. Anna S. Forgrave, the Secretary Mrs. Annie M. Goodale, 1404 Hylvanie St. The Branch was formed by Dr. Mary W. Burnett of Chicago. On Dec. 8th a charter was issued to the Dharma T. S., Newton Highlands, Mass., with 8 charter-members. This Branch, like so many others, is due to the work of the Countess Wachtmeister. The number of Branches, on the American roll is now 55, but one, possibly two, will soon dissolve.

ALEXANDER FULLERTON,
General Secretary.

We failed to mention in our last issue, that the formation of the Dhyana T. S., Indianapolis, was due to "one of the active Chicago workers, Mr. Daniel W. Baldwin, and is especially pleasing because of the restoration to the T. S. of three of its most earnest and highly valued members, long of particular use as translators into Spanish and circulators of Theosophical literature."

The Kansas City Branch—Missouri—was formed by Dr. Mary W. Burnett of Chicago.

ASTROLOGICAL FORECAST OF 1898.

[The following somewhat remarkable forecast of the present year was written by one of the most eminent astrologers of London, and appeared in the *Evening News*, of December 31st, from which we copy. It will be of interest to have the article preserved for future reference. *Ed.*]

On the stroke of the midnight hour to-night, when, as Carcano says, "the past and future stand before us like two moments in eternity," at that thrilling hour when the bells burst forth in joyful carillon and "soul to soul strikes through a finer element of its own," while thoughts of those we love are flashing, meteor-like, through space, charged with their burden of good will—any one standing in the shadows of the Great City and looking heavenward, would see only the tranquil, pitiless stars blinking unconcernedly upon that surge of human thought and feeling.

Few of those whose eyes fall upon the setting moon, as shown in my horoscopolical diagram, or even of those more skilled observers who, by the aid of the telescope, may be tracking the path of that distant planet, Neptune—few, indeed, will pretend to the least knowledge of what the New Year, on whose threshold we now stand, may bring forth.

Following up a most successful record of fulfilled predictions in 1897, given month by month in *Coming Events*, I have prepared a forecast of the chief features of the New Year, keeping in abeyance the technicalities of my art, so that he who runs may read!

WHAT THE STARS DECLARE.

The stars foretell that the year 1898 will be of unusual importance, and also of exceptional danger to the Great Powers of Europe. The supreme authority of England will be threatened by a powerful combination, and before the year is out we shall have entered upon a campaign which will employ the arms of England more or less for seven years!

At the outset of the New Year the eyes of the world are directed to the

far East, where a double blockade will be forced simultaneously by a clever coup.

An agitation will begin in India, designed to draw the red herring across the Chinese trail. Troops will be drafted from India to China, and from England to India. The partition of China is inevitable. English and Japanese will agree for a common cause.

In India, meanwhile, especially in the North-west Province, Punjab, and Bombay, a fanatical rising will make headway; murder, violence, pestilence and earthquakes following closely on the solar eclipse of January 22.

Early in the year there will be a change in the Cabinet. The Court will have fresh mourning. An aged person in the highest sphere of life will die in the first quarter of the year.

In Spain a death favours the Carlist Party, who will now push their way to supreme power. King Oscar of Sweden is in danger after January 22.

A certain Royal Duke will also show signs of collapse.

February 8 and 26 will be very critical days for the Government. Political changes result.

On February 12 or soon after, a further rising is apprehended in India. In the N. W. and W. of the peninsula, earthquake shocks will be felt. An epidemic appears in England on March 7.

In London, fires and accidents will be succeeded by deeds of violence. A notable death in the dramatic world is followed by one in the army.

Spain and Hungary will now be the scene of internal feuds and party strife, leading on to tragic results.

Russian forces are on the move. The Czar is disposed to active measures in the East. In Australia a panic occurs; labour strikes are frequent; the country suffers physical disasters. England is victorious in the Far East.

This is the end of the first quarter.

THE SECOND QUARTER.

In the second quarter England's fortunes are very bright, and her standard waves high over her enemies. Russia and Prussia are aflame with martial fever and torn by internal strife. At the end of April the Government will have to face a political *impasse*. Parliament will probably be dissolved. There will be fighting in Austria, Japan and India.

In May a General Election may take place. Fighting begins on the Thessalian border.

England gains victories in the field, but is disturbed by Governmental changes. France stands ready on the German frontier. Some terrific storms will be experienced in the early part of the month, while towards its close, railway accidents and cases of violence excite much comment.

On the 28th a strange case of a woman found dead will swell the list of unrequited horrors.

Improvements in the Postal Service and Foreign Telegraph system will reflect credit on the G. P. O., while cases of fraud occurring at the end of March will receive retribution. Railways prosper despite past disasters.

On May 20 the War Office will be called upon to exercise great activity. In Abyssinia and East Africa the ferment will grow dangerous. On the 3rd or 4th of June there will occur a sad fatality at a theatre or circus in which loss of life will occur.

Horse accidents will be very numerous during the first week of the month. Racing fixed for that date will be attended by a fatality.

The Kaiser now meets with a reversal, and must beware of accidents to his person. The fortunes of Germany decline. Mr. Cecil Rhodes's sensitive point, his health, will really need some medical care!

The quarter ends with a record of good work done by the British Navy and our troops in the East.

THE THIRD QUARTER.

The third quarter, commencing June 21, will be a remarkably good one for trade. Our exports will increase.

Anarchist movements will cause alarm in Hungary, Germany, and London. Mining disasters and earthquake shocks will occur in England and France. At or near Sunderland a sad fatality occurs by such means.

The Government will be in sore straits. Fatalities at sea make a long

and melancholy array. The weather will be very unseasonable, and extensive damage will occur to crops. Railway fatalities will be all too frequent.

In London, an extensive fraud attracts public attention.

Two eclipses take place in July. "Twenty and Twelve" will feel the effect, and Death will wait at his door. Soon after the 18th a lady in the highest position will pay the debt to nature. The Royal House of Denmark will soon stand beneath the cypress.

An earthquake will occur at Bokhara. Spain is assailed by the assassin. Physical and political troubles press heavily on its decrepitude.

In India, rioting and murder is to be supplemented by a famine in the north and west. Terrible scenes will result.

July 20 is dangerous to the Czar. The 25th to 28th will witness fires and accidents in London, United States, and Australia.

The Arabs are now moved to fanatical warfare.

Royal festivities occur about the 25th of the month; a royal marriage is most probable. The Kaiser suffers reversals and family affliction.

August favours Japan and Austria, and plays havoc in Spain.

A terrible tragedy will shock London on the 24th or 26th. Deeds of violence are in the air. Another railway tragedy occurs. The last week bristles with casualties, deeds of violence, and fearful storms. The harvest will be much injured.

September brings fine, warm weather, and generally the weather for the quarter will be mild and productive. Eruptive fevers and ophthalmia will be on the increase, and cholera claims many victims. On September 16 the Government is severely criticised. Incendiary actions in the City excite alarm.

THE LAST QUARTER.

October brings trouble to the Viceroy through military insurrection and fanatical movements, but the quarter is generally better for the people of India. There will be fighting at the Cape.

October 9 is an evil day for the Czar. About the 10th the Opposition scores a victory.

From the 9th to the 16th the corn market does big business, cereals going at high figures. November shows small-pox and measles prevalent among children. A poisoning case attracts attention on the 9th.

Military spirit shows itself in France and Italy. From the 18th, Spain is in the throes of a political and physical upheaval, ominous to life and property.

The fearful storms of November last are likely to be repeated about the same date, 26th to 29th, and shipwrecks will be terribly numerous.

December brings military excitement in France and Italy, while death waits suddenly on one at Rome.

The 10th is a day of tragedies in Spain.

The quarter closes with a menace to the Kaiser who is warned to keep out of danger in the first week and the third. India is disturbed by seditious movements among the natives.

The year leaves Germany still suffering under its too ambitious ruler; Turkey quoting the Treaty of Peace to the Greeks; the Cape Colonists in arms; France pushing forward across the frontier; India dashing itself against the rock of its own incompetence; China depleted, the Yellow Robe gone; Denmark bereaved; Canada troubled by the States; Australia on strike; And England—Heaven guard her!—a good deal better off than now.

My dark prophecies close.

In this forecast of dread things I have been mindful that those things are best remembered that leave their scars behind, while the good things, and the prophet who foretold them, are too soon forgotten.

SEPHARIAL.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH, 1898.

FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. from 26th January to 26th February 1898.

HEAD-QUARTERS FUND.		Rs.	A.	P.
Mr. A. F. Knudsen, Donation,	...	50	0	0
Babu Upendra Nath Basu, Benares, for Miss L. Edger's Steamer ticket...	...	50	0	0
" from his friends do do	...	40	0	0
Mr. Alexander Fullerton, General Secretary, Am. Sec., 25% Dues £5-2-2 by Postal M. O.	...	76	10	0
" A. P. Sinnett, Prest. London Lodge, Subn. for 1897, cheque £5, nominal value @ Rs. 16 per £.	...	80	0	0
Mr. C. W. Sanders, General Secretary, New Zealand Section, Subscription for the President's Tour of 1897, £1-4-0, nominal value at Rs. 16 per £, cheque	...	19	3	0
Do. for 25 p. c. Dues for 1897, £5-0-8 per £, cheque	...	80	9	0
" Alexander Fullerton, General Secretary, Am. Section, 25% Dues £20 by Postal Money Order	...	61	4	7
" D. D. Chidester for Mr. A. Fullerton \$15	...	45	15	5
" A. Singaravelu Mudaliar, Secretary, Bangalore Cant., T. S., for Miss L. Edger's Steamer Ticket	...	20	0	0

SUBBA ROW MEDAL FUND.

Babu Upendranath Basu, Banares, Subscription	...	10	0	0
Mr. A. Singaravelu Mudaliar, Secretary, Bangalore Cant. T. S.	...	10	0	0

ADYAR, 26th February 1898. T. VIJIRAGAVA CHARLU, Treasurer, T. S.

PANCHAMA FREE SCHOOL FUND.

Nearly 200 rupees have been raised by the Adyar Lodge for the new Free School Fund, and we hope to hear from outsiders. The cause is a worthy one.

MISS EDGER'S FIRST INDIAN TOUR.

Success attends Miss Edger throughout her whole Indian tour. At every station, coming as a stranger, she has caught the public interest by her luminous discourses and left behind her none but friends. Her happy talent for putting her thoughts in the simplest and clearest way makes her lectures, when not purely scientific, comprehensible by persons of even moderate education. They are of great value as means of theosophical propaganda. At Bankipur, Behar, she and the President-Founder received addresses of welcome, printed in gold ink on decorated paper, with gold lace borders, and enclosed in cases of blue velvet heavily embroidered in gold thread. Each was inscribed with the name of the recipient in raised letters finely worked in the same materials. Similarly ornate addresses were given them by the students of the Hindu Boys' Association, which was founded by Col. Olcott in 1894 and has been kept constantly active by our most respected and valued colleague, Purnendu Narayan Sinha. A volume might be filled with the addresses of welcome received. The following is here given, simply as

showing the general cordiality of feeling manifested,—not because of special superiority:

To Miss Lillian Edger, M. A., Presidential Delegate and Branch Inspector of the Theosophical Society.

DEAR SISTER:

We, the members of the Muzaffarpur Theosophical Society, hereby offer you and our President-Founder, Colonel H. S. Olcott, a most hearty welcome on the occasion of this your first visit to Muzaffarpur, which is situated in the centre of the sacred and ancient MITHILA—the land where in olden times, RAJARSHI Janaka used to initiate even the sons of Kishis into the mysteries of the BRAHMA-VIDYA. We cannot sufficiently express here how grateful and thankful we are to you for your coming to India from your far-off home simply for the sake of doing your DHARMA or duty. There is no DHARMA higher than true self-sacrifice practised for the moral and spiritual good of others, which is so nobly exemplified in your life. We are very proud to reckon you as one of our rank who by thorough devotion to the sacred cause of uplifting mankind, by wisdom, purity, and above all, utter selflessness, is showing what a true Theosophist ought really to be.

To the President-Founder we are greatly indebted for so long successfully conducting our beloved Society against both external and internal troubles which more than once threatened to destroy it.

May you and the President-Founder, by the blessing of the Great Ones, continue to carry on the supreme work of spreading Divine knowledge which alone can elevate man and bring him nearer to his Higher Self.

Miss Edger and Col. Olcott, in continuation of their tour, after visiting Amritsar, Lucknow, Allahabad and Jubbulpore, arrive at Poona March 5th; at Bellary March 8th; at Gooty March 10th; at Cuddapah March 12th; and at Madras March 14th—evening.

INDIAN WORKERS AND NEW BRANCHES.

Our brother, K. Narayanaswami Iyer, has lately formed two new Branches in Madras, the first being in the section called Puraaswalkam, and the second in Triplicane. Besides speaking in these places he also lectured several times in Mylapore on subjects connected with Theosophy. He is now working in other parts of the Presidency with his usual energy and devotion. Brother Jagannathiah writes that he has lately been lecturing in Anantapur and has succeeded in reviving the dormant T. S. Branch there and has added nine new members thereto.

Dr. Richardson, with his usual generosity, has been rendering some assistance to the cause in Madras Presidency before returning to his chosen field of effort in Bombay. At Guntur he delivered four lectures and formed a Hindu Boys' Association. He also visited Narasowpet, Bezvada, Cocanada and Vizagapatam, working from two to five days in each place, and lecturing to appreciative audiences.

Vizianagram was next visited and his lectures were well attended there. Lastly he spent five days at Hyderabad before returning to Bombay. Much good will doubtless result from the many lectures delivered by the Doctor during the trip. It is evident that more workers are needed in the field, and also a more thorough and systematic system of Branch work. Since writing the foregoing, news reaches us that brother K. Narayanaswami Iyer has just organised a Branch at Tiruvellur, Chingleput District, with thirteen new members on the roll. So the work goes on.

AMERICAN BRANCHES.

On December 15th, a charter was issued to the Wachusett T. S., Worcester, Massachusetts, with eleven charter members. The President is Mr. Charles R. B. Claffin, Jr., and the Secretary is Mr. Edwin E. Blake, 76, Woodland Street. This Branch, like so many others, is due to the labors of the Countess Wachtmeister. It would raise the number of Branches in the American Section to fifty-six; but the Ann Arbor T. S., Ann Arbor, Michigan, has dissolved and surrendered its charter, and the Narada T. S., Tacoma, Washington, is now extinct. The number of Branches is really, therefore, fifty-four.

AN URGENT APPEAL FROM CEYLON.

DEAR FRIENDS,

I have been in this island a little over six years, spending all my energy, time and means to do what little I can to raise the condition of Sinhalese women. My efforts I am thankful to say are now beginning to show successful results. The obstacles I have had to contend with and the troubles I have had to undergo while working in an Eastern clime with an Eastern nation are matters of the past and the way, now comparatively free from trials and troubles, lies open for further progress.

During this time, through the help of kind friends, I have founded a School and Orphanage and named it, by the earnest request of friends, The Musaeus School and Orphanage—after my family.

I have under my protection and care over 50 Sinhalese girls of ages varying from seven to nineteen years and they live with me under the same roof. I teach them with the help of a few assistants, such subjects as are best suited to make them useful women and helpful members of their society. I am thankful to say that those of our pupils who have left us to begin life in their new homes are grateful to us for what knowledge we have been able to give them and they perceive, themselves, the marked contrast that lies between them and their less favored sisters who have not had the advantages of a more progressive education. Dear friends, you who live in the West cannot conceive of the ignorance that prevails among Eastern women.

The girls who attend this Institution are Buddhists, and as the Christian missionaries work with one object alone in view, namely, to convert them to Christianity, they would, if not for the education given here, sink further into the depths of ignorance. Our aim is to educate them and brighten their lives without interfering with their faith, in fact teaching them according to their own Buddhist ethics.

This work is a most important one and it is by no means a light one, and requires much attention and help to ensure its continued success. Who of you, dear readers, will lend a helping hand to carry out this work? The services of some European or American ladies are imperatively needed. Are any of the readers of this appeal free to come out and help in this work? Such help is urgently required. Is there anyone who is willing to make some sacrifice to help on the work? Who will come?

The school has also grown so large that we shall be obliged to extend our premises, but at present funds are wanting, to build. Can any give us help here and make contributions, however small they may be, towards a building fund?

Trusting that all my readers will pardon this importunity and help me to the best of their ability,

I am yours, cordially and fraternally,

Coolombo, 17th Feb, 1898.

MARIE MUSAEUS HIGGINS.

BOMBAY BRANCH.

We have received from the Hon. Secretary of the T. S. Branch at Bombay, a detailed report of its activities for the period of two years, ending November 30th, 1897. This is the most flourishing of all our Indian Branches. It has about 90 members on the roll, and maintains a library, a reading room and a free dispensary. It has also been publishing the *Gleaner*, but private parties have lately assumed the responsibility of its further issue. The liberal sums raised by this Branch for the Central Famine Relief Committee, at Benares, also in aid of Orphanages, Hospitals and other charities, have been previously noticed in the *Theosophist*. The Lodge rooms are open daily with evening discussions, classes or lectures, either in English or vernacular, and on each Sunday evening a lecture is delivered in English. The books and pamphlets issued by the committee of the Bombay Theosophical Publication Fund have been numerous, and much good has by this means been accomplished. The "Free Distribution Fund" has also been lately started, for the circulation of free T. S. literature. Smaller Branches may profitably try to imitate the activity of this larger one.

SANTHAL PROVIDENT FUND.

Santhal Parganahs is a big district, the inhabitants of which are, for the most part, Santhals. The Santhals are a wild race, uneducated and uncivilized, but simple, harmless and submissive. Most of the Santhals possess a certain quantity of land, yielding them sufficient or scanty means of subsistence. But in almost every Santhal hamlet there is a number of people who have nothing in this wide world to call their own. They are either old or weak, or little children, unable to earn their livelihood by hand labour, and having nobody to render them the least help in the way of getting them food or clothes. These houseless, ragged, hungry creatures are often found dragging themselves from door to door, begging a handful of corn or a little gruel. But even this most miserable meal they are not fortunate enough to obtain every day. Some days of the month they have no food at all, and many a day they are compelled to satisfy the cravings of hunger with leaves of trees. In almost every Santhal village there stands a number of trees stripped of their foliage, bearing witness to this most lamentable fact. Unspeakable is the misery of these people, and their sufferings from hunger, heat and cold can better be imagined than described.

Some two years back, for the relief of these wretched Santhals, a fund was established, under the auspices of Pandit Sailajananda Ojha, Chief Panda of Baidyanath, Raja Indra Narayan Sing of Moheshpur, Raja Dijiendra Narayan Ray of Jamna and some other nobles of this part of the province, all of whom very generously sympathised with the project, and lent substantial aid to the fund.

The fund was named "Santhal Provident Fund" and it was advertised as such in many Bengali and English newspapers. But in a short time, I was laid up with serious illness, which kept me confined to bed for a long time, and, as a consequence, brought all my endeavours for keeping up the fund to a stand still. I am now well again and think of making most earnest and strenuous efforts to revive the fund. But with any thing that my humble self can do, I can never expect the project proving a success, without the generous assistance of the noble public. I therefore most earnestly entreat all these noble-hearted countrymen whom God has blessed with power to save, to extend their sympathy to a class of the most wretched people on the face of the earth, who themselves cannot speak nor have they any enlightened friends among them to speak on their behalf. Any contribution to the fund, however small, will be thankfully acknowledged.

The money collected for the fund as donation or subscription will be kept in the Post Office Savings Bank, and the management will rest with a committee formed of some Zemindars and other gentlemen of the place. From time to time an account of receipts and disbursements will be published in newspapers; and we give solemn assurance to the public that we shall be held responsible for the right use of every pice of the sacred fund.

All remittances will be made to the undersigned.

MALUTI RAJBATI, } INDRA NARAYAN CHATTERJEE,
Muluti P. O. Santhal Parganahs. } Secretary, Santhal Provident Fund.

A PRIZE AWARDED.

Rai Pyari Lal, Esq., P. W. Department, Nagpur, C. P., has fairly won the prize offered by the sub-editor of the Theosophist, as a reward for the largest number of subscribers, and the third volume of "The Secret Doctrine" has been duly sent to his address according to promise. We hope our brother will still be on the alert to increase our subscription list and spread the teachings of Theosophy.

The "ANNIE BESANT ANGLO SANSKRIT LIBRARY," at Rawal Pindi, and the AMRITSA T. S. BRANCH LIBRARY have just been opened and will be noticed further, next month.

Printed by THOMPSON AND CO., in the Theosophist department of the Minerva Press, Madras, and published for the Proprietors by the business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

APRIL, 1898.

FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donation and subscriptions to the various Funds of the T. S. from 27th February to 25th March, 1898.

HEAD-QUARTER'S FUND.		Rs.	A.	F.
Hon. Justice S. Subramaniam, C. I. E. }	Towards Miss Edger's {	100	0	0
Babu Upendranath Basu }	return ticket. {	150	0	0
Mr. Alexander Fullerton, General Secretary, American Section, New York 25 %. Dues \$70 = £14.5 11 amount received by Money Order...				
Miss Brodie \$3; Mrs. A. L. Wadham \$2, donation.	M. O. for £0-19-9—	214	7	0
equal to \$5				
H. H. the Maha Rajah of Kapurthala, Donation		14	13	0
Mr. K. Venkata Row, Bellary, do		150	0	0
Dr. Balkissen Kaul, do		100	0	0
		10	0	0
LIBRARY FUND.				
Rai Bahadur R. Suria Row, Vizag		20	0	0
ADYAR, } T. VIJIA RAGHAVA CHARLU, MADRAS, 25th March, 1898. }				Treasurer, T. S.

NEW BRANCHES.

On January 15th, a charter was issued to the Silent Workers Lodge T. S., Davenport, Iowa, with nine charter members. The President is Mrs. Carrie M. Banks; the Secretary Mrs. Ellen H. Cook, 128, West 6th Street. On February 2nd, a charter was issued to the Creston T. S., Creston, Iowa with seven charter members. The President is Mr. Jonathan M. Joseph; the Secretary Mr. Daniel W. Higbee, 105, East Montgomery Street. These two Branches are due to the labors of Dr. Mary W. Burnett. On February 2nd, a charter was issued to the Jamestown Philosophical Club T. S., Jamestown, N. Y., with ten charter members, and on February 22nd, a charter was issued to the Findlay T. S., Findlay, Ohio, with eight charter members. These two Branches are due to the efforts of Mr. F. E. Titus. The Narada T. S., Tacoma, Wash., has dissolved, as has also the Dhyana T. S., Indianapolis, Indiana, and the Dunkirk T. S., Dunkirk, N. Y. There are now fifty-six Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary, American Section T. S.

I have much pleasure in informing you that a charter has been granted, dated February 3rd, 1898, to Philip Tovey, Fred Horne, J. Sims-White, Miss Margaret Stowell, Miss Isabel P. Whitfield, Miss Mary Grover and William P. Swainson, to form a Branch at Thornton Heath, Croydon, to be known as the Thornton Heath Branch of the Theosophical Society. A charter was granted on March 7, 1898, to Dr. Hübbe Schleiden (Pres.), Herr Günther Wagner (Sec.), Frauline Gretchen Wagner (Treas.), Frau Anna Wagner,

Frauline Paula Stryczek, Herr Bruno Ottmer and Herr Clemens Driessen, to form the Hannover Branch of the Theosophical Society.

G. R. S. MEAD,
General Secretary.

Our Indian Provincial Secretary, K. Narayansami Aiyer, writes: "After organizing a T. S. Branch at Poonamallee and reviving the Branch at Sholinghur, with seven new members, I went to Walsajanzagar, where I organized a Branch composed of twelve members. I am now working at Tirupati.

Branch Inspector Jagannathiah writes that he has formed, at Nandyal, a Branch composed of ten members.

MISS EDGER'S RECENT TOUR.

Miss Edger seems to have met with a sincere and hearty welcome at all the places visited by herself and Col. Olcott, during their late Indian tour; and their enthusiastic receptions and the numerous addresses which were presented in acknowledgment of the gratitude of the populace for service rendered them by these workers, testify to the success of the undertaking. On several occasions the audiences addressed by Miss Edger numbered over 2,000 persons. A Rawal Pindi paper says, "she exhorted the public to gird up their loins to revive the ancient spirituality of the Hindus. She asked the people to aid and co-operate with the movement which had been set on foot to collect information regarding rare manuscripts in Sanskrit; the person in charge of this affair in the Punjab being Rai B. K. Lahiri, Bahadur, Prime Minister, Faridkot State. Colonel Olcott also spoke and tried to impress on the minds of his audience the urgent necessity of forming classes for Hindu boys, to give them a sound moral teaching derived from the Hindu Shastras." A correspondent of the *Indian Mirror*, referring to Miss Edger's lectures at Midnapur said: "Her knowledge of every branch of modern science made her lectures so attractive and impressive that every one carried a lasting idea home"; and, "while expounding many 'abstruse principles of religion she corroborated her every argument by scientific proof. She is a most valuable acquisition to the Theosophical Society...and, perhaps, the second speaker of her sex in the world." The plan of the tour was so admirably arranged, owing to the kindness and foresight of the Joint-General Secretary, Indian Section, Babu Upendranath Basu, that there was not the slightest failure to connect, from beginning to end. Miss Edger cherishes many kind memories of her Indian brothers and sisters. The cost of the tour was defrayed by Branch subscriptions.

A NEW COLLEGE.

Invitations are issued by Mr. H. Dharmapala, for the inaugural ceremony of the "Ethico-Psychological College", at Welikada, Colombo, on April 6th. The buildings are said to occupy a delightful locality and a large concourse of Buddhists is expected. May all the good which is anticipated of this institution be realised.

LIBRARIES FOUNDED.

The "Annie Besant Anglo-Sanskrit Library," founded at Rawal Pindi by the generosity of Lala Jiva Ram Thappur, to commemorate Mrs. Besant's visit to that place, was formally opened by Col. Olcott, March 22nd in presence of the local nobility and gentry. Miss Edger also addressed the meeting. This library is a highly serviceable and fitting memorial.

The Amritsar T. S. Branch opened its "Theosophical Library," March 23d. It is free to members, as a lending library, and to others who come there and read. May other Branches do likewise.

"ISIS UNVEILED", IN URDU.

Babu Purnmeshri Sahai, Vakil, formerly of Lashkar, proposes to publish an Urdu translation of "Isis Unveiled." We hope he will meet with the success which an undertaking of such magnitude deserves. We may be able to give further particulars next month.

ANOTHER BEQUEST TO THE T. S.

It is reported from America that the late Charles A. White, F. T. S., of the Seattle Branch, T. S., has bequeathed his estate to our Society, for the translation and publication of Sanskrit literature. Further particulars had not arrived when this form went to press. If the bequest has been properly worded, the Adyar Library will be largely benefited; if not, we shall lose it, as we did the bequest of (as alleged) £8,000, by a late colleague in Europe, which was, unfortunately, left to the Society by name, and thus lost to us, as the Society, is not a legal entity, *per se*. C. H. Hartmann's will could not be broken and the estate stuck to me for six years despite my best attempts to give it back to the heirs, because he had the common sense to leave it to me as P. T. S.

THE THEOSOPHIST MEDALS.

It should be kept in mind by writers, that a gold and a silver medal will be awarded to the best and second best articles appearing in the *Theosophist* during the publication year, which ends with the September issue. A voting slip will be sent to each subscriber, with that number, and the medals will be given to the writers receiving the largest number of votes. In the previous case, the first prize fell to a Hindu who had never written for the press before, Pt. Rama Prasad.

THERAPEUTIC POSSIBILITIES OF THE WILL.

The *Harbinger of Light* contains the following important leader, on "Man's Spiritual Powers," which is worthy of careful thought:

"Every man has a latent power within himself capable not only of directing his own actions, but of influencing more or less effectively, the action of all he comes in contact with, up to the level of his own psychological plane. This is the spiritual principle of which will is the executive. The power is illustrated and made manifest in mesmeric and hypnotic experiments, but the effects produced are assumed to be exceptional and entirely due to the abnormal condition of the subject. This, however, is not the case: there is a perfect analogy between the psychological influence of one mind on another in the mesmeric and normal state, the only difference being that in the former, the subject having been rendered negative to the operator, is more susceptible and capable of being dominated by his mind. The most successful mesmerists or biologists are those who are conscious of their powers, their consciousness enabling them to focalise and direct the force with much greater effect, but every self-poised individual unconsciously exercises the same power, though with less effect, whilst with gentler natures it flows on in love-impregnated streams towards those whose distress attracts their sympathy. When once man realizes that he is a spirit and that his body is subordinate, the will, directed by the spirit, becomes a powerful factor in the elimination of diseased conditions and the maintenance of physical equilibrium. We are so accustomed to direct the energies of the body into the limbs, for the purposes of locomotion or mechanical action only, that we omit to realise the fact that the same force can be directed from the brain to any weak or diseased centre in the viscera, any part of the muscular system, or any nervous ganglion, and by exercise in this process, be made potent to restore healthy circulation and dispel congestion. This is what Andrew Jackson Davis calls the "pneumo-gastric remedy": having practised it ourselves we know its efficacy. The use of the power in this direction is of primary importance, for a healthy body is an essential to the harmonious action of

the spirit in the normal condition of their association. This equilibrium of the body and spirit being attained, the individual is equipped to transmit in a modified degree, similar conditions to others; more especially of course to those whom he comes into mutual relationship with for the purpose, but measurably to those whom he desires to help unconsciously to them, and yet again to many whose sphere he incidentally comes in contact with, without any thought or consciousness of helping them. In this latter way many whose physical or moral atmosphere is healthy are unconsciously helping their fellows, they carry with them a sanative aura which has some effect on all the needy who come within its range, but the influence for good of those who realise the possession of this power, is immensely increased, especially when benevolence prompts, and environment facilitates the liberal exercise of it, for one has not to search for opportunities; the poor in health, like the poor in purse, are 'always with us.' It is not, however, limited in its influence to the physical; the moral atmosphere or aura of a harmonious individual is as potent in its effect on the mind of the more discordant or less developed. Numerous well authenticated cases of the efficacy of a moral impulse by suggestion have been recorded, and Professor Elmer Gates has experimentally demonstrated the creation of moral cells in the brain by appropriate impulse.

The high cultivation of this power is inconsistent with the press and whirl of business life, but even in that sphere some progress may be made towards it, especially by those whose transactions are guided by rectitude and not by the selfishness and somewhat lax morality which unfortunately prevails in many avenues of trade and commerce. All who aspire to spiritual progress should endeavour to discover and make manifest this internal gem, the insignia of 'The Kingdom of Heaven' within them; it is there, and only needs effort to bring it to the surface."

THE ADYAR LIBRARY.

The following books have been added to the library during the last few months.—DONATED:—

Annual Reports of the Bureau of Ethnology, three Vols. for 1893 and, 94, from the Smithsonian Institution, U. S. A.; *Ethics of Buddha*, from H. Dharmapala; *Inspiration, Intuition and Ecstasy*, from A. Govindacharlu (part two); *Life and Teaching of Sri Krishna*; *Chromopathy*, in the Bengalee Language; *Antiquity and Symbolism of Aryan Religion*; *Theosophy in Brief*, from Dr. English; *Primitive Christianity* from the author; *Vishvavidyalaya Catechism*, in Telugu; *Dharmavidyalaya*, composed by Jayadattasarma; *Gajendramoksha* and *Panadasi* (tenth chapters) with commentaries; *Advance Thought*, from the author; *A case of Partial Dematerialization*, Banner of Light Publishing Co.; *Elements of Metaphysics*, from Dr. L. Salzer; *The Song of the Celestial Swan*, in Sanskrit, with English translation, from Pramadadasa Mitra; *Illuminated Buddhism, or the True Nirvana*, Spiritual Scientific Publishing Co., Kansas City, Mo.; *Satan's Invisible World Displayed*, from Capt. A.T. Banon; *The Man, the Seer, the Adept, the Avatar*, new, enlarged edition, from E. W. Allen, London. Also a collection of prayers or praises, compiled by Mr. Saha Jabbai (in Hindi).

The preparation of the new hall; on the ground floor of Head-quarters, for the Western Section of the Library, hitherto kept upstairs in H. P. B.'s old apartments, is well advanced. There is ample space for the books (the room is 44x19 ft.) and five large doors on the North, or Adyar River side give plenty of light and air. Mr. P. Keshava Pillay, F. T. S., Gooty, has generously promised Rs. 100 towards the cost of a basalt and marble pavement, and the black stones are to be given by our Cuddapah brothers. Further gifts in money will be gratefully accepted.

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SUPPLEMENT TO THE THEOSOPHIST.

MAY, 1898.

FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks, the following donations and subscriptions to the various Funds of the T. S. from 26th March, to 24th April 1898.

HEAD-QUARTER'S FUND.		RS.	A.	P.
Mr. D. D. Jussawala, Bombay, Donation	...	25	0	0
" A. Mahadeva Sastri, Mysore, Subn. to Miss L. Edger's Return Steamer ticket...	...	10	0	0
" Mysore Branch T. S.	do do	5	0	0
" Dr. Bala Kishan Kaul, Lahore	do do	68	0	0
" Rajkumar Roy, Calcutta	do do	25	0	0
" C. Sambiah, Mylapore	do do	10	0	0
Rai Sahib Ishwari Prasad, Mandla	do do	100	0	0
Mr. C. Sambiah, Mylapore, Subn. to Hd. Qrs. Fd.	...	3	0	0
" Alexander Fullerton, Genl. Secy. Am. Sec., 25% Dues.	...	61	8	0
" Do do \$ 20=£4-1-7 F. O.	...	61	8	0
" Do do \$ 20=£4-1-7 F. O.	...	61	8	0
" Do do \$ 60=£12-4-4 F. Order	...	183	11	11
" Alejandro Sorondo, Buenos Aires, S.A., For dues and fees of the Branch. Remitted by cheque for £7-10-0, nominal value to suit old rate	...	190	0	0

LIBRARY FUND.

Mr. C. Sambiah, Mylapore, Subn. to Subba Row Medal Fund..	3	0	0
" A. Mahadeva Sastri, Mysore, Subn.	5	0	0

ADYAR, } T. VIJAY RAGHAVA CHARLU,
MADRAS, 24th April 1898. } Treasurer, T. S.

THE H. P. B. MEMORIAL FUND.

I am now taking the votes of the members of the General Council, on a suggestion of mine that we should apply the unexpended portion of the H. P. B. Memorial Fund as an invested capital the annual interest on which shall be used for the perpetual upkeep of an H. P. B. Pariah School, like the one which bears my name and which I have been supporting, with my private means, during the past three or four years. The Fund was raised at the European Section's First Convention, in 1891, on the motion of W. Q. Judge, seconded by Mrs. Besant, and supported by B. Keightley and others. The larger part of the money was raised in India, H. H. the Maharajah of Kapurthala giving Rs. 2000 towards it. A portion was spent on the publication of a volume of H. P. B.'s fugitive articles, in the Theosophist mainly, the remainder Rs. 2,946-9-3 (say less than £200) is in my custody as Managing Trustee of the Society's funds and other property. The sum is too insignificant to go far towards realising the broad scheme of Oriental translations originally in view, and for several years has been lying idle in the P. O. Savings Bank. The success of my first Pariah school experiment having been so marked as to win the praise of two successive Governors of Madras and the Director of Public Instruction (the Hon. Dr. Duncan), it occurred to me that

if we started another school in her name for these poor outcasts, we should be raising to her memory a nobler "Memorial" than we were likely to do in any other way. We should teach hundreds of oppressed people to pronounce her name with grateful respect. A very strong additional reason was that by the reported bequest of his large property to the Society by the late Mr. White, of Seattle, for "translating and publishing Sanskrit literature", we have the handling of thousands of pounds for the noble object, and the trifling little sum of £200 in the H. P. B. Fund, could not go far towards adding to her renown. The General Council being the responsible governing power in our Society, I have sent my proposal around and am getting in the votes. Meanwhile, I have invested the money at 10 per cent. on real-estate first mortgage. I shall set aside as an endowment for my own Pariah School, the sum now available in the Olcott Pension Fund, viz., Rs. 2,793-11-6, so that this charity may not be abandoned at my death.

H. S. OLCOTT.

NEW BRANCHES.

EUROPE:—A charter was granted, on March 18, 1898, to Willem H. M. Kohlen J. E. Bäumer, Jan. C. Louman, André Vanderstraeten, Ernest Nysmaus, Octave Berger and M. F. W. Walenkamp. The Branch is to be known as the Brussels Branch of the Theosophical Society; also a charter was granted, on March 30, 1898, to Bernhard Hubo, Adolph Kolbe, Friedrich Scharlan, Johanna Kolbe, Lilly Körner, Ida Wagner and Victoria Paulsen. The Branch is to be known as the Hamburg Branch of the Theosophical Society.

G. R. S. MEAD,
General Secretary,
European Section T. S.

AMERICA:—On March 1st a charter was issued to the Lima T. S., Lima, Ohio, with 10 charter members. This Branch is due to the labors of Mr. F. E. Titus; its Secretary is Mr. William, W. Hawkins, 940 W. Waynest. The Omaha T. S., having been notified that its charter would be suppressed, returned it and dissolved. This leaves the number of Branches as at last report.

On March 24th a charter was issued to the Louisiana, T. S., New Orleans, with 8 charter-members. This Branch is due to the labors of Mr. Alfred A. Ury. There are now 57 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary,
American Section T. S.

ALOHA BRANCH.

A correspondent from Honolulu writes: As a result of the resignation, through ill-health, of Mr. G. W. Smith, the officers of the Aloha Branch T. S. are now constituted as follows: President—Dr. A. Marques, Secretary—W. R. Simms, Treasurer—A. Sharpe, Librarian—Miss Oliver.

We have a large lending library, well patronized, and the present membership in good standing is 20, with 10 members at large and, further, a beginners' class of 20 not yet affiliated.

Miss Walsh, the lecturer from San Francisco, has just been spending a month here, working most devotedly and successfully for the cause, and we expect that in a very short while the results of her good work will manifest by a large accession to the membership of both the Branch and the Classes.

URDU TRANSLATION OF "ISIS UNVEILED."

Any friends who are disposed to aid in defraying the expense of publishing the Urdu translation of "Isis Unveiled,"* should send their donations

* See notice in last month's *Theosophist* supplement.

or subscriptions to Babu Purmeshri Sahai, Vakil, Theosophical Headquarters, Indian Section, Benares, N. W. P.

AN H. P. B. PARIAH SCHOOL.

An attempt was made in the February *Theosophist* (see its Cuttings and Comments) to call attention to the needs of a certain most unfortunate class of our common humanity. In a suburb of Madras, where hundreds of Pariah children are growing up in deplorable ignorance, a property can be purchased at a very low figure, on which are buildings suitable for school purposes, though some of the roofs and brick walls need a little repairing. There are also a good well and a grove of cocoanut and mango trees on the place. It is the wish of some—the President-Founder included—that the sum of Rs. 2,000 (say £140) shall be raised by private subscription to buy, repair and furnish this property as a memorial to H. P. B. and that it shall be called "The Blavatsky Pariah School." The sum of Rs. 250 is already subscribed, and the undersigned will be glad to receive and acknowledge further contributions. It is thought that there will be room for 150 pupils, and there is plenty of land available for extensions. There are several hundred Pariah families within the radius of $\frac{1}{4}$ th of a mile of the premises. The estimated running expenses are about £2 per month. If the General Council should approve Col. Olcott's suggestion, that the interest of the "H. P. B. Memorial Fund" shall be used for this purpose, there will be enough to cover the cost of upkeep. I am quite sure that the mere mention of this laudable scheme to honor the memory of our beloved co-founder of the T. S., will be enough to secure the small sum needed, and I hope to be able to report in the next issue of the *Theosophist* that the subscription-list is closed.

W. A. ENGLISH.

HINDU AND EUROPEAN.

The following passage in the Abbé Dubois' book, which contains such a fund of information concerning Hindu life and character, gives certain definite reasons for the prejudices entertained by Hindus—especially Brahmins—against Europeans in general:

"How could a Brahmin or any other Hindu have any real feelings of friendship or esteem for Europeans, so long as the latter continue to eat the flesh of the sacred cow, which a Hindu considers a much more heinous offence than eating human flesh; so long as he sees them with Pariahs as their domestic servants, and so long as he knows that they have immoral relations with women of that despised caste? He, it must be remembered, considers himself defiled and obliged to purify himself by bathing, if so much as the shadow of one of these Pariahs is thrown across him. How, indeed, could he feel well disposed towards Europeans, when he sees them give way, without shame or remorse, to drunkenness, which to him is the most disgusting of vices, and which, were he to be once publicly convicted of it, would bring upon him the most serious consequences? How can he respect Europeans when he sees their wives on terms of the most intimate familiarity with their husbands, being equally intemperate, and eating, drinking, laughing, and joking with other men, and above all, dancing with them; he, in whose presence a wife dare not even sit, and to whom it is inconceivable that any woman, unless she be a concubine or a prostitute, could even think of indulging in such pastimes? How, again, could he mix with Europeans when he sees their clothing, which in shape alone seems to savour of indecency by showing too much of the human form, and of which so many articles, such as shoes, boots, gloves, are made from the skins of animals; he, who cannot understand how any decent man could handle them, or even touch these remains of dead animals without shuddering with disgust?"

WHITE LOTUS DAY.

We hope all members of the T. S. will bear in mind that May 8th, 1898, will be White Lotus Day, the anniversary of H. P. B.'s death.

BUENOS AIRES.

In an official letter from the Luz Branch we have the following: "Those in Buenos Aires who work for the cause of love and progress, who united in forming a Branch of the T. S., at the termination of a Cycle of the Kaliyuga, send to the President-Founder of the Theosophical Society, and through him, to all Brothers, throughout the world, who are devoted to these beautiful ideals, their sentiments of fraternity; and sincerely trust that the dawn of the new Cycle may be a true light for the human mind, spreading over and quickening, by its rays, the generous seed thrown upon the Earth by the venerable Beings who inspired the formation and protect the existence of this worthy Society."

ADYAR LIBRARY.

The following books have been added since last month; DONATED:—
The 16th Annual Report of the Bureau of Ethnology, to the Secretary of the Smithsonian Institution, Washington, U. S. A., from Major J. W. Powell, Director; *Three Journeys Around the World*, from the author, Dr. J. M. Peebles; *The Gift of the Spirit. A Handbook of Cartomancy, Fortune-Telling Cards and How to Use Them, Whence and Whither*, all from George Redway, publisher; *Indian Loyalty*, from Professor M. Rangacharyar; *Ishtasyopanishad*, from Mr. V. C. Seshacharyar; *Advaitasiddhantachandrika; Secret Doctrine*, Vol. III., from Mrs. Besant.

Purchased:—

International Scientific Series, 82 to 84; *Contemporary Series*, 32 to 35; *Anandasrama Series* No. 36, parts I and II; *Pali Text Society*, four Vols.; also 240 volumes of other new and valuable works, on various subjects.

R. ANANTHAKRISHNA SASTRI,
 Librarian.

SUPPLEMENT TO
THE THEOSOPHIST.

JUNE, 1898.

FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. from 25th April, to 26th May 1898.

HEAD-QUARTER'S FUND.		RS.	A.	P.
Mr. C. Sambiah, Mylapore, subn. ...		3	0	0
.. Alexander Fullerton, New York, towards 25% Dues ...		61	3	0
.. A. Nilakanta Sastri, subn. for Miss Edger's steamer ticket...		25	0	0
.. P. Nanjunda Naidu, Hassan, don. ...		3	0	0
.. T. H. Martyn, Genl. Secy., Aus. Sec. T. S. 25% Dues for 1897. Cheque for £12-5-4, N. V. ...		196	4	0
.. Otway Cuffe, Genl. Secy. Eur. Sec. T. S. 25% Dues for 1/2 year April 30, 1898, by cheque for £34-0-3, nominal value ...		544	3	0
.. A. Zettersten Gen. Secy. Scand. Sec. T. S. 25% Dues on account of 1898, by cheque for £25-8-4, N. V. ...		406	10	0

LIBRARY FUND.		RS.	A.	P.
Ross Scott Esq., C. S., Lucknow, donation...		50	0	0
.. C. Sambiah, Mylapore, subn. ...		3	0	0

SUBBA ROW MEDAL FUND.		RS.	A.	P.
Mr. A. Nilakanta Sastri, part payment out of Rs. 16 ...		2	0	0

ADYAR, 26th May 1898.

T. VIJJIARAGHAVA CHARLU,
 Treasurer, T. S.

WHITE LOTUS DAY AT ADYAR.

White Lotus Day was observed at the Head-quarters of the Society in the usual way. The following extracts are taken from a glowing report in the *Hindu*: "The premises of the Theosophical Society at Adyar are very lovely, and, on occasions, the loveliness increases ever so much, and the happy visitor is in complete raptures. There is a halo of sacredness about the place, and its intimate association with such great personages as Colonel Olcott, Madame Blavatsky and Mrs. Besant adds largely to the charm of the retreat..... Sunday last was the anniversary of the death of Madame Blavatsky, and the day has been styled as the White Lotus Day. Colonel Olcott liberally gave away money doles and rice to a large number of fishermen and other poor people living in Adyar. The public meeting was held in the evening at 5 o'clock in the lecture hall, which was beautifully decorated for the occasion. Strings of white lotus were hung all round and over the grand photo of Madame Blavatsky. The sight of the *darśan* and its immediate front looked very like the ideal *darśan* of a Rishi of old, and those that were gathered together on the occasion, were, if only for the time, lost in a flood of spirituality.

"There were about thirty present, among them being Colonel Olcott, Miss Edger, Messrs. V. C. Seshacharriar, B.A., B.L., S. V. Rangaswami Aiyangar, B.A., T. Vijiaraghava Charlu, M. K. Srinivasa Aiyar, B.A., T. Sadasiva Aiyar, B.A. B.L., Kristnasawmi Naidu, B.A., B.L.

"The proceedings opened with the chanting of the fifteenth chapter of the 'Bhagavad Gita' by several of the Brahmin gentlemen present, followed

by the reading of extracts from the "Light of Asia" by Mr. V. C. Seshachariar. "Colonel Olcott said that it was the wish of Madame Blavatsky, made known in her will, that on this anniversary, which he had christened White Lotus Day extracts from two books which she had cherished most might be read. The "Gita" was a wonderful book, and the Theosophical Society had done more than any individual or body to spread it in the utmost parts of the world. Speaking of the other book, Colonel Olcott observed that of all the books written by Sir Edwin Arnold on the different religions of the world, none could compare with the "Light of Asia."

"Miss Lillian Edger, M.A., said she had not known Madame Blavatsky personally, but only through her works. That was, after all, the best test of a person. The entire work done by Madame Blavatsky was not done by that entity known to the world as Helena Petrovna Blavatsky. The work was done by the Masters, and Madame was their instrument. When the Master found that materialism was growing and the world was not fulfilling its destiny, they and their disciples were ready for work, and they did it through certain deserving persons. Madame Blavatsky was such an instrument, and the effect of her mighty labours was shown in all countries. Not that the changes would not have come but for H. P. B., but that she was selected for the work was enough for all to esteem her and be grateful to her. Since the formation of the Society there was an increased interest in religion, not in any one religion, but in all religions throughout the world. Performing ceremonies and studying the Vedanta Philosophy were well indeed, but those who really wanted religion must have some power in their lives corresponding to what was known as Bhakti." She then referred to the increase of the spirit of tolerance in Australia and New Zealand, an increase due in part to the work of the Theosophical Society. "So far as India was concerned, since the formation of the Theosophical Society, there had been a revival in the study Sanskrit and of the Indian religion, and the other countries of the world had begun to take an interest in the study of Hinduism. The Hindus too had become more tolerant. It was certain that science was in sympathy with religion. If properly understood each would support the other."

Mr. T. Vijayaraghava Charlu, Mr. C. Sambiah Garu, and Mr. S. V. Rangaswami Aiyangar spoke of the way in which they had been led to join the Society and of their relationships with Madame Blavatsky, to whom they all felt deep gratitude for the work she had done.

Mr. T. Sadasiva Aiyar testified to the good work done by Mr. K. Narayanaswami Aiyar in scientifically interpreting the Puranas, and in so doing paid a high compliment to Madame Blavatsky who had provided keys for such purpose in her monumental works of "Isis Unveiled" and "Secret Doctrine." Many of his friends had, by the labours of H. P. B., been saved from becoming atheistic, or falling into the hands of the Christian Missionary.

Mr. V. C. Seshachariar observed that the Society founded twenty-three years ago had done a vast amount of good work to the world. It was like the banyan tree that gave kindly shelter to a numerous host. The immense proportions assumed by the Theosophic literature at the present day were proof positive of the grand work of the Society. The revival of the study of Sanskrit and of Hinduism were two of the blessings conferred by it on this country.

Mr. W. A. Krishnamachariar knew the Founders even when he was a student. His religion was then being constantly attacked by his Christian teachers and he was helpless. Colonel Olcott's lectures gave him strength and enabled him to hold his own against the opponents of his religion.

Pandit Anantakrishna Sastri spoke in Tamil on the service done by the Society in the past and the explanations it had furnished for many an apparently absurd Purana.

Colonel Olcott said that after devoting his life for many years to the work of the Society he had now the pleasure to see Theosophy carried to the utmost parts of the world. The Theosophical Society had withstood many trials, and the speaker had watched its progress as a father would watch the growth of a child. The objects of the Society were well defined

and could not be quarrelled with by any reasonable man. The idea of a Universal Brotherhood was for the first time in the history of the world scientifically laid before all by the Theosophical Society. The Society befriended Sanskrit literature, and did much to promote its study. While the Hindus were unable to combat the attacks of Christian Missionaries against their religion it was the Theosophical Society that put it in the power of the Hindus to defend their religion and to have a feeling of self-respect for themselves. Speaking of Madame Blavatsky, the Colonel said she was enthusiastically devoted to the movement, and was ready at all times, if need there were, to give her life for the cause. The world saw that the leaders of the Society were in dead earnest and it would be well for our members to regard the White Lotus Day as a milestone in their lives. He exhorted them to practise Theosophy and make themselves useful to the world.

He then announced that he had resolved to open a Panchama school at Kodambakam and dedicate it as a feeble memorial to H. P. B. He had completed negotiations for the purchase of a suitable building and premises, and invited subscriptions from those assembled in furtherance of the movement. A sum of four hundred rupees was promised on the spot. About a thousand more are needed.

CELEBRATIONS ELSEWHERE.

We can give only abridgements of the reports sent us of the commemorations of Mme. Blavatsky's Anniversary, which was observed all over the world.

The Hengal Theosophical Society, of Calcutta, was favored with an appropriate address on the occasion, by its President, Hon. Babu Norendro Nath Sen, who alluded to the prophetic powers of Madame Blavatsky, to her life of "long-drawn-out suffering, of physical and mental torture," to the teachings she has left with us, and to the one characteristic which dominated all others in her nature—that of "devotion to the Masters."

M. C. Krishnasawmy Aiyar writes from Kumbhakonam:—The White Lotus Day was celebrated as usual at Kumbhakonam with doles of rice and cash in the morning to the poor and in the evening with the readings from the "Gita" and the "Light of Asia" followed by a lecture from Mr. K. Narayanaswami Aiyar on "the rebirth of H. P. B."

B. S. Ramaswami Aiyar, Treasurer, Salem T. S. writes:—The White Lotus Day was celebrated by this Branch with considerable eclat. The attendance was large and appreciative. M. R. Ry. T. N. Ramachandra Aiyar Ayl., our Treasury Deputy Collector and quondam President of the Branch presided. The proceedings commenced with the reading of the 16th Chapter of the "Bhagavad Gita" by M. R. Ry. V. Krishnaswami Aiyar Ayl., our worthy President, whose brief but lucid explanation of the Chapter was much appreciated. This was followed by the reading of that portion of the "Light of Asia" wherein the author graphically describes the departure of Siddhartha Gautama, Lord Buddha, from his father's kingdom, in quest of Divine Wisdom. Other readings and some eloquent addresses followed. The proceedings closed with the distribution of sandal, flower, *pansupari* and fruits. In the evening about a thousand poor persons were fed, some of whom were also clothed.

From the Secretary of the Chittoor Branch.—The White Lotus Day was celebrated by the Chittoor Branch of the T. S. on the 8th May 1898. In the morning about a thousand poor people were fed from contributions among members and non-members—the thanks of the Branch being due to H. H. the Zemindar of Bangaripolliam who contributed largely towards the expenses of the feeding and who also lent for the feeding, the spacious compound of the school of which he is the Founder. In the evening a brief *resumé* of the life and writings "H. P. B." was read, along with select portions of the "Bhagavad Gita" and the "Light of Asia." All the members and sympathisers and some of the *élite* of the town were present on the occasion. The meeting dispersed after distribution of sandal and *pansupari*.

The Secretary of the Aryan Patriotic T. S., of Aligarh, writes:—In commemoration of the White Lotus Day, food grains, clothes and cash were distributed to the deserving poor yesterday. The 11th chapter of the "Bhagavad Gītā," portions of "Shrimad Bhagavat" and other books were recited and read.—An interesting discourse followed the readings during the course of which Rai Sahib Ishri Prasad gave a very instructive and short account of the life and doings of the much esteemed and beloved H. P. B. Solemnity was observed during the entire proceedings.

From the Secretary Brahma Vichara Lodge, Tirupatur (Salem District). The "White Lotus Day" was celebrated by this Branch on the 8th instant. Above one hundred people, males, females and children, were fed in the morning in a place not far away from the premises of the Society. In the evening there was a gathering of the members and sympathisers of the association in its premises. The object of the meeting was briefly explained by the President. The "Life and Writings of H. P. Blavatsky" by W. J. Colville, and also selected portions from the 18th Chapter of the "Bhagavad Gītā" and from the "Secret Doctrine" were read and explained. Many members and sympathisers of the Branch were present and general enthusiasm prevailed.

K. S. Subramaniam Aiyar, B. A., writes from Sulerpet:—At a meeting of the people of this place to celebrate the "White Lotus Day" there were present many orthodox Brahmins and pandits. The life of Madame Blavatsky and her work towards the revival of Hinduism were explained and the amount of gratitude the Hindus owe to her and to the Theosophical Society was pointed out in an impressive manner. The eighth chapter of "Bhagavad Gītā" was read and explained by brother J. Sreenivasa Rao Garu of Gooty.

This Eastern custom of feeding the poor on such occasions as this, gives to White Lotus Day a very pleasant aspect to us old friends of H. P. B.

"Bhagavatam" which it was proposed to expound to the public on every holiday between 3 and 6 P. M., was begun on this memorable occasion with the hope of continuing it to the end. The 1st chapter of "Dusamaskandam" was read and explained.

White Lotus Day at Vaniemboddy was celebrated with great devotion at the Branch Theosophical Society's building. Many members of the Society and sympathizers with the movement were present. Fortunately for the occasion, Mr. T. Ramachandra Row, B. A., B. L., the Sub-Judge of Musulipatam, who happened to be present in the town, presided.

The said gentleman briefly sketched the life of Madame Blavatsky, and the enduring good done by her to the cause of Hinduism, which entitles her to a deep and everlasting gratitude, of not only India's sons but of all who love and ever think of God.

Then the President read and explained a chapter from Bhagavat-Gītā. After an offering of garlands and flowers in the name of our beloved and revered teacher, H. P. B., the meeting closed. In the evening Mr. O. Sundra Row, the President of the Branch (Dy. Tahsildar of the place) entertained the members and sympathizers, and the proceedings closed with a warm prayer for the future prosperity of the Society and for the long life and renewed energy of those who have devoted themselves to the cause.

NEW BRANCHES.

SCANDINAVIA:—A charter, dated April 22nd, 1898, has been granted to August Berglund, Olof Eriksson, Med. Dr. Anders Lindwall, Miss Linda Edström, Mrs. Adrienne Erlandsen, Axel Norberg and Aaron Pettersson to form a Branch at Sundswall in Sweden, to be known as *Sundswall Lodge* of the Theosophical Society. The President is Mr. August Berglund, and the Secretary, Med. Dr. Anders Lindwall, Alvik, Sundswall (Sweden).

There are now fourteen branches in the Scandinavian Section.

A. ZETTERSTEN,

General Secretary.

EUROPE:—On May 2nd, 1898, a charter was granted to M. W. Sharples, M.D., Herbert Warren, G. H. Shepherd, J. Rowland Acton, Mrs. Warren, Miss Rosa Warren, and Miss Florence Smith. This Branch is to be known as the Wandsworth Branch of the Theosophical Society.

OTWAY CUPPE,
General Secretary, European Section.

AMERICA:—On April 21st, a charter was issued to the Vancouver T. S., Vancouver, B. C., with 10 charter-members. This was a Branch formed by Mr. Judge's Society, but all its members save three have recently left that organization, have sought admission to the T. S., and have established a Branch. It is the 58th on the American Roll.

ALEXANDER FULLERTON,
General Secretary.

DEATH OF A GOOD THEOSOPHIST.

We have to record the fact that at Arcoum, on May 4th ult. died (out of his physical body) Pestonji Muncherji Ghadiali, F. T. S., a most estimable man and devoted colleague. He is not one of our oldest Indian members but within the period of his connection with the Society he has crowded more unselfish, good work than many who have been twice as long on our rolls. His loss will be severely felt by the Bombay T. S. and by his dear family and his intimate friends, among whom the President-Founder has been glad to count himself. We trust that he may soon be returned to work.

ADYAR LIBRARY.

The following books have been added since last month:—

Donated:—

Buddhism and its Christian Critics, from Dr. Paul Carus; *The Tamil Almanac* for the current Tamil year, from Mr. Kartikeya Iyer; *Letters from Julia; Jarutashtra in the Githers*, from Mr. Jahangir Bomonjee Petit; *Annual Reports of the Bureau of Ethnology* (vols. 14, 15 and 16), from the Smithsonian Institution; *Andhra Parishara* (on Astrology), from Mr. K. Subbarayana; *The Three Paths*, by Mrs. Besant, in Gujarati; *Aufrech's Catalogues Catalogorum*, from Fel. Hedwig Kolbe (part II. and *Taittiriya Samhitā*, with Bhattabhasikara's Commentary (vols. 10 and 11), from the Curator, Government Oriental Library, Mysore.

Purchased:—

History of Civilization in Ancient India (vols. 11); one hundred and seventy-nine books on different subjects. Vizianagaram Sanskrit Series 1 to 15, except 2, 4 and 9.

R. ANANTAKRISHNA SASTRI.

ANOTHER LITERARY DECEIT.

Prof. E. B. Cowell, Dr. Rhys Davids, Sir Edwin Arnold, Sir George Birdwood, Sir Monier-Williams and other important men of letters and Orientalists, have petitioned the First Lord of the Treasury to recommend the Queen to put on the Civil Pension List the name of Pandit Kissari Mohun Ganguli, the eminent Sanskrit scholar of Calcutta, for his services in translating into English the "Mahabharata". It is stated that the late Babu P. C. Roy usurped all the credit for this splendid literary work, and was made C. I. E. for it when, in fact, these distinctions should have gone to Pandit Kissari Mohun. Following is the text of the document:

SIR,—We the undersigned, who are interested in the advancement of oriental learning, solicit your sympathy on behalf of Pandit Kissari Mohan Ganguli, a deserving and now world-famous Sanskrit scholar residing in Calcutta. He has recently completed a translation into English prose of the Great Indian epic poem entitled the Mahabharata, which has absorbed all his time and energies for the last thirteen years. The late Babu Pratapa Chandra Rai, C.I.E., was, indeed, the nominal author of this achievement; but its execution from the scholar's side was due to Pandit Kissari Mohan Ganguli's unaided efforts. His business colleague possessed much energy and power of organisation, qualities which enabled him to secure the patronage of the Indian aristocracy and the official class for a work which would never have seen the light without substantial pecuniary support; but he was incapable of rendering any literary assistance whatever. Pandit Kissari Mohan Ganguli's innate modesty, his dislike of anything savouring of self-advertisement, prompted

him to remain all those laborious years in the background and to yield the entire honour of the work to his associate. Of the value of his translation, there can be but one opinion. Its adequacy is admitted by all students of Sanskrit, and even in distant countries it is appealed to as the standard in controversies arising out of the Mahabharata. Nor is scrupulous fidelity to the original its only merit. The translation displays, all things considered, a grace of diction, a felicity of phrase, which are rarely found in attempts to render the thought and spirit of distant ages into a modern tongue. The Races of the West are now enabled for the first time to appreciate the hidden springs which animate countless millions of their Eastern brothers. For this great national epic has exercised a powerful influence in moulding the character of the Hindu. In his eyes, the men and women of the Mahabharata are far more than mere abstractions; and the legends of courage and devotion with which its pages teem stir to this day the heart of India and furnish its chief treasury of history, morals and faith. The service rendered to the Empire by the translation can hardly be overrated, nor would any measure of public recognition be too great for labours so noble, so patient as his. He has taken from the British Raj and from Western scholarship the shame of leaving untransferred to the language of the Governing Power a rich and wonderful mass of ancient poetry, seven times as bulky as the Iliad and Odyssey combined, which contains, amid much waste-rock of matter, many and many a vein and nugget of the purest literary gold. He has, however, reaped no reward save that of his own conscience for so strenuous an effort to promote the cause of scholarship and the growth of a better understanding between the English and the Indian peoples. Old age has come upon him; and with it a serious diminution in his resources. To leave such a man to perish in poverty would be a brand on the good name of the British Government in India and an irretrievable dishonour to Literature.

We, therefore, respectfully urge that a graceful form of acknowledging Pandit Kisseri Mohan Ganguli's eminent merits would be the grant to him of a pension from the Civil Lists. Such an honour paid to an Indian man of letters would be instantly appreciated throughout the length and breadth of the Peninsula; and could not fail to inspire among the Indian peoples a feeling of deep respect for the impartiality and breadth of view displayed by the British Government.

It may, indeed, be urged that no precedent exists for the bestowal of any portion of Her Majesty's bounty on a person who has an Indian domicile. On the other hand there is no reason, *a priori*, which would render such a course impracticable. The principles regulating these subsidies are enunciated in a Resolution of the House of Commons, dated 18th February, 1834, the wording of which runs thus, in 1 and 2 Victoria cap. 2, Sec. 6: "It is the bounden duty of the responsible advisers of the Crown to recommend to His Majesty for grants of pensions on the Civil List such persons only as have just claims on the Royal beneficence, or who by their personal services to the Crown, by the performance of duties to the public, or by their useful discoveries in Science and attainments in Literature and the Arts, have merited the gracious consideration of their Sovereign and the gratitude of their country."

We believe that the course which we suggest is opposed to neither the letter nor the spirit of the law. Moreover, the occasion seems to be a fitting one for asserting the Imperial principle, so vital in times when every means should be taken to knit together the possessions of Great Britain by ties of mutual sympathy. We would pray, then, that you will be pleased to recommend Her Majesty graciously to accord Pandit Kisseri Mohan Ganguli, of Calcutta, a becoming Pension from the annual Civil List provision for the encouragement of Literature.

We are, Sir, your most obedient servants,

ARTHUR ARNOLD, EDWIN ARNOLD, M. M. RHOWNAGGER, GEORGE BIRDWOOD, O. T. BURNES, E. B. COWELL, CONNEMARA, A. CROFT, T. W. RHYN DAVIDS, FITZ-EDWARD HALL, F. W. FARRAR, HARRIS, MONIER MONIER-WILLIAMS, R. A. NEIL, NORTHBROOK, REAY, E. DENISON-ROSS, STANLEY, FRANCIS H. SKRINE.

April 25th, 1898.

It is, we believe, undoubtedly true that this edition of the *Mahabharata* would never have been published but for the zeal and unquenchable perseverance of Babu Pratapa Chandra Roy, who made the greatest pecuniary sacrifices to bring it out and whose loving wife has well-nigh beggared herself since his death to complete the unfinished publication. It now appears that he usurped the credit properly due to the real translator, not content with the honorable share which was his own due. This, if the fact given be true, is a very immoral transaction, and of a kind that is too common, not only in India but in all other countries.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva* Press, Madras, and published for the Proprietors by the Business Manager, Mr. T. VIJAYARAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JULY, 1898.

FINANCIAL STATEMENT.

The following receipts during the month of June are acknowledged with thanks:—

HEAD-QUARTER'S FUND.

	RS.	A.	P.
Mr. Alexander Fullerton, Genl. Secy., American Section			
T. S. 25% Dues £6=	90	0	0
D. Chidester, Thro. Mr. A. Fullerton, Donation £1=	15	4	0
C. Sambiah, Mylapore, Subscription	1	8	0

LIBRARY FUND.

Mr. A. Von Hoffmann, England, Donation	200	0	0
P. Kesava Pillai, Gooty do	50	0	0
W. G. John, Brisbane do £2=	29	9	0
The Cuddapah T. S., cut stones for the floor pavement			
Mr. C. Sambiah, Mylapore, Subn.	1	8	0

ADYAR,
29th June 1898.

T. VIJAYARAGHAVA CHARLU,
Treasurer, T. S.

THE C. A. WHITE BEQUEST.

Recognizing the right of every member of the Society to know whatever concerns it, I take the first opportunity to make public the nature and extent of the White bequest to Head-quarters, which was briefly noticed in the April number. The needful particulars have been sent me by Mr. T. A. Barnes F. T. S. of Seattle, U. S. A., one of the Trustees, together with a copy of the Will. Mr. White left a certain amount in cash and bank stock, which will be offset by debts unsettled, but the bulk of his estate was in unproductive town building lots, for which there is no present market, owing to a general depression of values throughout the country. When property recovers itself these lots ought to fetch good prices—say in a couple of years—and Mr. Barnes hopes that the Trustees will then be able to pay over to me and my co-trustees a handsome sum, that will remain after satisfying every claim on the estate. This may be as much as fifty thousand dollars (say £10,000 or Rs. 150,000). The Will, as a whole, is very simply and sensibly drawn. After paying the debts specified in an attached schedule, the Trustees are to "pay the proceeds to the Trustees of the Theosophical Society at Adyar, Madras, India, or wherever the said Theosophical Society may be located, appointed or acting under a Deed of Trust, dated the 14th day of December, A. D. 1892, and duly enrolled." "And," says he, "I direct that the receipt of the said Trustees, or the reported Trustees for the time being, shall be sufficient discharge for the said legacy. It is my express will that the said legacy to the said Theosophical Society in India be used for the purpose, as far as possible, of obtaining translations into English of the Ancient Hieratic Scriptures, believed to exist in India and elsewhere, for the use of the Theosophical Society and its Branches all over the world."

If Mr. White had consulted me he might have been shown how to word the bequest a little better. The Theosophical Society, is not "in India" only, but all over the world; a fact not clearly grasped by all our members. His reference to the possible shifting of Head-quarters to another place than Adyar reflects an illusion of certain lady Theosophists, for such an idea never entered our heads as a conceivable thing so long as I should live. We are, fortunately, not much hampered as to either the class of literature or the country in which to seek for the objects of Mr. White's liberal generosity; while as for "hieratic literature" the Trustees will have to use their best judgment in carrying out the wishes of the Testator. Certainly, it was not any literature exclusively to be sought for in Egypt or outside India, since his mind was expressly directed towards India. However, if we ever get the money it will be time enough to then consider details. The White bequest having come upon us so unexpectedly, I am led to presume that other admirers of our Society or friends of the Founders may have already inserted testamentary clauses in their Wills for our benefit or that of our work. It will not be taken amiss, therefore, if while this subject is up I give them a word or two of counsel. First, whatever bequest they intend for the good of the Theosophical Society as such, i.e., the mother organization which has, throughout the world, its seven Sections, its four hundred Branches, and at Adyar, Madras, India, its executive centre, should be simply so designated in the bequest. Its property is now in the custody of a duly registered Board of Trustees of which I am the Managing Trustee for life, legally responsible to the Board and to the whole Society for my acts as such. It suffices, then, to leave the legacy to me as Henry Steel Olcott, President and Managing Trustee of the Theosophical Society, subject to the provisions of a deed of Trust, dated the 14th December 1892, and duly enrolled. Specifying the objects for which the money is to be used. Second, The simple proviso of Mr. White's will that the receipt of the Trustees of the Society to the Trustees under his Will shall be a sufficient discharge for the legacy, is very sensible. In fact, the simpler the wording and the more discretion that is given us, the more likely is it that the Testator's wishes will be strictly carried out. We lost the Hartmann and the Scottish legacies because the testators did not take the simple precaution of asking me in confidence how their plans could best be realised. I hope, for the Society's sake, this mistake may not be repeated.

If it should be asked why, after the White bequest, we should ask or expect more legacies, the answer is very simple. In the first place, we may never realise anything from the White estate; many obstacles may interpose, and, in fact, our getting anything depends upon the recovery of values of landed property before it is eaten up in taxes. Secondly, it will need much more than the estimated maximum sum to capitalise the splendid idea of broadening the Adyar property into an Oriental Institute, with a great library, courses of lectures on the world's religions and philosophies, the collection, translation and publication of rare ancient works (Mr. White's idea), and the making of our Head-quarters a world-renowned centre of learning and spiritual teaching. Thirdly, it is most important that the Head-quarters should be in a position to assist Sectional Head-quarters and poor Branches with books and pecuniary help; to pay the travelling expenses of lecturers like Mrs. Besant, Miss Edger, myself, and others sent or called to open up new territory for the theosophical movement; and to push on our work in every practicable way. I feel free to say all this because I do not ask or expect a penny for myself; all that I have, or ever shall have, is the Society's, not my own. Requests have been made, therefore others are likely to be made, and who should know so well as I how they had best be worded and applied to effect the most good?

H. S. Olcott.

NEW BRANCHES.

EUROPE.—On May 18, 1898, a charter was issued to Victor Lefosse, M. J. Ernest Nyssens, M. D. Paul Marlier, Louis Bertrand, Auguste de Vries, Louis Dupont, Maurice Demolins, Madame J. Keelhaert, M. J. Lefosse, and M. J. Lefosse, for the purpose of establishing a new branch of the Theosophical Society in Europe.

Carter, Mademoiselle Julia Gyckholt and Mademoiselle Valerie Verleysen. This Branch is to be known as the "Branche Centrale Belge", and is the second Branch of the Theosophical Society founded at Brussels.

OTWAY CUFFE,

General Secretary.

AMERICA.—On May 26th, there was issued a charter to the South Haven T. S., South Haven, Mich., with 10 charter members. This branch was formed by Mr. F. E. Titus, and is the 60th on the American roll.

ALEXANDER FULLERTON,

General Secretary.

AMERICAN SECTIONAL CONVENTION.

The General Secretary, Mr. Fullerton, has sent us advanced proof-sheets of his Annual Report. During the eleven months covered, 31 New Branches have been chartered, 625 members have been admitted (including 66 readmitted), 6 old Branches have died, and 257 members have been dropped from the roll for failure to pay dues and from the collapse of new Branches hastily formed in a first rush of enthusiasm. There are now 58 Branches in the American Section. Its financial position is good, and its general condition warrants the optimistic forecast of the General Secretary. He uses some rather strong language about the secessionists, but bluntness is preferable to hypocrisy.

SCANDINAVIAN SECTION'S CONVENTION.

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

Adyar.

DEAR SIR AND BROTHER,

I have much pleasure in informing you, that the Scandinavian Section, T. S., has to-day with great success held its third Convention in Stockholm. The Convention sends its hearty greetings to the President-Founder.

I am,

Yours fraternally,

A. ZETTERSTEN,

General Secretary.

STOCKHOLM, May 30, 1898.

THE "THEOSOPHIST" MEDALS.

Let our readers bear in mind that with every copy of the September number of this magazine will be sent a voting blank (in the form of a postal card in India) to be filled in with the names of the writers of articles in the present volume, whom the subscriber thinks most worthy to receive respectively the gold and silver medals offered by the Proprietors. Readers are requested to look over past numbers and make up their minds to whom this real compliment should be paid.

JUST OUT].

[SELLING RAPIDLY.

THEOSOPHY APPLIED:

1. To Religion.
2. To the Home.
3. To Society.
4. To the State.

being the course of Lectures delivered, by LILIAN EDGER, M.A.,
during the Convention of 1897.

PRICE RE. 1.

NOTICES OF THE PRESS.

[*Theosophy in Australasia*].

The Four Lectures making up the above book lie before us and the points are so clearly put, the arguments so simply stated, and the deductions drawn so well worked up to, that we have no hesitation in recommending all our members to supply themselves with a copy of it; not only for their own information, but also because it is a book which we have long felt the need of, something which we can put before people who as yet, have heard nothing of the Theosophical teachings, nor of the work which the Theosophical Society has set itself to do.

[*The Theosophical Review*].

In these four lectures Miss Edger has given us an elegant and scholarly attempt to fulfil the task set by "A Master of Wisdom" in the last volume of *Lucifer*. * * * Her lack of the intricate knowledge of her Indian audience possessed by her predecessor in the chair—a lack for which she more than once gracefully apologises—only makes the little book the more readable and intelligible to the English public. * * * In this connection Miss Edger's account of her own experience in the education of children is exceedingly interesting; the young creatures, yet unspoilt by their surroundings, may be taught unselfishness as easily as they are, in almost every case, carefully instructed in the hard self-seeking which is understood to be the only fit preparation for what is truly called the Battle of Life. * * * To a Theosophist one thing at least is certain—that the only way to prepare for it is for each one of us steadily and perseveringly to apply our faith in Universal Brotherhood, each in his own way, to the forms of our own daily life. And as a contribution to this—the most important service we can render to our country, and to the civilisation in the midst of which we live—we heartily welcome Miss Edger's Volume.

Apply to—

THE MANAGER,

The "Theosophist,"

ADYAR, MADRAS.

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST, 1898.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 17th July 1898.

The following letter has been received from the Adigar W. Dullewe, General Manager of Buddhist Schools in the Central Province:

KANDY BUDDHIST HIGH SCHOOL,

8th July 1898.

The President of "The Theosophical Society."

Dear Sir,

I beg to inform you that owing to lack of time I am unable to fulfil all the duties attached to the post of General Manager of the Buddhist Schools in the Central Province. Therefore I wish to suggest to you that Mr. Banbery be nominated Manager of all the Schools with the exception of the Kandy High School of which I will still retain the Managership.

Trusting that this will meet your approval

I am, Dear Sir,

Yours faithfully,

W. DULLEWE.

The recommendation of the Adigar is approved. Mr. Harry Banbery is hereby recognized as General Manager of Buddhist Schools in the Central Province of Ceylon, and Mr. Dullewe as Manager of the Kandy Buddhist High School.

H. S. OLCOTT,

P. T. S.

ADYAR, 17th July 1898.

The General Council having informed me that I am free to dispose of the Olcott Pension Fund as I choose, I hereby direct the Treasurer of the P. T. S. to set it aside as a capital sum, to be invested on good security and the interest used as needed towards the upkeep of the "Olcott Free School" (for Pariah, or Panchama, children) in perpetuity, under the direction of the Managing Trustee of the Theosophical Society and his successors in office. Any gifts hereafter made by friends and well-wishers towards this object and any surplus of interest over current expenses or other items of income, may be added to the capital, or used for the enlargement of the School and the increase of its usefulness.

H. S. OLCOTT.

In presence of:

(Sd.) C. SAMBIAH.

(Sd.) T. VIJAYARAGHAVA CHARLU.

FINANCIAL STATEMENT.

The following receipts from 28th June to 25th July 1898 are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mr. C. Sambiah, Mysapore, Subn.	1	8	0
Robert T. Tebbitt, Peking, China, Entrance fee, &c.	13	0	0
	8½		

LIBRARY FUND.

Mr. Sambiah, Mylapore, Subn. ...	...	1	8	0
" T. D. S. Amarasurya, Galle, Ceylon. Donation ...	...	100	0	0
ADYAR, } 25th July 1898. }	T. VIJJIARAGHAYA CHARLU, Treasurer, T. S.			

THE PANCHAMA-BUDDHIST MOVEMENT.

During the past month the Panchama-Buddhist movement has substantially advanced. Col. Olcott, taking with him as a Special Committee to represent the Panchama (Pariah) community, Messrs. Jyothee Thoss and Krishnaswamy, went to Ceylon; and presented them to the High Priest Sumangala and to the Buddhist public of Colombo. An audience of 5,000 persons enthusiastically greeted them at the Preaching Hall of Widyodaya College, and the High Priest gave them 'Pansil' and accepted them as Buddhists. Colonel Olcott then took them to Kandy, introduced them to the High Priests of the Malwatta and Asgiriya Ancient Royal Monasteries, who received them most graciously and gave them two old bronze statues of the Lord Buddha for the Vihara it is intended to build at Madras. A second crowded public assemblage joyously welcomed and the warmest interest was expressed by various influential speakers in the proposed movement for the return of the Panchama descendants of the Dravidians to their Ancestral Religion. An excellent reply of the Ceylon High Priest to the petition of the Madras Panchama Meeting which was alluded to by us last month, has been prepared and is being passed around for the signatures of the Buddhist prelates. A national subscription headed by the Colonel with the sum of Rs. 50 has been started for the purchase of ground and the erection of a *vihāra* (temple), a *panasala*, (or residence for bhikshus), and a *Dharmasala* (or Preaching-hall).

COLONEL H. S. OLCOTT IN COLOMBO.

(FROM A CORRESPONDENT.)

On Sunday the 3rd instant, when H. S. *Kapurihala*, from Tuticorin, took her moorings in the Colombo Harbour at 10 A. M., about 20 representatives of the Colombo Buddhist Theosophical Society went on board to welcome Colonel Olcott, who was accompanied by Dr. Jyothee Dasa, and Krishnaswamy, two delegates of the "Panchama" community of Madras. Immediately they landed and drove down to Ananda College premises, where they took their residence. At 4 P. M., the Colonel and the two Indian Delegates, Anagarika Dharmapala and 20 other members of the Society, attended the

COUNCIL OF PRIESTS

held at the Oriental College, Maligakanda, presided over by the Venerable High Priest H. Sumangala Thera. The Colonel explained the object of their visit and conveyed the message of the Committee. The appeal to re-introduce Buddhism into Southern India being accepted, the High Priest promised to give a written reply later. At 8.30 P. M., a public meeting was held at the College Hall and the premises were packed to its utmost capacity about 5,000 attending the meeting to see the Indian delegates and to hear the message of the

PANCHAMA (PARIKH) COMMUNITY

from the two representatives. Having mounted the Dharmasala the High Priest Sumangala gave Pansil to the assembly and explained the historical connection of Ceylon with South India and expressed his desire to help the down-trodden people. He called upon the Colonel to address the gathering, and on rising the veteran Colonel received such a vociferous cry of "Sadhu" and deafening applause that proved the audience expected to hear some rejoicing news. An avowed Buddhist for 20 years the Sinhalese Buddhists will never forget what he has done for the revival of Buddhism in and out of Ceylon. He explained how a deputation of the Pariah Community waited upon him and appealed for help to convert them. After the termination of the Colonel's address, the two

INDIAN DELEGATES

gave an account of their nation. They said that they were convinced from a study of Tamil literature that their ancestors were of the Dravidian race and Buddhists, that they had been conquered in war and reduced to slavery, that they had never been able to recover their former social condition, and that their conquerors had destroyed their temples, slaughtered their priests and extirpated their religion from Southern India. Having explained the object of their visit and the message they were deputed to convey, they expressed their willingness to embrace Buddhism. The Colonel and Anagarika Dharmapala acting as responders conducted them to the presence of the High Priest, who gave Thisarana Pancha Sela to the two Indian Delegates and admitted them to the Buddhist religion. The enthusiasm of the audience was unbounded and the cries of "Sadhu" lasted for some minutes. Mr. R. A. Miranda, the President of the Colombo Buddhist Theosophical Society, pinned on to their coats two pretty badges bearing the inscription "Reverence To Buddha" and a representation of the six coloured Buddhist Flag. The High Priest chanted some more Pali Gathas involving blessings on the gathering and the historical function thus terminated. The Colonel's address was interpreted by Mr. C. P. Gunawardana and that of Dr. Jyothee Dasa and Krishnaswamy in Tamil by Mr. D. P. Jayawardana, members of the Society. The party then drove down to the new Vihara at Bambalapitipa. News having been spread abroad thousands waited to see the revered Colonel and the two new Upasakas. The Vihara was very tastefully decorated and beautifully illuminated. Through interpretation of Mr. Subasingha, the Colonel delivered a short address.

The following day the two Indians visited the historic

TEMPLE OF KELAMYA,

and on Wednesday evening the Colonel and party proceeded to Kandy by train and a hearty reception was accorded to them at the Railway Station, from which the party was taken in a grand procession. In the evening the Colonel addressed a big gathering at the Kandy Buddhist School Hall, which was tastefully decorated. The South Indian Mission scheme was explained to the audience and the High Priest of Malwatta Vihara and Asgiriya Vihara promised to render them help in converting the people of the Panchama Community. On Thursday evening the party returned to Colombo, and at 6 P. M. the Colonel presided over a meeting of the Colombo Buddhist Theosophical Society. At 8 P. M. members of the Society entertained the Colonel and the two Indian converts at dinner in the Buddhist Head-quarters. Covers were laid for 36, and a very pleasant night was spent. On Friday the Colonel visited the Sanghamitta School Convent, went round the school and was much satisfied at the excellent work done by the Comtesse de Canavaro. Attended by several members of the Society, the Colonel and the Indian delegates went on board and sailed away for Tuticorin. The Colonel's visit was a historical one and much good promises to follow.—*The Hindu*, July 18th 1898.

AMERICAN SECTION.

On June 4th, a charter was issued to the Burr Oak T. S., Kalamazoo, Mich., with 7 charter-members. The Branch was formed by Mr. F. E. Titus, and is the 61st on the American roll.

Yours fraternally,

ALEXANDER FULLERTON,
General Secretary.

ADYAR LIBRARY.

Mr. W. T. Stead has generously sent us, for the Library, Vols. 4, 5, 6, 8, 10, 14, 15 and 16—all that were in stock—of the *Review of Reviews*, thus completing our file with the exception of Vols. 1, 2 and 3, which are now very rare. Will some Indian friend of the Society who is not keeping up his file, kindly give or sell us either or all these first three Volumes?

The following valuable palm leaf MSS. have been collected for the Adyar Library.

1. 'Srinivāsīyam' on Vedānta Sūtras, the commentator was the leader of the Vāikhāṇasa sect, the first and foremost sect of the Śrī Vaiṣṇavas.

2. 'Vaikhānasa Grihya Sūtras' (1st 12 Prasnas only).
 3. 'Padmīnī parinaya', an old Kāvya (13 chapters).
- The above have been presented by Brahmesri Sundararaja Sastriar of Elathur, Tenkasi Taluq.
4. 'Prapanchasāra' of Sri Sankarāchārya, a grand work on Mantra Sāstra (a portion only), purchased.
 5. 'Prapanchasāra Sangraha' by Padmapādāchārya.
 6. 15 MSS. on Mantra Sāstra consisting of important Mantras.
 7. 'Soubhāgyaratnākara', a grand and independent work on Mantra Sāstra by Appayadikshita.
 8. 'Sāmudrika Sāstra', a treatise on Palmistry (a rare work).
 9. 'Vāstuparikshā' and 'Grahavidhāna', of Silpa Sāstra.
 10. 30 MSS. on different subjects, a list of which will appear in due course. Nos. 5 to 10 have been presented by one Mr. K. Ayyadorai Iyer, Rangasamudram, Ambasamudram Taluq.

Miss Edith Ward F. T. S. has most kindly collected by subscription enough to purchase an Embossed Japanese paper covering for the ceiling of the New Western Section Library room, which will protect the books from being damaged by the fine shower of lime dust which the salt sea air causes to fall from the ceilings throughout our house. This will also add much to the beauty of the room. We are also indebted to gifts of money from Mr. A. Von Hoffmann, of England, and Mr. P. Casava Pillay, of Gooty, and of Cuddapah stones for the flooring from the Cuddapah Branch T. S. When completed it will be one of the handsomest, if not the handsomest, rooms in India.

R. ANANTAKRISHNA SASTRI,
Library Pandit.

PROGRAMME OF MISS L. EDGER'S TOUR IN SOUTHERN INDIA.

Names of Stations.	Arrival.		Departure.	
	Date.	Hour.	Date.	Hour.
	July.		July.	
Coimbatore	19	15-51	23	8-31
Palghat	28	9-53	25	19-51
Salem	26	6-40	29	3-56
Karur	29	8-15	31	8-31
Trichy Fort	31	10-39	Aug. 2	21-25
	Aug.			
Madurai	3	3-30	6	3-45
Tinnevely	6	9-15	9	9-25
Tanjore	9	21-16	13	4-45
Negapatam	13	7-30	15	0-40
Kumbakonam	16	5-53	18	22-36
Chingleput	19	6-9	22	6-25
Conjivaram	22	7-32	24	18-35
			Sept.	
Bangalore Cant.	25	6-7	1	21-0
	Sept.			
Mysore	2	6-0	9	21-40
Tompattur	10	14-13	13	0-2
Chittore	13	5-20	15	20-10
Trivallore	16	5-17	17	17-53
Madras	17	19-0		

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER, 1898.

FINANCIAL STATEMENT.

The following receipts from 26th July to 26th August 1898, are acknowledged with thanks:—

HEADQUARTERS FUND.

Mr. Alexander Fullerton, Genl. Secy., Am. Sec. 25% Dues by Money Order £8-3-6	122	10	0
„ C. Sambiah, Mylapore	1	8	0
Babu Upendra Nath Basu, Genl. Secy., Ind. Sec. T. S. on a/c of 25% Dues	500	0	0
Mr. C. W. Sanders, Genl. Secy., N. Z. Sec. 25% Dues by M. O. £3-3-2	47	6	0

LIBRARY FUND.

Mr. C. Sambiah, Mylapore	1	8	0
An F. T. S. of Burma	50	0	0
Babu Narendra Nath Mitter, Calcutta	50	0	0
Mr. T. M. Sundram Pillai, Palladam, 1st instalment of Rs. 100 promised	25	0	0

T. VIJIA RAGHAVA CHARLU,
Treasurer, T. S.

ADYAR, 26th August 1898.

THE EUROPEAN SECTION.

The General Secretary's Report of Proceedings at the Eighth Annual Convention of the Section, held in London, July 9th and 10th, 1898, has been issued, and does great credit to both compiler and printer. Delegates were present from Great Britain, America, France, Germany, Holland, Sweden, Belgium and India. The Vice-President of the Society, Mr. A. P. Sinnett, was elected to the chair, and Miss Edith Ward and the Hon. Otway Cuffe were elected Secretaries to the Convention. The meeting was very harmonious and successful. The retirement of Mr. Mead from the office of General Secretary which he has so ably filled since the Section was organized, was reported and a fitting vote of thanks unanimously adopted on the motion of Mrs. Besant, seconded by Mr. Thomas, of Middlesbrough. A handsome sum for the purchase of books for himself was also given him by a number of his personal friends. The Hon. Otway Cuffe was then elected his successor, and a better choice would have been impossible. We copy from Mr. Cuffe's Report such portions as we have room for:

"Our past year has been one of what I think may fairly be described as steady growth. The outer activities seem to have been well and judiciously directed on the whole, and from the reports of the Branches it is evident that there has been much quiet and systematic study going on both here at home and among our brothers on the continent. It is, I think, impossible to over-estimate the importance of this systematic study in the Lodge, as unless the already existing Lodge members have a clear and intelligent grasp of the main Theosophic conceptions it is unlikely that they will be able to influence to any great extent the thinking of their neighbours along Theosophic lines. Thanks to the labours of a few of our members there is no difficulty now, as there was in earlier years, of finding books to serve as the basis of any scheme of Branch study.

"With regard to our literature, although this year there are not many new contributions to note, yet the appearance of the *Ancient Wisdom*, from the pen of Mrs. Besant, published since last July, is of itself sufficient to make the past year notable in this respect, and we have to thank the same writer also for *The Three Paths*, a most valuable addition to our literature; so I think that if the quantity has not been very great the Section has every reason to be satisfied with the quality of the work produced.

"One very important event of the past year has been the setting of *Lucifer* and the rising of the *Theosophical Review* above the horizon. This event occurred in September last, and since then we have had ample opportunity of seeing whether our new friend at all fills the place of our old one. I venture to believe that there will be few amongst us who do not feel more than content with the change which has been made. Soon after the change of name the price of the Magazine was reduced from 1s. 6d. to 1s.

"*The Vahan* has more than maintained its value in the eyes of students, thanks in a great measure, as in the previous year, to the contributions of Mr. Leadbeater and others of our more prominent members.

"I have to report that during the past year charters have been issued to the following Lodges, eight in number:

West London	Brussels
Hampstead	Hamburg
Thornton Heath	Wandsworth
Hanover	Branche Centrale Bolge (Brussels)

"Also that the Bradford Lodge have returned their Charter, and that the Vienna Lodge can hardly be reckoned among the active Branches at the present time.

"In the case of the Bradford Lodge, I understand that the members decided that they would be able better to promote the work by, for the present, dissolving their organisation as a Branch.

"The total number of Branches in the Section is thirty-seven.

Since this time last year we have enrolled 314 new members; against which number a few have been marked off the Registers as lapsed, having given no sign of life for a considerable period, and there have been a few resignations and one or two deaths. This enrolment of 314 members may be considered very satisfactory when it is borne in mind that it is the largest number for many years past, and that we no longer reckon members from the Scandinavian and Dutch Sub-sections, and also that there has been no sudden rush of new members, but a steady well-sustained growth in numbers, which is distinctly a healthy sign, and promises well for the future.

"The simplified and much condensed Rules of the Section, as agreed by the Convention last year, have been printed and circulated.

"Mrs. Besant, who was in America when we assembled here last year, returned to England in October. She has since managed to visit France in the month of December, when she spoke in Paris, Toulon and Nice. Norway, Sweden, Denmark and Holland were visited by her in January, when she spoke at Göttenburg, Christiania, Upsala, Stockholm and Copenhagen and other towns.

"When en route for India in March last, Mrs. Besant paid a flying visit to Rome, and gave a public lecture in the Hall of the Associazione della Stampa. Besides these activities on the continent, Mrs. Besant has found time to deliver two lectures in the Queen's Small Hall in November last, two in February, and two in March, and on Sunday last, July 3rd, she commenced a course of five lectures in the same Hall. Mrs. Besant has also spoken this year at Harrogate (where she presided at the Northern Federation Meeting in November), at Bradford, Glasgow, Edinburgh, Nottingham, Tunbridge Wells and Bristol, besides speaking at many meetings in London and the neighbourhood; amongst others, speaking before the Spiritualistic Alliance and the Liberal Social Union, for which activities I am confident the Section feels deeply indebted.

"During the year Mrs. Oakley has visited some of the members in Berlin, Leipzig, and Weimar, and in England has given public lectures in Sheffield and Nottingham, which were well attended. Mrs. Oakley also held drawing-room meetings in Nottingham and Baildon, and lectured to the Sheffield and Bradford Lodges.

"Mr. Leadbeater presided over the Northern Federation meeting in August and lectured. In October he visited the Lodges in the South-western Federation District, lecturing among other places at Exeter, Bath, Bristol and Plymouth. In November Mr. Leadbeater again attended the Northern Federation meeting; in February he spoke at the Small Queen's Hall, and also lectured at Brighton; all these in addition to numerous lectures delivered both in the Blavatsky Lodge and other London Lodges.

"Mr. Mead presided at the Northern Federation meeting in February last, when he also visited the Branches of Harrogate, Middlesbrough, Bradford, Sheffield, Manchester and Birmingham. Mr. Mead likewise lectured in the Small Queen's Hall and gave many other lectures in the metropolitan Lodges.

"Mr. Chatterji has paid a most successful visit to Belgium and France, in both of which countries he managed to attract considerable attention to Theosophy by means of his lectures among people who had not before come within reach of its influence. In Brussels alone he delivered about eighteen lectures, which were well attended, besides being present at many private group meetings, and delivering two courses of lectures in connection with the "Cercle Polyglotte" at the Hotel Ravenstein. During his stay at Brussels, and doubtless owing in a great measure to his exertions, the new Lodge, the "Branche Centrale," sprang into existence.

"In addition Mr. Chatterji lectured before some of the students of the Universities of Liège and Ghent, at the latter place the lecture being arranged by one of the professors of Philosophy of the University; also he delivered two lectures at Antwerp.

"In Paris Mr. Chatterji delivered three lectures for the Local Branch at the Salle des Mathurins, and five lectures at the Théâtre Bodinière, besides speaking at a few private meetings.

"One of our members, Mr. F. Brooks, who has been for some time residing in Belgium, kindly accompanied Mr. Chatterji throughout his tour, and acted as interpreter in the most admirable fashion, Mr. Chatterji speaking in English.

"The need for helpers in the work of reorganising the Branches in America in the year 1896 being very great, Countess Wachtmeister went there and threw herself with the greatest energy into that work, and continued travelling and lecturing throughout the length and breadth of the United States until quite recently, when she returned to England. Countess Wachtmeister accompanied Mrs. Besant on her tour in America. The General Secretary of the American Section, in his report to their Convention in May last, refers to the invaluable work of Countess Wachtmeister and Mrs. Besant.

"Mr. Bertram Keightley visited and lectured at Manchester, Bradford and Harrogate, besides presiding at the Northern Federation meeting in May.

"Mr. Keightley also accompanied Mrs. Besant when she attended the South-western Federation meeting at Bristol in June.

"The drawing-room lectures and afternoon meetings, which were highly successful last year, have been even more so this year.

"Miss Stewart organised a series of six meetings in the winter in Grafton Street. Another set was started in the spring by Mrs. Besant, and continued by Mrs. Oakley, Mr. Leadbeater and Mr. Ward.

"Mrs. Goldby kindly lent her drawing-room for a series of meetings begun by Mrs. Hooper and continued by Miss Lowthome.

"Miss Symon also kindly lent her drawing-room for meetings.

Mrs. Faulding has also had meetings in her drawing-room each week, at which Mr. Leadbeater, Mr. Chatterji, Mr. Mead and others have spoken.

"Various meetings have been held by Mrs. Digby, Besant and other members, which have been most helpful.

"Miss L. Cooper visited Edinburgh and Nottingham in conjunction with Mrs. Besant, and held meetings for enquirers.

"Many members have been so good as to devote much time throughout the year to coming up to the Library and assisting in the despatching of *Vahans* or any correspondence or work for which help was needed—without

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which kind assistance it would have been impossible to carry on the work of the Section at Headquarters. The despatching of the *Vahan* every month has been regularly superintended by Mr. Scoble.

Our Assistant Secretary Mr. Glass has been very unwell for some months past, I regret to say, and unfortunately he is still not sufficiently recovered to be able to attend to his secretarial duties.

"Miss Lloyd, who already had her time much occupied in looking after the Lending Library, very kindly consented to take up the work of the Assistant Secretary during Mr. Glass' enforced absence.

"The Lotus Circle for children has continued to meet regularly on Sunday afternoon at 19, Avenue Road under Mr. Leadbeater.

"Correspondence classes, conducted by Mrs. Oakley on the *Secret Doctrine* and by Mrs. Hooper on *The Seven Principles* and *Man and his Bodies*, have been in active work throughout the year, and have been much appreciated by those members concerned."

THE SUB-EDITORSHIP.

Our respected friend Dr. W. A. English having been disabled from literary work by a serious inflammation of the left eye, and not knowing where else to find a substitute, I asked Mr. A. J. Cooper-Oakley, M. A., at one time Sub-Editor under Mme. Blavatsky, to do me the great favor of coming to my aid. He acceded at once and in the most obliging manner, and the last two numbers of the *Theosophist* have been brought out by him, while I have been travelling. Dr. English's sight having now been restored, he will return to duty, and I can relieve Mr. Cooper-Oakley from the trouble and responsibility involved in the extra service which he has, in the spirit of altruism, so cheerfully and so ably performed.

H. S. O.

THE "WHITE LOTUS FUND."

It is now evident that my appeal to the members of our Society, that they would follow the noble example of the Salvationists by adding to our Headquarters funds the savings resulting from some act of self-denial in White Lotus week, was not altogether in vain. The subjoined letter from the excellent General Secretary of the Netherlands Section tells its own story. I am very glad that the first contribution towards a "White Lotus Fund" should have come from Holland, the country of my forefathers on one side. I hope that the example may be followed.

H. S. O.

To Col. H. S. OLCOTT,
President, Theosophical Society.

DEAR SIR AND BROTHER,

I have this day received a letter from Mr. J. J. Boissevain, stating that he has through Messrs. Adolph Boissevain & Co., forwarded to you this day the sum of Ten Pounds sterling. This money has been collected by him as President of a centre of students of this town, members of the T. S. who have taken the initiative in asking, during the White Lotus week from 8-14 May, subscriptions on behalf of the General Fund of the Society. They have succeeded in raising the above sum, and request you to accept same on behalf of the Society and to use it in the way you may think most fit and proper. This is the fund mentioned by you to be founded as the "White Lotus Fund."

I remain, Dear Sir,
Fraternally Yours
W. B. FRICKE,
Gen. Sec., Dutch Section.

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EUROPEAN SECTION.

COL. OLCOTT,
President Founder, T. S.

LONDON, July 16th, 1898.

DEAR SIR,

I beg to inform you that the Thornton Heath Branch of the Theosophical Society having applied for permission to change its name, this has been granted, and this Branch will in future be known as the Croydon Branch.

Yours truly,
OTWAY CUFFE,
*General Secretary
per L. L.*

NEW BRANCHES IN AMERICA.

On June 16th, a charter was issued to the Council Bluffs T. S., Council Bluffs, Iowa, with 8 charter members. This Branch was formed by Mr. Lewis A. Storck. The Secretary is Mr. Storck, and his address is Room 58, U. S. Nat. Bank B'd'g, Omaha, Neb. On June 17th, a charter was issued to the Freeport T. S., Freeport, Ill., with 12 charter members. The Branch was formed by Mr. Wm. Brinsmaid. On June 18th, a charter was issued to the Lansing T. S., Lansing, Mich., with 14 charter members. The Branch was formed by Mr. F. E. Titus. On June 25th, a charter was issued to the Peoria T. S., Peoria, Ill., with 9 charter members. This Branch was formed by Dr. Mary W. Burnett, and has for its Secretary Mrs. Pearl A. Spaulding, Spring Hill Sanitarium, Peoria, Ill. There are now 65 Branches in the American Section, and about 1,150 members.

Yours fraternally,
ALEXANDER FULLERTON,
General Secretary.

On July 25th a charter was issued to the Saginaw T. S., Saginaw, Mich., with 11 charter members. This Branch is due to the work of Mrs. Anna J. Dayton of Chicago. The Secretary is Mrs. Amy A. Hubbard, 615 S. 4th st. Saginaw E. S., Mich. There are now 66 Branches in the American Section.

Yours fraternally,
ALEXANDER FULLERTON,
General Secretary.

On July 27th a charter was issued to the St. Louis Lodge T. S., St. Louis, Mo., with 7 charter members. This Branch was formed by Dr. Mary W. Burnett. The President is Miss Margaret K. Seater, and the Secretary Miss Agnes Leech, 4234 Prairie Ave. There are now 67 Branches on the American roll.

Yours fraternally,
ALEXANDER FULLERTON,
General Secretary.

THE INDIAN SECTION.

We are at last credibly informed that the Annual Convention of the Indian Section will be held at Benares, October 26, 27 and 28. The President-Founder will preside and Mrs. Besant and Miss Edger will be present and give addresses.

SUBSCRIPTIONS TO THE H. P. B. PARIASH SCHOOL.

In addition to the Adyar Lodge subscriptions, the White Lotus Day subscriptions, and the generous donation of £150 by a "European Theosophist," the following sums have been sent in for the H. P. B. Pariash School:

	Rs.	A.
P. N. Yogi	15	0
Nanda Kissen Sett	10	0
Bishan Lal	7	6
T. B. Rajaratna	3	0
B. Sooria Row	25	0
Chaitani Dharidal	1	0

	Rs.	A.
R. D. Made	4	8
Harpal H. Mehta	5	0
N. M. Desai	3	0
A. Fullerton	15	0

The donors will please accept our sincere thanks for their prompt response to the appeal published in the Supplement of May *Theosophist*.

W. A. ENGLISH.

VOTING FOR THE MEDALS.

In pursuance of notice to that effect, we are sending to each subscriber with this number of the magazine a voting blank, which is to be filled up and returned to the Editor as soon as possible. The simple form is as follows:

I recommend the award of FIRST PRIZE to
 for his article entitled "
 her articles
 The SECOND PRIZE to
 for his "
 her

Subscriber's name and address:

The prizes have been ordered and will be ready for delivery as soon as the probable voting is finished. The first will be a gold medal, somewhat like that won by Pandit Rama Prasad, the second a silver salver, like that voted to Dr. Henry Pratt, in the previous competition. A prepaid postal-card goes to every subscriber within the territory where Indian anna postage is current; to all other countries, unpaid cards, to which a single stamp of the local postal-card denomination must be affixed by the senders, as no foreign postal-cards are procurable in Indian post-offices. We shall take it as a favor if the voting cards are promptly posted, as we wish to avoid unnecessary delay in announcing the awards. Allowing for the postal transits to and from our most distant subscribers, we shall certainly publish the results in the December *Theosophist*.

ADYAR LIBRARY.

Pandit R. A. Sastri, of the Adyar Library returned on the 11th August from his tour in South India where he has been collecting MSS. for the Library. The tour was exceptionally successful, for he brought with him 115 MSS. mostly belonging to Mantra Sastra, some of the names of which are not to be found even in the *Catalogus Catalogorum*. The following are some of the MSS.—*Setubandha*, a great commentary on Nityāntara by Bhāskara; *Bhagalamukhinyasa* from Bhairavayāmala; *Gurgapasavali*; *Shodhānyās*; *Shodhānyāstava*; *Mahāvidyākavacha* from Mantrakalpalata; *Virābhadrabadābhāmantra*; *Trikūlārāhasya* from Rudrayāmala; *Shodasakarachas*; *Prayogasara*; *Mantrasara*; *Garudapanchākshari*; *Chidambarakalpa*; *Kāladipikā*; *Mairivanacharitra*; *Horāsāra*; *Sārāvali* by Kalyānavarman; *Adenikamanjari*; *Chandikākalpa*; *Bhadrakālīmantra*; *Bhāradāja Sūktā* and other two *Sūktās* in one MS.; *Laghustava* with a commentary; *Silparatna*; and *Srichakranyāsakaravacha*.

Also received *The Path of Discipleship* by Mrs. Besant, translated into Gujarati by Mr. Manamohanadas Dayaldas.

Q M m 211, MR TH
M P 29

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