



THE
THEOSOPHIST,

A MAGAZINE OF

Oriental Philosophy, Art, Literature & Occultism

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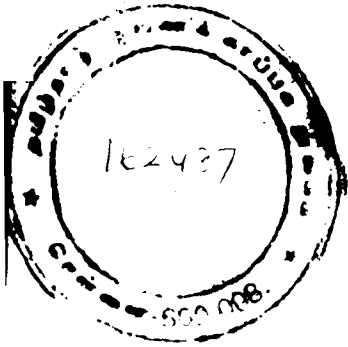
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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XII.

IT was so cold going down the Red Sea that the men wore their overcoats and the ladies their furs as far as Aden. To those who have only seen the sea in the hot season, when the air is like the draught of a furnace and the people on the ship gasp for breath, this will sound strange, yet it is true. We had as passengers the Siamese Ambassador and family with whom I made pleasant acquaintance: there were also three members of the Japanese Imperial Commission at the French Exposition, who knew of me and were extremely friendly. A sad case occurred on the ninth day out. A poor young French conscript, bound for Cochin-China to join his regiment, died of starvation, his grief for leaving home being, for some cause or other, so poignant that he had long refused to eat and at last succumbed on the day mentioned. He was buried on the morrow in a sea as clear and azure as a sapphire of purest water, but the forms observed revolted me, who had seen numbers of similar functions on British ships. There was no appearance of interest on the faces of the crew, some masses were mumbled by a passenger priest, the boatswain blew a shrill blast on his pipe, the confined corpse, with a shot at its feet and auger-holes bored in the rough box, was pitched through a port, and the ship sails on. But the poor boy *prou-prou's* heart had broken.

After passing Aden the temperature rose and the punkahs were set a swinging in the saloons, for the warm hand of Mother India was now stretched out to us with, to me, a welcome thrill. I had

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the Theosophist, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-3-0.

now to face another year of Indian work and under pleasanter circumstances than when the London friction was grinding our wheels of action.

We reached Colombo on the 16th January, at 9-30 P.M., and I went ashore to notify our people in Maliban Street and telegraph to Adyar, but our formal landing was made the next morning. I installed Fawcett at our headquarters and then took the Japanese Commissioners to see our College and the busy headquarters, after which I bade good-bye to the Siamese Ambassador, and other new friends.

One of our very best and most beloved Buddhist Colleagues, A. P. Dharma Gunawardene, Muhandiram, lay dying. He was in his 80th year, was President of the Colombo (Buddhist) T.S., chief Dyakaya (lay supporter) of the High Priest Sumangala's College, and might be called the father of that institution. Respected by the whole Buddhist public, honorable in all his doings, successful in business, simple as a child and generous in all works of philanthropy, the progress of his disease was watched with deep concern. The foundation of our Sinhalese journal, the *Sandaresa*, and our flourishing printing works is due to his having headed the subscription-list with the sum of Rs. 500. He died while I was in the Island and two days later his body was cremated. Three thousand persons walked behind the hearse, and a sea of heads could be seen from the pyre, a towering structure of sandal and other woods, 12 x 10 feet in size. Sumangala Thero, with about seventy-five other monks, the chief mourners, Mr. Fawcett, Mr. Powell and I stood close to it. Sumangala deputed his pupil, Gnassira Thero, a very eloquent young monk, to pronounce the funeral discourse on his behalf and to give Pansil; after which, standing on the pyre itself, I spoke on behalf of the Society, and then the son of the deceased set fire to the pile, according to immemorial custom.

The relations between the Sinhalese Buddhists and Tamil Hindus in Ceylon are so friendly, that the Hon. P. Ramanathan, M.L.C., the accepted leader of the latter community, had several conferences with me about the feasibility of founding a Hindu-Buddhist College for the benefit of the two nationalities. We consulted our friends respectively and were inclined to think it might be done, but, after all, the project failed to gain the necessary support. Mr. Ramanathan and I were also of one mind about starting a crematorium, which would be a real blessing to the whole public, and this is a thing for the future, when a less busy man than I, and a resident, can devote his time to the business. The Hindus of Ceylon follow the ancestral fashion of burning their dead, but the Sinhalese, save in the cases of their bhikkus and the feudatory chiefs of Kandy, have forgotten that it was formerly considered a

disgrace to bury the corpse of any but a very low caste person, and stick to burial for lack of somebody to arouse their attention to the immense advantages of cremation.

At this time Mr. Charles Francis Powell, F.T.S., was serving with us at Adyar and on tour in Ceylon and Southern India. I found him in Ceylon, but anxious to get back among the Indian Branches. He had been doing excellent work in the Island, visiting schools, starting new ones, giving lectures in villages and founding new Branches of our Society, to the number of seven. He was the son of a Philadelphia millionaire, who must have been very eccentric, for in his will he left Charles the mere sum of \$ 10. The son had served well and faithfully in a Volunteer regiment during the Rebellion, and later, after various vicissitudes and changes of employment had found himself in California, where he was attracted into our Society. Possessing a most energetic and enthusiastic temperament, he determined to come out and offer himself to me in any capacity I might choose for him. I set him to the work above described and the result justified my estimate of his worth. With myself and Fawcett, he now visited several of our schools for boys and girls, before crossing over to India on the 27th (January) in compliance with an Executive Notice, dated 21st January, in which I commended him to the affectionate regards of our Indian members and thanked him for his work in Ceylon. In an address published by himself at Colombo on the same day, he said: "Absence from India has shown how strong a love has sprung up in my heart for the land of my adoption and for her sons, and how much a life in that land means to me. That we may be permitted to journey on together to the goal of all our hopes, is my earnest prayer." The goal was, of course, the attainment of spiritual knowledge. He was welcomed by the Hindus with open arms and all seemed to promise for him and for them a loving relationship that would last for many years. True he was living a life of extreme asceticism, taking far less food than he ought, and that of the simplest kind—a couple of handfuls of wheat, some curds, a few fruits, and tea as a beverage—but when we shook hands on his steamer at parting I thought he looked as strong and tough a man as I had seen for a long time. At Ambasamudram or some other village he had had his horoscope compiled by a good astrologer, and it prophesied that he would live to be 90, but alas! ten days later he was dead. I shall come to that presently. Meanwhile, I went on with my Ceylon work as usual, finding plenty to occupy my time. H. E. the Governor, Sir Arthur Gordon, hearing of my return to the Island, wrote and asked me to come and see him. I found a very kind reception awaiting me. His Excellency wished to know whether I could not manage to secure from Japan a large number of immigrants of the cultivator and mechanic class, to take up the extensive tracts of public lands which the repair of the huge

irrigating tanks of the interior of the Island would restore to their ancient fertility. He thought that, with their industrious and sober habits Japanese would become most valuable residents, while the identity of their religious creeds with that of the Sinhalese Buddhists would remove all cause of fear as to conflicts between the two races. It was a statesmanlike and far-seeing scheme, and I did what I could in Japan to bring it about, but although the pressure of population there was considerable and they were looking out for countries in which to colonise, the terms offered by Ceylon were not so good as those tendered to the Japanese Government by Australia, Mexico and some other Governments. So I left the matter there for further consideration. The Governor and I also had some talk about the Buddhist Temporalities Bill, which was one of the subjects of my conferences with Lord Derby at the Colonial Office in 1884.

As I had become tired of the misrepresentations of Western scholars of the contents of Southern Buddhism, I profited by the presence of so able a metaphysician as Mr. Fawcett to arrange a discussion between him and Sumangala Thero, which should furnish an authoritative exposition of the teachings of the Buddha, as understood by the Southern church and expounded in its version of the Abhidhamma. The services of the ablest lay Pali scholar of Ceylon, the late Wijesinhe Mudaliyar, Government Translator of the "Mahavansa," were obtained and Mr. Fawcett himself wrote the report of the discussion for the number of the *Theosophist* for March 1890, to which the reader may profitably refer. Having my doubts, however, whether the views of the High Priest had been altogether exactly reported, I have submitted the article to him for comment before summarising its points for the present chapter of "Old Diary Leaves." A very wise precaution it was, as the High Priest upset the greater part of the structure which Fawcett built upon the very erroneous interpretation of Mr. Wijesinhe. We now have what may be taken as an authoritative declaration of the contents of Southern Buddhism as the High Priest understands it—always provided that his views have not been again misreported. He is conceded to be the most erudite monk in the Southern Division of the Buddhistic Sangha. The interpreter this time was Mr. D. B. Jyatilake, Assistant Principal of Ananda (Buddhist) College, Colombo, and Editor of the *Buddhist* magazine.

Mr. Fawcett begins by saying that "there are two co-existent but mutually dependent principles underlying cosmic evolution.

"The first is Nama, which may be said to correspond in a general way to the concept 'spirit,' that is to say, to a formless subjective reality which both transcends, and yet lies at the root of, consciousness. Nama is, in fine, the impersonal spirit of the Universe, while Rupa denotes the objective basis, whence spring the varied differentiations of matter. Consciousness or Thought (*vijñāna*) supervenes when a ray of Nama is conditioned in a material basis. There is then no consciousness possible without Nama and

Rupa co-operating—the former as the source of the ray, which becomes conscious, the latter as the vehicle in which that process of becoming is alone possible."

We here see the bias in favor of the doctrine taught in the esoteric school of the East, which was so strong as to make the author run away with an imperfectly grasped rendering of Sumangala's views, for which, as I now understand the latter to say, Mr. Wijesinhe was primarily responsible. The High Priest disputes these assumptions as the Abhidhamma Nama is only a collective name for the four immaterial *skandhas*, of which consciousness (*vijñāna*) forms one. It is therefore inaccurate to say that Nama "both transcends and yet lies at the root of consciousness." There can be no other distinction drawn between Nama and *Vijñāna* than that which exists between a whole and its part.

Nama and Rupa occur together and in regard to their interdependence the High Priest furnished an illustration even more striking than the one given by Mr. Fawcett, and borrowed from Hindu philosophy. He compared their relation to the co-operation existing between two men, one born a cripple and the other blind. The cripple seated on the shoulders of the blind man directs the course which the latter should take.

After disposing, as he thought, of the question of the relative functions of the supposed two factors in cosmic evolution, Mr. Fawcett passes on to the question of Nirvana. He says:

"On this moot issue we found ourselves, like Milton's *dilettanti* demon philosophers in Hell—

"In wandering mazes lost:—"

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

I have italicised the sentence to which Sumangala Thero took

decided objection. This objection is of course the logical outcome of the previous one, which implies that in the constitution of the being there is nothing beyond or behind the five skandhas. The High Priest would not, however, proceed to discuss the nature of Nirvana which, he said, was beyond the comprehension of the ordinary mortal. To be candid, I must say that I did not like this attempt to waive aside the profoundest of all problems in Buddhistic metaphysics. If the state of Nirvana is something only comprehensible by an Arhat then why should it be discussed at all by any less spiritually evolved intelligence; and why waste time on so confessedly obscure a teaching? It seemed to me too much like the hushing-up policy adopted towards me by my elders when my youthful mind naturally sought for an explanation of the evident shortcomings and inconsistencies in their theological dogmas. "These are mysteries which God does not mean us to penetrate." The High Priest put me off at this latest interview as he did Fawcett in that of 1890, and the question is left as obscure as ever. Nirvana, he said, is a condition of perfect beatitude. "Very well," I replied, "but who can experience it if the dissolution of the Four Skandhas is synonymous with the extinction of the Arhat? He exists no longer, then how can he distinguish the beatitude from his previous miseries during his course of evolution? According to this definition of yours, he is only first to reach the goal of annihilation." Sumangala Thero is titular High Priest of Adam's Peak, so I asked him if he had ever been to the summit. He had. "A man jumping off the verge of the narrow platform would be dashed to pieces at the foot of the precipice, would he not?" He would. "Then," said I, "the Arhat seems to be a man who could run ahead of the others and be the first to take the fatal leap?" The venerable High Priest good-naturedly laughed and said we would not go farther in that discussion, so I changed the subject, but as unconvinced as ever that we had probed the secret of the Buddha's teaching.

From the above it will be clear that the High Priest is not prepared to accept in their entirety the conclusions arrived at by Mr. Fawcett. He would not admit the reality of an overshadowing soul or self, which transcends consciousness. The wisdom of an Arhat is only a higher form of consciousness. In regard to the apparent difficulty of linking one life to another, in the opinion of the High Priest, no such difficulty existed, as there was no break between the consciousness of the death-moment and the consciousness of the moment of birth in the next life. The law of cause and effect held good in this connection in the same way as it did in the case of two successive consciousnesses in this life itself. Herein he but repeated the parallel between the linked consciousnesses and moral responsibility for actions, in a man of 10, 20, 30, 40, 50, 70 or any other epoch in his life, the person being always the same maker and worker-out of previous Karma, although physiologically his

body may have been completely made over and over in the processes of growth, and the beings of the present, the anterior, and the succeeding births, which he gave me long ago when I was preparing the Second Edition of the "Buddhist Catechism." It was this explanation which threw a bright light upon the whole puzzle of the responsibility of a man for what had been done by him in his next preceding birth, and led me to define for the first time in Buddhistic exegesis the distinction between the "Personality" and the "Individuality." I am glad to have again drawn from him this most important teaching. This point conceded, the intelligent reader may decide for himself the likelihood or unlikelihood of so persistent a consciousness becoming extinguished at the moment when the being reaches the goal of all his strivings—, escape from the miseries of rebirth.

On the 29th Fawcett took Pansil publicly from the High Priest at our Hall and made an address. The High Priest and I also addressed the great crowd which had assembled to witness the ceremony. Mr. Fawcett and I sailed for Madras in the French steamer, on the 2nd February, and got to Adyar on the 5th, thus finishing a twelvemonth of distant journeyings, of which I had made 29,000 miles by sea. Mr. Jun Sawano, Doctor of Agriculture and Agricultural Chemistry, and Mr. Enri Hiyashi, sent by the Japanese Government as Special Commissioners to report upon the best methods of tobacco raising, curing and manufacture, and rice and cinchona cultivation, in India, came with me, having accepted my invitation to put up with us at headquarters. I introduced them in the proper quarters and they were invited to a ball at Government House and given every necessary facility for collecting the desired information. Dr. Sawano was a trained scientist and graduate of Cirencester Agricultural College, while Mr. Hiyashi was just a noted practical farmer, of excellent repute in every respect. Thus the Japanese Government showed its habitual wonderful foresight in so constituting the Commission that the facts brought back should be of the most practical value as a guide for its own treatment of the cultivators and manufacturers of Japan. What wonder that such rapid and complete success has crowned its efforts to raise the people to a high place among the nations, when this same wise policy has been pursued throughout since Perry's mailed fist battered in the doors of her exclusiveness. Dr. Sawano told me that his Government was in the habit of engaging very successful farmers to go about in the slack season and explain to other cultivators, in different districts, the best way to raise the crops for which they themselves had earned the greatest credit. Was ever a wiser course pursued, have we anything to show to equal it? It was for this reason that Mr. Hiyashi was sent to India in company with his erudite colleague; practical and scientific farming experience equally contributing to make the commission useful in its results.

Just a week after my return to Adyar I got the news of Powell's death from my old friend V. Coopposawmy Iyer, then District Munsiff of Ambasamudram, in the Tinnevely District. From his official report and private letters I compile the touching incidents of the decease of our regretted colleague.* The first news we had of the event was in a telegram from Mr. Coopposawmy: "Brother Powell died peacefully, ten hours ago, of bilious diarrhoea." India is the land of surprises, no doubt, but this was one we were ill prepared for. I could hardly realise it, and I felt very much like blaming our Ambasamudram colleagues for keeping back from me the fact of his illness, but Coopposawmy had a good excuse. He wrote:

"As he said it was owing to excess of bile in his system and as he did not wish that we should alarm you by informing you of his illness, and we ourselves had no reasons to fear any fatal termination, we did not write to Headquarters about the matter. He continued in much the same state from Tuesday to Friday last. His physical wants were as carefully attended to by us as was possible under the circumstances. Yesterday we all thought him in a fair way to recovery; and from his calling for and taking a reasonable quantity of food, we thought he had no more than weakness to contend against."

He further reported as follows:

"Last night, at a few minutes after 8 o'clock, Mr. Powell called for and took a small dose of medicine, which seemed to do him good. He then threw himself on his couch, and while he was telling the Civil Apothecary, our Brother C. Parthasarathy Naidu, who had carefully attended him during his illness of the past few days, how to make for him a vegetable soup, the palm of his left hand was seen to tremble. His eyes and mouth opened. There were two or three hard breathings accompanied by a low moan or sigh, and that proved to be the last of his life, though none of us could or would believe it. We thought him merely in a state of trance, but ere long we found he had drawn his last breath. Neither he nor any of us suspected he was so near his death. Thus quietly and without a pang did a good soul put off its mortal coil. There was no distortion whatever in the face. On the contrary, there was an air of serene calm which made a deep impression on us all.

"In the course of general conversation we had learnt that he wished to die in India and to have his body cremated.

"All who have come into relations with Mr. Powell grieve for his untimely end. It would have been well if he had been spared a few years longer to continue his good work for the cause of Humanity in general and that of the Theosophical Society in particular. We all found in his daily exemplary life a good practical lesson in Theosophy. This is the first Branch founded by him in India. He used to call it his 'first-born.' His personal influence upon all the members has been so powerful that it is sure to continue throughout life."

My permission having been given by telegraph, the cremation

* Cf. *Theosophist*, Vol. XI., p. 335.

was duly performed in the Hindu fashion on the evening of the 9th, and Mr. P. R. Venkatarama Iyer gave me the following particulars:—

"The body was washed and clothed in his usual dress, Mr. Parthasarathy Naidu assisting us greatly in this. About thirty Brahmins—members and non-members of our Branch—assembled in the Reading Room, where the body was lying. Persons offered their services to carry the corpse on a cot to the burning-ground, thus showing how universally Mr. Powell was liked and respected here. The Taluq Magistrate and other respectable Brahmins walked in the procession, thus giving the event almost the character of a Brahmin ceremony. As he had asked for pomegranates and cooked vegetable food five minutes before his death, these articles, duly prepared, were placed beside the body on the pyre, agreeably to our custom to scrupulously gratify the last yearning desire of the dying person, and thus prevent any unsatisfied bodily desire to follow the astral man after death. The cremation was scrupulously effected, and this morning (February 10th) the Civil Apothecary himself gathered together the ashes and unconsumed portions of bones; the former to be sent to you for disposal, the latter being put into an earthen jar, and buried under the channel of the sacred river Tambraparni, as is the custom among Brahmins."

Mr. Coopposawmy added in a subsequent letter that it was the intention of the Branch to plant a teak or some other tree on the spot where the cremation took place, so as to secure it from possible pollution in the future. The Branch had also, at a special meeting, adopted Resolutions expressive of their love for Mr. Powell and regret for his loss, and requesting to be furnished with a photograph or other portrait of him to be hung upon the wall of their meeting-hall. In a word, these Hindu gentlemen did everything possible to testify their regard for our lamented colleague, and gave him the highest marks of respect which their religion prescribes. Needless to say how deeply grateful all of us at Headquarters were for this touching kindness.

H. S. OLCOTT.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

THE ETHICS OF CHRISTIANITY.

(b) *The Law of Karma.*

TO return now to the broad statement of the Law of Karma, we have seen that certain passages appear to teach it in its simplest form, *viz.*, that the suffering for wrong-doing, whether that be the result of ignorance or of deliberate choice, cannot be avoided, but must be borne until the force generated by the wrong committed, has expended itself. We have so far been looking at the subject from the point of view of suffering, regarding Karma mainly as a means of retribution and education, and as being administered by the Gods to the individual in order that the necessary lessons may be learned. For, as we have seen, it is they who are guiding the

evolution of man. "They are always trying to drive the world the best way. The world is making a long journey, and there are many side-roads off the main track. We call the main track 'evolution.' The Gods drive the world along the trunk road of evolution, but men often want to turn down side-roads that look pleasant. But the Gods have dug ditches and put up sign-posts along the main road, and when men wilfully try to leave it, they fall into the ditches and knock up against the posts, and then we say they are suffering pain and trouble." * Ay, and even though, as often happens, they succeed in crossing the ditches and entering the side-roads, they find these are not so pleasant as at first appeared, but are full of pit-falls into which they keep falling, and the path becomes hard and stony, and thorns pierce the feet, until at length the wanderers wish they had not strayed, and set to work to return to the main road. And so "these pains and troubles are the very best things that can happen to them, for if the Gods had not made the wrong ways full of pain, men would wander away and lose themselves." †

Another aspect of the Law is associated with the relation of one individual to another. For it is often through our relations with others that we gain our experience; it is through them that come not only the "occasions of stumbling," but also the actual sufferings that are the result of wrong. If we regard every individual as, so to speak, a centre of force from which vibrations are going forth in all directions, we shall see that, just as in Nature every force will ultimately return to its source, whatever transformations it may in the meantime have passed through, so in human life the forces that go forth from the individual will ultimately, either in this incarnation or in a future one, return upon him. If he is a centre of harmony, spreading peace and happiness all around, then from and through others will come back to him equal peace and harmony. If he is a centre of discord, stirring up strife, giving utterance to unkind criticisms and judgments of others, spreading sorrow and trouble, then also upon him will return equal pain and disharmony. To express it briefly and generally, the attitude of others to us will be a reflection of ours to them, whatever that may be.

Seeking in the teachings of Christ for this view of Karma, we find many suggestive passages:—"Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you." (Matt. VII., 1, 2; Mark, IV., 24; Luke, VI., 37-38). "All things whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." (Matt., VII., 12; Luke,

* "Story of the Great War," A. Besant, pp. 16, 17.
† *Ibid*, loc. cit.

VI., 31). Now while these passages are a clear statement of the Law of Karma, it will be noted that the form in which they are expressed is rather that of a command, with a condition attached, suggestive of reward and punishment. We find similar suggestion of reward and punishment in many other passages. For instance, the "Beatitudes" have each a condition attached stating the result of the virtue named. In some it is true the reward is of a purely spiritual character; but in others it is less so. "Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.....Blessed are the merciful; for they shall obtain mercy." (Matt. V., 4-5-7). Or again, when Jesus had cured the man at the pool of Bethesda, He told him to go and "sin no more, lest a worse thing befall thee." (John, V., 14). These and similar passages have sometimes been taken as an indication that the teaching of Jesus was of not a very high standard; and they have even been thought by some to show that Jesus Himself was not an advanced teacher. But it must be remembered that He came to a people who had been following a code of religious law in which reward and punishment had been much emphasised, and He needed to lead them forward from the point at which they already stood. Also, much of His teaching was specially intended for the multitudes, who are not, as a rule, even yet advanced enough to have risen entirely beyond a personal motive for morality. But Jesus does not confine Himself to this motive; He rather strives to lead men from the lower to the higher. And so we find a great many passages emphasising the fact that the spiritual is of more importance than the material, and therefore teaching His followers to seek for a spiritual rather than a material reward. "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you." (John, VI., 27). "Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father which is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret shall recompense thee," etc. (Matt., VI., 1-6, 16-18). "Lay not up for yourselves treasures upon earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven..... for where thy treasure is, there will thy heart be also." (Matt., VI., 19-21; cf. Luke, XII., 33-34). "Keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." (Luke, XII., 15). "If any man would come after me, let him deny himself and take up his cross and follow me. For

whosoever would save his soul (or life) shall lose it; and whosoever shall lose his soul for my sake shall find it. For what shall a man be profited if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?" (Matt., XVI., 24-26; Mark, VIII., 34-37). Thus did He teach His followers to regard the spiritual as higher than the material; thus did He inculcate in them the earliest lessons of the law of sacrifice, teaching them first to act according to the law for the sake of *personal* gain, and then to act with the law for the sake of *spiritual* gain, even though it should involve a sacrifice of all that is dear to the *personality*. And in the last passage quoted, the student will see also a deeper meaning, a reference to an act of sacrifice that belongs to a far higher stage, the sacrifice of the *individuality* (the soul) for the sake of the *Self*, the sacrifice of all separateness, even in its subtlest form, for the sake of unity.

These passages lead us naturally to the consideration of another aspect of the Law of Karma, very closely allied with this; *viz.*, that the motive, or the thought, is of more importance than the act, and will therefore affect the consequences still more seriously. There has always been an instinctive feeling in man that wrong done with a good motive, or at least with the absence of an evil motive, is not so reprehensible as wrong done from evil intent. This principle is recognised in the administration of justice; and there are some who carry its application to such a length as even to maintain that the motive is everything, and that no one should be blamed, or should suffer for a wrong action if it was done with a good intention. This is undoubtedly carrying the recognition of the principle to an extreme, and is not based on truth. For we find in our actual experience that a mistaken action, done with however good a motive, will bring pain not only to ourselves, but often to others as well. It could not be otherwise, for action is like force; and if force is exerted in a given direction, it will bring about its natural effect just as surely in the case of one who exerted the force ignorantly or with the intention of producing some different result, as in that of one who exerted it, knowing full well in what way it would act. Action is the working of force on the lowest plane, the physical, and will bring about the same result on that plane whatever may have been the motive. But we must not forget that the motive is activity either of the desire-nature or of the mind, or probably of both; and as thought and desire are vibrations on the mental and astral planes, activity will be set up on these planes also. The nature of the motive will therefore mainly affect the results on the mental and astral planes, while the result on the physical plane will be to a great extent independent of motive. It is true that the different planes interpenetrate one another to such an extent that activity on the one will always tend to produce a corresponding activity on others, and thus even the physical effect may at times be modified

by the motive. But, speaking broadly, motive will have its effect mainly on the mental conditions, the character and the tendencies, while the action itself will mainly affect the physical conditions and surroundings. There are many passages in the teachings of Christ bearing on these principles, pointing out that the inner thought is more important than the acts, and also pointing out the importance of consistency in thought, profession, and act. Speaking of the Scribes and Pharisees, He says:—"All their works they do for to be seen of men..... they love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-place, and to be called of men, Rabbi. Woe unto you, Scribes and Pharisees, hypocrites; for ye devour widow's houses, even while for a pretence ye make long prayers; therefore shall ye receive the greater condemnation;..... ye make clean the outside of the cup and the platter, but within they are full of corruption and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also..... ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt., XXIII., 5-14 *et seq.*; Luke, XI., 39-44). "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt., VII., 21). "Ye have heard that it was said of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the Judgment; but I say unto you that every one who is angry with his brother shall be in danger of the Judgment, etc." (Matt., V., 21, *et seq.*). With this last quotation we may compare a verse from one of the Epistles:—"Whosoever hateth his brother is a murderer." (1 John, III., 15). For here we find the teaching, familiar to every student of Theosophy, that a thought, cherished and indulged in continually, will at last crystallise in action.*

Opportunity also is an important factor in the modification of Karmic results. A good action done in the midst of abundance of opportunity weighs but lightly against a much more insignificant action done under difficulties. The measure of virtue, indeed, is not the act, but the ratio of the good done, to the opportunity of doing it. "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Matt., XII., 41-42; Luke, XI., 31-32). "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit, I say unto

* See "Ancient Wisdom," A. Besant, pp. 342-344.

you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you, etc." (Matt., XI., 21, *et seq.*; Luke, X., 13, *et seq.*; cf. Luke X., 10-11; Matt., X., 14-15; Matt., VIII., 11-12.) The widow who gave but two mites to the treasury was commended more than those who gave much, for she gave "of her want," while they cast in "of their superfluity." (Mark, XII., 41-44; Luke XXI., 1-4). Somewhat similar to the thought conveyed in these passages is that suggested by the following: "That servant which knew his lord's will, and..... did not according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask much." (Luke, XII., 47-48). There is also a curious parable on which these thoughts perhaps throw some light. A certain householder "went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing in the market place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. And he went out about the sixth hour, and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, why stand ye here all the day idle? They say unto him, *Because no man hath hired us.* He saith unto them, go ye also into the vineyard." In the evening he paid to these last the same wage as to those who had worked all day, thus arousing discontent in the latter at what appeared an injustice. (Matt., XX., 1-16). No explanation of this is given, save that it was the householder's will to give unto these last even as unto the first. "Is it not lawful for me to do what I will with mine own? Or is thine eye evil, because I am good? So the last shall be first, and the first last." May it not be that a lesson is here intended to be taught that the *will* to serve, even though opportunity be lacking, shall be "accounted for righteousness"? that a little service will bring as great a reward as a great one, provided in each case there has been full use of the opportunity offered? "They also serve, who only stand and wait." But the standing and waiting must be active, not passive; all must be done that lies in our power to find the opportunity. The labourers who came in at the eleventh hour had not spent half the day sitting idly in their homes, waiting till work should come to them; they went forth into the market-place, that their readiness to work should be known, and thus did all that was incumbent on them.

There are many other passages that might be quoted, but these will suffice to show that the Law of Karma was taught by Jesus, not merely in its simplest form as the law of cause and effect, but also

in its broader aspect as the law of all activity; and also that He touched on many of the same detailed teachings connected with its application that are well recognised in the East. He also strove to lead His followers a step higher in their motive for obedience to the law of progress, pointing out, as in all His other teaching, that the inner is of far more importance than the outer.

In the Eastern Scriptures there are still higher stages, leading up to the teaching as to how man may escape from the binding power of Karma, by doing all actions, not for the sake of results, but first because they are right, and afterwards as a joyful sacrifice to the Lord. This higher stage I have not been able to find definitely taught in the sayings of Christ Himself, so far as these are preserved in the four Gospels. Probably it was reserved for the circle of His immediate disciples, one of those "mysteries of the kingdom of Heaven" that could be revealed to them, and not to the multitude. There are passages in some of the Epistles that would seem to imply that this was so, and that later on, the followers of Christ imparted this higher teaching to the churches that sprang up under their care. Such a passage is the following:—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service," (Rom., XII., 1); a passage that at once brings to our mind the following from the Bhagavad Gîtâ:—"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya! do thou as an offering unto Me. Thus shalt thou be liberated from the bonds of actions of good and evil fruits." (IX., 27-28). But we will not follow up this line of thought, as our present study is confined to the reported sayings of Christ Himself.

(To be continued).

LILIAN EDGER.

CONSCIOUSNESS.

(Concluded from p. 742.)

WE have so far studied the evolution of consciousness in each separate vehicle or body and we come now to the stage when links between the different vehicles are set up and man learns to function in unbroken consciousness from the physical up to the Nirvanic plane. "The handing down to the lower vehicles of such part of the consciousness belonging to the higher as we are able to receive, does not immediately follow on the successive quickening of vehicles. In this matter individuals differ very widely, according to their circumstances and their work, for this quickening of the vehicles above the physical rarely occurs till probationary discipleship is reached. The disciple and even the aspirant for discipleship

is taught to hold all his powers entirely for the service of the world and the sharing of the lower consciousness in the knowledge of the higher is for the most part determined by the needs of the work in which the disciple is engaged. It is necessary that the disciple should have the full use of his vehicles of consciousness on the higher planes, as much of his work can only be accomplished in them; but the conveying of a knowledge of that work to the physical vehicle, which is in no way concerned with it, is a matter of no importance and the conveyance or non-conveyance is generally determined by the effect that the one course or the other would have on the efficiency of his work on the physical plane. The strain on the physical body when the higher consciousness compels it to vibrate responsively is very great at the present stage of evolution and unless the external circumstances are favourable, this strain is apt to cause nervous disturbance, hypersensitiveness with its attendant evils.* "In the physical body there are nervous centres, little groups of nervous cells, and both impacts from without and impulses from the brain pass through these centres. If one of these is out of order then at once disturbances arise and physical consciousness is disturbed."† "There are analogous centres in the astral body, the chakras and the nervous system is linked to the chakras in the astral body chiefly through what is called the sympathetic system. There are certain nervous cells of a peculiar kind in that system, of which modern science does not say much, beyond giving the forms and contents, and these are the links between consciousness in the physical body and in the astral body. As evolution proceeds these links are vivified by the will, setting free and guiding the "serpent fire," called Kundalini in Indian books; as it wakes up it gives the man the power to leave the physical body at will, for as it is led from chakram to chakram it disengages the astral from the physical and sets it free.‡ Then without break of consciousness, without any chasm of blankness separating one world from the other, a man is able to pass out of the physical body into the invisible world and is able to work there in full consciousness and to bring back all knowledge of the work that he has there accomplished. The preparatory stage for the direct action that liberates Kundalini is the training and purifying of the vehicles, for if this be not thoroughly accomplished the fire is a destructive instead of a vivifying energy. That is why so much stress is laid on purification as a necessary preliminary for all true yoga.

Similarly links are evolved between the astral and the mind bodies and when these links between the physical, astral, and mental bodies are developed into functional activity the Ego while in his physical body may impress on the physical brain the conscious-

* "Ancient Wisdom," pp. 297-298.

† "Man and his Bodies," by A. Besant, p. 104.

‡ "Evolution of Life and Form," p. 147 and "The Path of Discipleship," p. 102.

ness of his astral and mental bodies; further he learns, as already stated, to separate one vehicle from another, to leave and re-enter the physical body at will as we unconsciously leave it during sleep, and to link, on re-entering it, his experiences on the astral and mental planes with his brain consciousness.

Ere this stage is fully attained we may, while in our physical body, get glimpses of astral consciousness, experiences of clairvoyance and clairsaudience, or some impression may be made from the astral plane during sleep by means of vivid and coherent dreams. These are preliminary stages showing that the different vehicles of consciousness are beginning to come under control. There is however a *low* form of etheric and astral sight to be met with among savage tribes and even among animals and it is necessary to make a distinction "between the higher and lower forms of clairvoyance depending 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 a less developed Manas and tends back 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 purify, develop and improve his physical brain, increasing its sensitiveness to higher vibrations, which depends on the presence of the finer ethers. In the lower forms of clairvoyance there is an entire absence of the "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 directly impelled by the will."

The organs in the brain on which the higher clairvoyance depends are the *Pituitary body* and the *Pineal gland*. "These organs are composed of matter in its gaseous, liquid and solid states,

and the chief difference between the organs of different people (observable by etheric and 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 clear up the organs in the way insisted upon for the purification of the body generally, in order to include more particles of etheric matter and, *pari passu*, to change and purify the astral and manasic particles; an increased sensitiveness to vibrations from higher planes follows as a matter of course and through the pituitary body these vibrations reach the grey matter of the brain.*

"Drunkenness and fever produce illusions of sight and hearing by the action of the Pituitary Body; this body is sometimes so affected by drunkenness that it is paralysed."†

"The Buddhic consciousness has also its physical seat in the body, the heart being the centre of spiritual consciousness as the brain is the centre of intellectual consciousness. But this consciousness cannot be guided by a person nor its energy be directed by him until he is at one with Buddhi-Manas; until then it guides him if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart not from the head."

"The brain may be positive or negative to the heart according to the predominance of the one or other centre. If the heart can be made positive to the brain and impress the brain, the spiritual consciousness would reach the lower consciousness. That is why, for the development of the highest clairvoyance, quiet meditation on some lofty spiritual ideal is enjoined, in which the consciousness is centred in the heart, while the brain is rendered passive, not initiating thoughts; but ready to catch impressions that may reach it from the spiritual plane through the heart."‡ The capacity to impress the "memory of the heart," which includes all our past incarnations, on the brain, so that it becomes part of its consciousness, is the opening of the Third Eye, the Eye of Siva (Pineal Gland). There is a connection between the Pituitary Body and the Pineal Gland and when a man is in his normal condition, an adept can see the golden aura pulsating in both the centres, like the pulsation of the heart, which never ceases throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the aura takes on a stronger vibratory or swinging action. The arc of the pulsation of the Pituitary Body mounts upward, more and more, until, just as when the electric current strikes some solid object, the current finally strikes the Pineal Gland, and the dormant organ is awakened and set all glowing with the pure âkashic fire. This is the psycho-physiological illustration of two organs on the

* Theosophist, Vol. XIX, pp. 439-440.

† "Secret Doctrine," Vol. III, p. 548.

‡ "Secret Doctrine," Vol. III, pp. 582-3.

physical plane, which are, respectively, the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but "once the sixth sense has awakened the seventh," the light which radiates from this seventh sense illumines the fields of infinitude. For a brief space of time man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an adept, he will store the knowledge he thus gains in his physical memory, and nothing, save the crime of indulging in Black Magic can obliterate the remembrance of it. If only a Chelâ (Disciple), portions alone of the whole truth will impress themselves on his memory and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept."

The Pituitary Body stands to the Pineal Gland as Manas stands to Buddhi and by the action of these two bodies whose functions are as yet unknown to science, the action of Buddhi-Manas is rendered possible on the physical plane. "The Pineal Gland is that which the Eastern Occultist calls Devâksha, the 'Divine Eye.' To this day it is the chief organ of spirituality in the human brain, the seat of genius, the magical 'Sesame' uttered by the purified will of the Mystic, which opens all the avenues of truth for him who knows how to use it."* Such, in brief outline, are the evolving stages of consciousness, which culminate in the perfect man in the expansion of his consciousness into the consciousness of the Logos, in other words, in omniscience so far as our solar system is concerned. Through countless incarnations the life—which we must remember is "the seed of Deity, with every power involved within it and capable by its evolution of becoming the image of the supreme"—expands and grows, gathering experience by means of its bodies, and through which it is enabled to come into contact with all the planes of matter, and which at the same time limit and protect it, as long as limitation and protection are necessary for its growth. The limitations are due to our ignorance and vanish when ignorance gives place to knowledge. "As on the physical, so on every other plane, knowledge gives power; the ignorant man stumbles helplessly along, striking himself against the immutable laws of nature and seeing his efforts fail, while the man of knowledge walks steadily forward, foreseeing, causing, preventing, adjusting and bringing about that at which he aims, not because he is lucky, but because he understands. The one is the toy, the slave of nature, whirled along by her forces, the other is her master, using her energies to carry him onward in the direction chosen by his will."†

* "Secret Doctrine," Vol. III, p. 506.

† "Ancient Wisdom," p. 323.

Evolution proceeds from unity to diversity (or separateness) and back to unity. The separateness is most marked on the physical plane, gradually diminishes as we ascend from plane to plane into finer and finer matter, until when we reach the Buddhic and Nirvanic planes, the self is no longer restrained in the vehicles of that finest matter, but realises in full consciousness the union with all other Selves. As the Divine attributes, perfect knowledge, perfect love and perfect power, develop through the highest vehicles of the man nearing the end of evolution, the Self which had been sent forth as a mere seed of the Divine life "becomes a strong self-conscious centre, able to expand into the consciousness of God and to live without limiting circumference (without the protecting shell of the Causal body) in those ineffable vibrations which, encountered to-day, would but paralyse and make us unconscious."

Just as the Logos is an eternal centre of consciousness existing in the bosom of Parabrahman, so the perfected life is an eternal centre of consciousness in the Logos and "the building of such self-conscious, eternal centres is a purpose of life-evolution." "In them the essence of Individuality is united with non-separateness; they include all other consciousnesses, yet persist as separate centres; they have transcended all limitations of matter of embodied existence, but may voluntarily incarnate again when there is need for their aid, developing vehicle after vehicle by gathering the A'kasha until the whole of the human series is builded for use, but none of them is a prison for limitation." "Thus are formed those who are the co-workers of I'svara in the helping of humanity, the liberated souls who remain until the end of the age in order to lift humanity more rapidly on its upward climb." *

"To the perfect consciousness of the Master, the whole world is one vast evolving whole and His place in it is that of a Helper of evolution. He is able to identify Himself with any step and at that step to give the help needed. He helps the Elementary kingdoms to evolve downwards, and each in its own way, the evolution of the minerals, vegetables, animals and man, and He helps them all as Himself. For the glory of His life is that all is Himself and yet He can aid all, in the very helping realising as Himself that which He aids." †

If we are asked for proofs of the existence of these higher states of consciousness with their wondrous possibilities, the reply is that absolute proof can only be obtained through self-exertion, through the development in ourselves of the necessary faculties and it must be admitted that for the majority of mankind such proof is, at their present stage of evolution, either wholly excluded or only partially possible. There is however no lack of second-hand evi-

* "Evolution of Life and Form," p. 152.

† "Man and His Bodies," p. 114.

dence which should convince the unbiassed enquirer that he is face to face with problems worthy of his greatest efforts to solve them. Let him turn to the testimony of the great Teachers, the world's Saviours, who here from time to time come forth invested with Divine powers and apparently miraculous gifts, in reality the natural and inevitable result of their perfect consciousness and control over all natural forces; let him study the writings and records of the great mystics of all times; the action of dream-consciousness, the phenomena of hypnotism and mesmerism, the excitation of consciousness sometimes preceding death ("drowning men, brought back to waking consciousness, have testified to having seen as in a picture, the whole of their past lives"), thought-transference, clairvoyance, clairaudience, psychometry, mediumship, somnambulism; or again the "state of consciousness experienced by men of great genius, transcending the normal and setting at nought its limits of time. Men like Mozart and Tennyson bear witness to this state from which Mozart brought back some of his noblest inspirations."*

If trouble is taken there will be no difficulty in accumulating reliable evidence and though it may in many cases relate to comparatively low states of superphysical consciousness, as is generally the case with untrained psychics, the earnest enquirer will not be slow to see that between these early imperfect stages and perfect consciousness (omniscience) the difference is only one of degree and of evolution. If he can next satisfy himself that the outline of evolution and consciousness traced for us through Theosophical teachings is coherent, reasonable and logical, giving a rational explanation of many otherwise puzzling phenomena, he may accept it intellectually and thus place himself in the best possible attitude of mind for beginning the conscious development of his higher faculties which will in time give him absolute proof. The means here have already been hinted at, but we cannot do better than conclude with a quotation from Mrs. Besant's "Ancient Wisdom," pp. 300-301, in which they are described most clearly as follows: "The student must begin by practising extreme temperance in all things, cultivating an equable and serene state of mind; his life must be clean and his thoughts pure, his body held in strict subjection to the soul, and his mind trained to occupy itself with noble and lofty themes; he must habitually practise compassion, sympathy, helpfulness to others, with indifference to troubles and pleasures affecting himself, and he must cultivate courage, steadfastness and devotion. In fact he must live the religion and ethics which other people for the most part only talk. Having by persevering practice learned to control his mind to some extent, so that he is able to keep it fixed on one line of thought for some little time, he must begin its more rigid training by a daily practice of concentration on some difficult or abstract subject, or on some lofty object

* Vide Mrs. Besant's "Some Problems of Life"—'The existence of the Soul.'

of devotion; this concentration means the firm fixing of the mind on one single point, without wandering, and without yielding to any distractions caused by external objects, by the activity of the senses, or by that of the mind itself. It must be braced up to an unswerving steadiness and fixity, until gradually it will learn so to withdraw its attention from the outer world and from the body that the senses will remain quiet and still while the mind is intensely alive, with all its energies drawn inwards to be launched at a single point of thought, the highest to which it can attain. When it is able to hold itself thus with comparative ease, it is ready for a further step, and by a strong but calm effort of the will it can throw itself beyond the highest thought it can reach *while working in the physical brain*, and in that effort it will rise to and unite itself with the higher consciousness and find itself free of the body. When this is done there is no sense of sleep or dream nor any loss of consciousness; the man finds himself outside his body, but as though he had merely slipped off a weighty incumbrance, not as though he had lost any part of himself; he is not really 'disembodied,' but has risen out of his gross body 'in a body of light,' which obeys his slightest thought and serves as a beautiful and perfect instrument for carrying out his will. In this he is free of the subtle worlds, but will need to train his faculties long and carefully for reliable work under the new conditions.

"Freedom from the body may be obtained in other ways: by the rapt intensity of devotion or by special methods that may be imparted by a great Teacher to his disciple. Whatever the way, the end is the same—the setting free of the soul in full consciousness, able to examine its new surroundings in regions beyond the treading of the man of flesh. At will it can return to the body and re-enter it, and under these circumstances it can impress on the brain-mind, and thus retain while in the body, the memory of the experiences it has undergone."

A. SCHWARZ.

THE THEOSOPHICAL SOCIETY.

ON Saturday, the 17th November 1900, A.D., the Theosophical Society will complete the first five and twenty years of its existence, and will enter upon a period of manhood which, judging from the past, gives token of a future more glorious than that of its childhood. The Society has now spread itself all over the globe, represented by its ever-increasing number which is composed of members of diverse faiths and various calibres; a few, who have grasped Theosophy in theory and practice, who have learned and realized within themselves that it leads to the be-all and end-all of human life: some, heroic, self-sacrificing and noble to the backbone; many, anxious to know the secrets of the Eternal Life but still be-

smeared with the taint of worldliness; others, half-hearted and diffident, having but a hazy notion of the truthfulness and practicability of the teachings of the Society—now warm, now cold, *tamasic* and *rajasic* by turns—but never mustering courage sufficient to put them into practice, in their every-day life. During the quarter century of its existence, it has taught itself much that will be worth remembering and profiting by, much that is of great import and much that is pregnant with salutary instructions. Conscious of the great responsibility which the Society has taken upon itself to infiltrate spirituality into the Aryan race and to intimately weld the spiritual thought of the East to the material activity of the West; with the constant memory of the hard struggles it has had to wage against the heavy odds of materialism, (all honour to that one gifted soul that led the way), often discouraged and browbeaten, but ever triumphant, bearing in mind the lessons learned at the expense of much energy and fervour that its mission lies in "persuasion sweet" and gentle words coupled with the inherent merit of its time-honoured wisdom, it behoves every member who has any connection with the Society, nominal or real, to try his utmost to let no occasion pass without adding his or her own mite for its welfare. It will be quite enough for those who are unable to lend an active co-operation, to avoid doing anything which is subversive of its interests, to be passive spectators of its rise rather than active mischief-makers. As said above, the Society has a mighty task before it, a task of world-wide importance, and they who instead of helping it become in any way instrumental in retarding its progress, are not injuring the weal of the Society, but—for the matter of that—of humanity at large, because there may be bodies corporate throughout the world, which espouse the cause of a certain portion of mankind, but it is the proud privilege of the Theosophical Society alone that it opens its doors to every son of Adam in both the hemispheres; aye! it has gone further and laid upon itself the task of protecting the dumb animals from the butcher's knife and the horrors of the vivisection room. The seed of the Society is put in the fructifying soil of compassion, and the *Asvattha* that will sprout forth from it will be large enough to hold every form, sentient and insentient, within its cooling shade. It is but reasonable to suppose that from the nature of the lofty ideals of spiritual development which each member is called upon to set before himself, as well as on account of the almost unending hard work of effacing the lower self in which the cup of patience has to be sipped to its last dregs, the growth of the Society will be necessarily slow; though outside its pale, there are many thinkers of the day who have found much that is nutritious and invigorating to their minds in the now fast-multiplying literature of Theosophy. Theosophy is both science and religion; it is the art of living on earth with eyes fixed on heaven, and it is the philosophy of Facing Death with imperturbable calm; it holds the

secret of making a man live in the world without being polluted by worldliness; it reads the mysteries of the incarnate and incarnate lives of man, and imparts to him the wisdom nursed in purity which ushers him finally into the Kingdom of God where peace reigneth supreme. Theosophy builds and ennobles man physically, intellectually and spiritually. Apart from the stereotyped requirements of similar institutions in former periods of the world, the Society has brought a message to its votaries to make the most of their lives whilst they are living in the midst of the din of Sâmsara. Was not the "Song Celestial" the outcome of the deafening uproar of armies on the field of Kûrûkshetrâ? A few were not distracted by the passing shadows of life; their best energies were not diverted from the One Reality which knows no change and which is beyond time and space. It is given to a few, but to a very few, to appreciate at its proper worth, in this age of the decline of Divine wisdom, the honour of belonging to the Society. Generations to come will properly estimate the merits of the Founders of the Society, and will justify their selection from out of millions, by reason of their aptitude for the holy work of the holy Masters. The hour was for the men, and the men were for the hour.

It would be certainly strengthening the Society if in future its doors were to be thrown open only to those who have in them some inherent stuff for the self-discipline and perseverance which the Higher Life requires from each aspirant. Number should be no motive with us. If each of the 570 existing branches were to give but one single member, one who has identified himself with Theosophy and who is living Theosophy, the world would gain immensely in spiritual regeneration. Even 57 honest "salts" in our ranks would restore to the Aryan race its long-lost heritage of Wisdom. Our need at this hour is dead earnestness on the part of our members, and vital solidarity in the Society as a whole, for as the latter aspires to the unification of humanity, each member must come prepared and grounded in the Doctrine of Love which maketh mankind one. Before a member is taken into a branch he ought to be given the chance of attending its meetings for, at least, six consecutive months, and should he after the lapse of that period be certified by the President or Secretary as having read the primary literature in the manuals and having made himself acquainted with an ordinary knowledge of the two essential principles of Theosophy—Karma and Reincarnation—and be brought into the folds of the Society, such a member, in nine cases out of ten, would prove himself a practical worker, and would cause no after regrets. The husks must be winnowed from the grains, and the purer the quality of grains, the better would be the flour for the ambrosial bread of Theosophy. We want workers, honest self-sacrificing workers, each to the best of his powers and abilities. Thanks to the cyclic law there are such workers now amongst us, and their number is increasing. The

rule which has hitherto obtained in most of the Indian Branches is, that on the merest expression of a wish on the part of an outsider, to be a member, he is allowed to affix the three letters, F.T.S., to his name—no matter how world-wide his ignorance of Theosophy may be—after an attempt to utter some flaccid expressions about the three objects, without the slightest consideration of the grave responsibility that member was incurring by joining the Society, or without any exposition of his duty to himself, to his family, to his community, and last not least, to humanity at large. Too wary we cannot be in the choice of our members. The blood that is to be infused into the body of the Society must be pure, healthy and nourishing. It will be argued perhaps that such a rigorous mode of choosing will close the avenues of the Society to the outside world, but it matters little if there be not a single member admitted for the next ten years. We are already, considering the nature of the task we have before us, a very large number; our literature has been the mute messenger of our teachings, it has given its tinge to the thought of the day. Man's mind has awakened to the gravity of his life; the very atmosphere we breathe is surcharged with the thoughts of religious revival, as witness how in India we have now the Arya Samajists, the Sanatanâ Dharma Sabhas, Hindu revivalists everywhere in Bengal, the followers of Lord Gauranga with His Bhakti propaganda, and the admirers of Sri Ramakrishna carrying their Vedânta in company with Mr. Virchand Ghandi with his Jainism, beyond the waters of the Atlantic. The educated portion of mankind, both in the East and West, have taken very seriously to the search of the inscrutable. When the great Law of Rhythm, which now makes for light, and now for darkness, has ushered in the period of light, in the advent of the Theosophical Society, men will be intuitively, so to speak, brought to their senses and the race is assured of a moral and spiritual advance. Let us, therefore, begin at the very beginning, and be careful of the materials with which we build our Society. It is very desirable that we should show to the outside world that Theosophy is not the dream of a visionary or the soap-bubble of a metaphysical speculator. It is as conclusive and exact as mathematics *itself*, its purifying powers are akin to those of water, while underneath lies the panacea for all the ills that human flesh is heir to, provided a man has made up his mind to lead the life. With this end in view when we fortify our ranks with monads that have a spiritual heritage of karma with them, and with the certainty of their example spreading fast, around and about them, there is every chance that the Society will not only gain in strength but that it will command a very high place in the esteem and respect of the world. One Christ has millions of followers, and one Buddha calls one-third of humanity His own.

It would be well here to pause for a moment to answer some of

the doubts which experience has proved to stand in the way of many who are already in the Society. The questions which one hears constantly are :—

- (1) Whether flesh eating is in any way a hindrance to the Theosophic life :
- (2) Can a man advance in the Higher Life while in the married state ?

There are few numbers of the *Vâhan*, the *Prasnottara* or the *American Forum* (now extinct) which do not contain enquiries of the same kind or of an analogous nature, but had the querists known their own minds, there would not have arisen the necessity for them. As regards the use of animal food various attempts have been made to prove that a mixed diet, vegetable and flesh, is preferable in a country like England ; that the food question should be no question of anxiety with a Theosophist, on the plea that not that which goeth into the mouth defileth it so much as that which cometh out of it. This question seems to be hydra-headed, and there seems to be no likelihood of one hearing the last of it. The best way of answering it is to ask the questioner himself whether he wants to rise to the topmost rung of spirituality or is content to take one of the lower ; the answer must be commensurate with his own moral strength and his own singleness of purpose. Should he decide on the first course, by all means flesh is to be strictly eschewed ; for how can an aspirant reach the Highest, *viz.*, developed within himself the essential attribute of a body stands in compassion for all that lives. When the owner of a body stands in the need of another body for his sustenance, he cannot be said to be sufficiently conscious of the nature of evolution, much less of his own Dharma towards those which stand below him in evolution. The aim of human life is to give aid to the animal life by sympathy and help, and not to destroy the latter for its own pampering. It is selfishness pure and simple. Again, if the questioner is an easy-going man, and is not in a hurry to square up past accounts, and wants rather to creep at ant's pace than fly with the wings of a bird, there is no harm in his taking flesh or whatever he pleases. The answer will depend upon the stuff of which the questioner is made, his karmic associations, his inherent power of growth from within, and above all his own sincerity and fixity of aim. There can be no categorical reply in a matter like this. He can best answer himself, for is he not his own best judge and examiner ?

The utility of meeting the second query about the married life is much the same as that of the first. No condition of life, favourable or unfavourable, good or bad, selfish or selfless, should ever stand in the way of spirituality, if there be the substratum of Will, if the force of character to win at any cost, be the guiding motive of one's life. The first axiom of occultism is, contentment with the

surroundings one finds himself in. To have a woman by one's side who is the solace and comfort of one's heart ; to transmute the warm admiration and likings of youth, *through* her and *by* her, for a purer and nobler love ; to see in the union of two bodies with synchronous heart beats, the union of spirit and matter, for the greater glory of God ; to evolve unity in diversity ; to realize the oneness of A'tma by extinguishing the idea of sex ; these are the lessons which the wedded life has to teach to the occultist. Never have the sages of old considered the matrimonial tie a bar to spiritual attainment. Yagnavalkya was a married man, so was the sage of Kapilavastu. Zoroaster had seen the bliss of the double life, and even Avatârs like Râma and Krishna were not above it. With such precedents before him why should a member of the Theosophical Society feel any scruples for his married life as a deterrent on the higher path. Why does he not see in his partner a pilgrim bound for the same goal ? Why does he not see in her the God whom he seeks and whom he pants to know ? It is the motive with which we do a thing that makes or mars us. Husband and wife at peace with each other in their frail personalities, and indissolubly wedded in the Eternal SAT have in them higher consciousness of the spiritual life than a Sanyâsi without the cares of the world and without the god-making opportunities of a Grihastha. There are not a few persons who have a strange notion in their mind, of entering the path, either when they are sufficiently advanced in life, or when they are free from the troubles of earning a livelihood, or from the yoke of the married life. Such persons labour under a delusion, and are very much in the same predicament as the man who wanted a bath in the sea but would wait till it was waveless. Begin your work just at the point where you now stand. Welcome any condition of life your karma has drawn around you. The condition you hanker after will come, and is sure to come, when the time comes for your deserving it. Take life as you find it, and mould it by Will to any cast that suits you, for are you not a potential God ?

One great difficulty which a member, who is anxious to do something practical in his life with a view to come by the powers latent within him, meets is the struggle with his lower mind. He is called upon to part company, with his former habits of thought and to separate from desires which at one time sat so near his heart. In the place of the old associations he is told to select a high model for himself and strive as best he may, with unswerving resolve, to rise up to it. His model is, to be godly enough though human, and human enough though godly. It is at this point that there has been so much contention, and not seldom questions are asked whether the Theosophical Society advocates worship of the *Sahâkara* type or the *Nirâkara*. The matter of fact is that the Society as such has never given its opinion upon any kind of worship or upon any subject beyond the bare mention of the three objects. The Society has

no tenets and no rituals to call its own. As to the subject before us, great advantage would result if each member were to follow his own path according to his own idiosyncrasy: no hard and fast rules can be laid down in a republic of conscience where the followers of all the leading faiths of the world have found a platform broad enough for their assemblage. But at the same time the truth cannot be ignored that before we step into the interior of a house we must have first passed through its portico. Before we can succeed in our endeavour to make our consciousness one with the formless (*Arupa*) planes of existence we must have mastered the planes which are swarming with forms. Before any definite appreciation of the subjective side of life can dawn upon us we must have grasped the idea of its objective side. It is always in the best interest of the Society to allow every member to use his own discretion and his own judgment, on the principle that each man is to himself the Path and is his own lawgiver. The Society can count upon its solidarity and its freedom from popedom so long as each of its members abstains from thrusting his own hobbies upon others. Toleration of the views of others should be the religion of every member of the Theosophical Society.

There are whispers which one hears now and again, that in the time of our late revered Teacher, H.P.B., the Society and its teachings were more or less tinged with Buddhist ideas, while now, when her mantle has fallen on the worthy shoulders of Annie Besant, the general tendency is towards Hindu ideals and Hindu spiritual philosophy. When we take into consideration the fact that Hinduism is the oldest surviving faith of the globe, and that as such it contains within its essence much that partakes of occultism in the true sense of the word, and when we take into account that Buddhism and Hinduism are but branches of the same spiritual Trunk, nobody will find much to take exception to in the broad-mindedness of the two leaders who have found so much congenial to Theosophy in the respective faiths they have professed. Who knows, perhaps the next leader may preach Theosophy with a marked colouring of the teachings of the Prophet of Nazareth? Madame Blavatsky was first a Theosophist and then a Buddhist; even so Mrs. Besant is more a Theosophist than a Hindu. Theosophy, for each, has percolated through her chosen faith. The force of Karmic agency works on all the planes of life, physical, intellectual and spiritual.

If the work of the Society during the past twenty-five years is to be judged by the results achieved, the palm of superiority, without any hesitation, must be awarded to the West, where much has been done for the spread of Theosophy by intellectual activity. But with all this, Europe needs much for the growth of spirituality in the direction of Devotion. The East has lagged behind as usual, and surely there is much room for improvement, albeit spiritual

knowledge be her heirloom from time immemorial. Activity is still at the zero point, and if the East is anxious to retrieve her past glories she must stir herself, betimes, and do something substantial in strengthening the hands of the white Yogis who are doing their best to spread Theosophy throughout the globe. May the heart of the East and the head of the West unite for the spiritual regeneration of the race. Amen!

JEHANGIR SORABJI.

ANCIENT ASTRONOMY.

IN a paper addressed to Theosophists, who for the most part appear to spend so much of their time and energies in the examination of abstract questions of religion, ethics, and psychology, it may at first sight appear somewhat beside the mark to offer arguments in favour of that which, however it may formerly have been wrapped in mystic guise, is almost purely a mathematical science.

But it must never be forgotten that the pursuance of a tendency to make religious and semi-religious questions of all others the most important, which has so long been the world's habit, must not be allowed to be carried on to the exclusion of philosophy and science, even in the remotest degree; while so large a portion of the troubles of the later centuries are known to have originated from the attempt to do so. Moreover, Theosophists of all others should see to this; because a very large portion of the labours of H. P. B. were devoted to the effort to prove that the philosophies and sciences of former ages were as important in their way as are those of the present time, if not in some respects still more so.

In the reaction against the dominance of religious thought as formerly understood, the tendency of the present age appears to be so strongly set in the direction of exalting its own scientific acquirements at the expense of the knowledge which was reached in former times, that we should be very careful how we accept such a position; and thereby, perhaps, in a large measure blind ourselves to a great mass of information which otherwise we may stand the chance of having to re-acquire with much labour—perhaps only to find that it has all been done before. Again; the students of Theosophy claim as the basis of their platform, that its principles are founded upon a body of ancient religion, philosophy, and science, which is still in existence, if not quite manifestly extant; while their opponents, who have not come in contact with this, challenge them to produce any proofs that there ever was any such foundation. Therefore, whatever may tend to substantiate the claims that are thus put forward by Theosophists, must be very well worth their attention and research.

More than this; for H. P. B. has in her works been at much labour to demonstrate that the science which is to-day regarded as the most exact, was also in former days possessed of attainments now lost; and thus she has endeavoured to show that ancient Astronomy was a science as great as its modern development. To this end she cites Bailly, * an astronomer of the last century, who was convinced of the same thing, and held that the scraps of Astronomical science which have come down to us from antique times were but the remains and debris of a once perfect system, in which hypothesis H. P. B. strongly supports him. She endeavoured to gather together whatever relics might tend to prove that Astronomy was once as great a science as it is now; and whatever further evidence in that direction may become available, that it is our duty to produce, as she would have done in the same circumstances.

On the other hand, all modern authors who treat from the purely scientific standpoint, seem to be agreed that whatever was known of the science of the heavens in the days of Egyptian, Chaldean, Greek, and Roman culture and supremacy in the arts, was only of the most rudimentary nature; and consequently that the hypotheses of Bailly and others, including the views held by Theosophists, are mythical in the extreme.† So sure are they on this head, and that purely modern knowledge is the only thing of value,‡ that they apparently do not think it worth anyone's while to examine our data and proofs, but dismiss the whole without any consideration. Our scientists have hitherto been content to take the superficial aspect of Astronomy as depicted for them by the historians who have incidentally dealt with it as they found it among the early Egyptians, Chaldeans, and other nations, together with such representations of it as have been left us by the later Alexandrian School, as a reliable basis for their estimates of its value and attainments. But possibly this is very much the same as though the savants of some 2,000 years hence were to judge of our own attainments by the accounts which may be transmitted through such of our present writers as only casually touch upon Astronomy; and not being conversant with its details, are content to pass it over in a merely superficial manner. Necessarily these would not present any fair picture of the science as it exists at the present day; and though we might also suppose some of our popular hand-books of it, to survive and serve as evidence, just as Ptolemy's *Almagest* has done from the past, yet the result would not be much better than a caricature of the facts as we know them at present.

But the science of ancient days is in still worse case; for as it seems to have been the property or heritage of a long line of ini-

* "Secret Doctrine," Vol. I., pp. 711, 722-730; II., 563, 657, 784-785.
 † Milner's "Gallery of Nature," p. 5.
 ‡ Cf. Olcott's "Old Diary Leaves," p. 223.

tiates and heirophants, it was a thing jealously guarded, and hidden under an investiture of secrecy such as we do not now find practised. So that such small portions of it as were permitted to appear to the external world, were for the most part disguised under fictitious appearances, exaggerated numbers,* and many other devices whereby their value was obscured. This would not, however, prevent the more rudimentary discoveries coming to light; because they are such as may be made by any person who is capable of noting the obvious phenomena of the heavens, and they do not require special apparatus or educational facilities for their elucidation. They would accordingly, sooner or later, become a part of the curriculum of the common schools, and therefore be known to every one who was at all well informed. Hence their appearance among the educated writers of twenty centuries back.

Such rudiments were, the discovery of the number of days which constituted a solar year—at first a matter of secrecy † but afterwards well known. The lunar cycle of nineteen years was another of these simple elements early discovered, and which brought great honour to at least one of those who publicly proclaimed it,‡ whatever it may have done for those who had discovered it so long before.§ And yet, simple as this cycle is, and well known as it must have been to many of old, our modern writers, out of the plenitude of their ignorance and conceit, have looked upon it as the greatest attainment of ancient science! || A somewhat more recondite, but still simple cycle, was that known as the Chaldean Saros or Plinian period, by means of which it was possible to predict the return of lunar eclipses in a similar manner to that in which the new and full moon were known so simply by the aid of the Metonic cycle, and which was of nearly the same length. It appears to have been generally known throughout the ancient world; though perhaps, by those who used it, it was not too well understood. Indeed, so little were the generality of mankind acquainted with the real principles of Astronomy, that but very few could explain even these simple calculations, much less go deeper into its arcana and discoveries; though many must have perceived that much was yet hidden which the future was bound to reveal. This must have been as perceptible to others as it was to Seneca the philosopher, who remarked that "The time will come when posterity will be surprised that we could be ignorant of things, the knowledge of which might have been so easily acquired ** .."

What wonder then, if our modern scientists, prepossessed with an idea as to the general ignorance of the ancients, and not as a rule

* Cf. Higgin's "Anacalypsis," Vol. I., Ch. ii., p. 248; & Ch. iii., p. 280.
 † Cf. Lewis' "Historical Survey of the Astronomy of the Ancients," p. 267.
 ‡ See Lardner's "Museum of Science and Art," Vol. V., pp. 157, 158.
 § The Burmese seem to have known it much earlier.
 || Library of Useful Knowledge, 1834, Vol. III., article, 'History of Astronomy.'
 ** Natural Questions.

enquiring deeply into these matters, should conclude that "Upon the whole, we have reason to suppose that the Astronomy of the ancient Oriental nations made no advances beyond that tolerably exact knowledge of the mean motions of the sun and moon which the purposes of agriculture required; that it chiefly dealt with the simple observation of eclipses, occultations, and the rising and setting of principal stars, which was the work of a priesthood who made it subservient to the consolidation of their superstition,"* and so on; with an abundant satisfaction and unanimity which may yet receive many rude shocks as discovery progresses, and things are better understood.

So completely blinded have modern writers been by this sort of thing, that it is wonderful how little penetration they exhibit; and what small heed they have taken of the fact that old records which possibly emanated from arcane sources have to be examined in a different way from that which suits the mere accounts of battles and sieges, the rise and fall of governments, and the rest of the materials which usually make up history. An example of this may be seen in the first case of ancient astronomical data to be here dealt with.

"Diogenes Laertius informs us that, according to the report of the Egyptians, 48,863 years had elapsed from the time of Vulcan to that of Alexander the Great; and that during this period there had been 373 eclipses of the Sun and 832 eclipses of the Moon."†

Now that great statesman and writer on Astronomy, Sir G. C. Lewis, in discussing the above extract, says it "assumes that an eclipse of the Sun took place once in every 131 years, and an eclipse of the Moon once in every 58 years;"‡ which being contrary to facts, he confidently asserts, upon the strength of this most superficial and unworthy investigation, that "the statement as to the eclipses is as fabulous as the rest; it has no claim to be considered as possessing any astronomical value, or as being the result of actual observation and contemporary registration."§ So, like most similar writers, Sir G. C. Lewis makes the gross mistake of reading the above extract from Diogenes Laertius literally; and in consequence of this error he rejects the record in a way which reflects but little credit upon his judgment. We might have thought that his training as a statesman and a diplomatist would have made him more cautious how he gave so definite a pronouncement upon such premises; for his own further words upon the subject should have made him more careful.

For he proceeds to inform us that "It is indeed intimated that the Egyptian priests regarded their astronomical science as an esoteric and mysterious doctrine, and that they disclosed it to curious

* Milner's "Gallery of Nature," loc. cit.

† Diogenes Laertius in "Proemia."

‡ Lewis. Op. cit., p. 245, note.

§ Ib.

strangers with reluctance.* . . . Similar statements are made with respect to Assyrian Astronomy.† "He further remarks that" Eudoxus, . . . according to Proclus...stated that the Egyptians designated a *month* by the appellation of *year*."‡ The ancient Egyptians are, moreover, stated by some of the late chronographers "to have given the appellation of a *year* even to a day."§ Lewis is puzzled over these statements of ancient authors, || though he takes no trouble to understand them. But a writer who could make such foolish remarks as those he has written concerning the possibility of Columbus having calculated an eclipse of the moon,** cannot be expected to display much penetration or assiduity in the task of unravelling the intentional mystifications resorted to by the astute Egyptian and Chaldean priests.

But although so learned an authority has failed to understand this Chaldeo-Egyptian problem, it by no means follows that it is altogether impossible to arrive at its true meaning; but in the attempt to accomplish this, we must first notice a further quotation from the ancients. The Aristotelian commentator, Simplicius (who wrote in the sixth century), says that the Babylonians had a period of 1,440,000 years;†† and this, when taken in connection with the 48,863 "years" of Diogenes Laertius, and the information as to the Egyptians and others having purposely confounded years, months and days, leads to a curious discovery which appears to throw some light on the matter we are dealing with. For if we suppose the Chaldean period cited by Simplicius represents *days* in place of years, whilst the Egyptian period quoted by Laertius refers to *months* in a similar way, we shall find that both are respectively equal to just 4,000 Egyptian years of 360 days each—or at least they are so if we substitute 48,763 for 48,863; a difference very easily ascribable to a copyist's error, and by no means a singular instance of such.‡‡

Therefore we see what the Egyptian priests meant by the period which had elapsed between "the time of Vulcan" and the arrival of Alexander in their country—that it was just 4,000 of *their* years, which are nearly 3,942 and a half of our calendar or Julian years.

The time given by the Egyptians and Laertius being thus satisfactorily disposed of, we may next consider the number of eclipses; which, according to them, are in all just 1205. This we shall find

* Cf. Strabo, XVII., i., § 29; Martianus Capella viii., § 812.

† See Plato, "Empinom," 7, p. 987.

‡ Proc. in Plato's "Timæus," p. 31 F; referring to the passage p. 22 B.

§ See the "Anonymi Chronologica" prefixed to "Malaius," p. 21, and "Malaius" I., ib. II., p. i., 23, ed. Bonn. Suidas in "Hnion." "Chron. Pasch." Vol. I., p. i., 81, ed. Bonn.

|| Vide Op. cit., p. 33.

** Ib., p. 224.

†† Simplicius "Schol. ad Aristot. de Cælo," p. 475b, ed. Brandis.

‡‡ As happens in the Ciceronian period quoted by Ashmand in tr. of the "Tetrabiblos," as XII., M, DCCCCLIV; and by Lewis and others as XII., M, DCCCCLIV.

exposes another part of the puzzle we are dealing with, which is in every way a remarkable one; and perhaps one of the strangest relics of the kind of conundrums set before the uninitiated by the ancient temple-priests, which is known to have descended to our times. If we could suppose that a record was kept of all the eclipses of the sun and moon which were visible at some given spot upon the earth's surface (the sky being supposed to remain unclouded), for a given period of time, that record would show a very different number to that which would result if the observers could see from the centre of the earth instead of from a point on its surface. By the aid of our modern tables, we can compute exactly what would be the respective numbers, and therefore how many ought to have been seen at a given place in Egypt within a limited period; and the first thing which strikes us upon making the attempt, is that the number of eclipses mentioned is not nearly large enough for the given time—in fact it is not more than a quarter of what would be required. Evidently, then, there is something more intended to be understood than what we have already discovered; and what it is we shall presently see.

In pursuing the enquiry, we may note that it used to be the custom to omit all eclipses which were of very small magnitude, and therefore inconspicuous; and this magnitude would be larger in the case of solar than of lunar eclipses, because no one looks at the sun, as a rule, unless there is something very likely to attract attention. Let us therefore fix the limit at one digit for solar eclipses, and half a digit for lunar; omitting also every eclipse which ended within a quarter of an hour after the rising, or began within the same time before the setting. Had no such reduction been made, and the time been one thousand of our calendar or Julian years, the number of eclipses would have been 1,432, as may be seen elsewhere; * and if reduced as above, 1,214. Hence, as the numbers reported by the Egyptians are not widely different from this, it thereby appears that as regarded the eclipses, the time was something less than a thousand years.

Now, among that strange nation there is said to have been a cycle in use which has been called the Sothiac or Canicular period, from its supposed relation to Sothis or the Dog-star; and this cycle, consisting of 1,461 days, was called by some the greater year of the sun.† This was because it is the least period which will return his place in the Zodiac with a near approach to accuracy, and at the same time accommodate the leap-years. Dividing, then, the time already found, or the Chaldean period of 1,440,000 days, by the Canicular period of 1,461 days, the quotient is 985·63; this being the corresponding number of Sothiac cycles. But the number of calendar years in a quarter of the time is also 985·63; and this agreement at

* *Journal of the Brit. Astron. Assoc.*, Vol. VI., No. 2, p. 492.
† Columella, "De Re Rust." iii., 6.

once provides the key which unravels the remaining part of the mystery. For the greater years of the sun, as concerned the eclipses, they substituted the less; and this has proved one of the most effectual blinds they could have adopted, having foiled all enquiry until now.

Proceeding, then, by strict averages and the rule of proportion, as 1,000 years are to 1,214 eclipses, so are 985·63 years to 1,203; and as the Egyptians made the number 1,205, and there are certain irregularities which may slightly alter the true number, it follows that they must have observed and calculated with an accuracy which is simply amazing; for it is not in any measure inferior to the best results obtainable in modern times, and with all the advantages we at present have.

But though the total number of eclipses reported has thus been found so accurate, possibly their relative numbers—373 of the sun and 832 of the moon—may be less so. And it is just here that certain more careful or less prejudiced astronomers than Sir G. C. Lewis have reached an uneasy suspicion that this old fragment of ancient lore covers more knowledge than may appear at the first glance. One writer remarks, "But it is very singular that this is the proportion of the solar to the lunar eclipses visible above a given horizon within a given time; and such a coincidence *certainly cannot be accidental.*" * And more especially may we believe this to be the case when we remember that, as Seneca informs us,† Conon, the contemporary of Archimedes, had collected all the eclipses of the sun preserved in Egypt; and Aristotle ‡ mentions the Babylonians and Egyptians as having recorded a great number of credible observations. Therefore we feel no surprise when we ascertain upon calculation, that the number of solar eclipses are just 373, while the lunar are 830—two facts which amply demonstrate that the Egyptians reduced the eclipses in the way we have supposed; since otherwise the proportion would be considerably different.

Such, then, was the mystery of the numbers quoted by Diogenes Laertius from the priests of old Egypt, and it is one which, whether it found any interpreters in ancient times or not, has most effectually served to baffle the modern wiseacres who, like the great authority we have cited so often, did not hesitate to brand as mere fiction and mendacious humbug on the part of the ancients, all that such modern brains could not understand! From which example it appears that the dead and gone priest of ancient Egypt is still able to puzzle the scientist of modern London, in the latter's most perfect line of knowledge. Our scientists are fond of denying that there was any Astronomy worthy of the name, even so recently as 2,000 years ago; but if we reflect upon the time which would be necessary in

* *Lib. of Useful Kn.*, "Nat. Phil." ed. 1834, art., "Hist. of Ast.," p. 15.

† "Quest. Nat." lib. vii., c. 3.

‡ "De Coelo," lib. ii., c. 12.

order to perfect the science sufficiently to reach the accurate results here given, it will appear that its cultivation must have extended backwards for an enormous period, as the next following instance will show that it did.

Among all the ancient world there was a traditional belief to the effect that, in some great period of time after the creation, there would come an end to the earth; and then all things would begin again as they had originally been, in the time which they called the Golden Age. They thought that this enormous period was a cycle in which the sun, the moon, and all the stars and planets would return again to the places they had originally held in the sky; which meant that it was the time in which they went through all their various aspects to the earth and to each other. This was, according to the ancients, the lifetime of the earth; or if not that, then the period in which it would undergo a complete renewal, and all things would recur again. And they had figured to themselves, under various disguises, what would then take place—how that, on the Great Day, all the separate gods would be merged into the one great Deity, the Jupiter Ammon of the old Greeks and Egyptians; after which the goddess Astræa would again descend upon the earth, and the Golden Age would begin afresh.

And volumes have been written to show how the great central Deity of the ancients was personified by the sun; and how the planets were named after the lesser gods whom they visibly represented; while the constellation which we call Virgo was the type of the goddess Astræa, and perhaps the Virgin of the Christian churches. Now there are certain dates, ascertainable by calculation, when the constellation Virgo, and the sun and all the planets, are found together in the same part of the heavens. And when that takes place, it appears as though the stars and planets are swallowed up in the light of the sun, so that they become, for the time, invisible. It is as though the minor gods were all merged in the one great Deity.

It was anciently believed that this position of the sky had once been known to occur; but none of our scientists have thought it worth their while to examine the circumstance—for they never supposed it was anything more than a mere romance or myth. It is an ancient writer named Martianus Capella who tells us of it, and before him it was written by Plutarch, who lived in Rome during the first century after Christ. These both tell us that the science of Astronomy had been secretly studied for 40,000 years before it was made known to the rest of the world;* and that it was in Egypt that all this had taken place. They tell us that there was a great festival once held to commemorate the rare position of the sun and the stars and planets here described, and that it took place some 40,000 years ago.

* Martianus, Chap. viii., § 812, ed. Kopp, and "Sec. Doc.," Vol. II., p. 829, n. c.

Of course it will immediately be said that if such a position of the heavens had ever occurred, the ancients in the time of Plutarch could know it only by a back-reckoning or retro-calculation; but if this be granted, then it becomes certain that their machinery of calculation and knowledge of practical Astronomy were as accurate as our own—which is the very point we contend for. But, so far as our scientists are aware, in the time of Plutarch, and from then up to about a century since, there were no means available to the ancient world whereby such a calculation could have been made; simply because, so far as our scientists are aware, practical Astronomy was not then in a state to permit of any such thing being done.

Moreover, if by the term *all* the planets, we are to mean the inclusion of those two which, so far as we have hitherto been aware, were unknown to the ancients—and thus put into the calculation Uranus and Neptune, which were only discovered by us within the last 120 years—the result will look still more extraordinary, not to say impossible for our scientists to accept. Indeed, without the undeniable proof, they would scarcely treat such a matter seriously, and might refuse to examine it at all.

And yet, if we resort to the latest astronomical tables and ephemerides, the results of all the improvements which Astronomy has undergone up to this present day, we shall reach a conclusion which is remarkable in the extreme. For if by these means we calculate backwards for 39,833 years from this present year, A. J. C., 1900, we shall find that on the day of the mean vernal equinox—the 23rd of March—the whole of the planets, including Uranus and Neptune, were grouped closely about the sun. And that the whole of them, with the equinox itself, were included in the stars of the constellation Virgo; exactly as the ancient history, tradition, or whatever it might be called, has stated or implied.*

(To be concluded.)

SAMUEL STUART.

THEOSOPHY AND SOCIALISM.

THOSE who have but a superficial knowledge of Theosophy often find it difficult to understand how it is that theosophists are not socialists, for apparently to them one of the principal aims of Theosophy is to inculcate the teaching of the brotherhood of man, which demands the exercise of the greatest possible unselfishness in all our actions and in all dealings with our fellows; and if such a teaching be adopted, or if we even attempt to carry it out as a principle, we surely must be socialists, and really subscribe to socialistic ideals; and to an enquirer into Theosophy, especially if he be a

* See *Jour. of the British Astronomical Association*, Vol. IX., No. 10, p. 433.

socialist, if you advocate the necessity of conditions that are practically opposed to all that the socialist strives for, and justify them, Theosophy no doubt presents contradictions which surpass his comprehension, and which may induce him to leave it alone.

This is rather unfortunate, and what I would like to do now is to properly define the position of Theosophy with regard to Socialism.

At the outset then let it be clearly understood that there is nothing in Theosophy opposed to Socialism as far as its aims are concerned, and that Theosophy approves of the socialist, and applauds his good work; but Theosophy points out to the socialist certain factors which he fails to take sufficiently into account, and which if realized would not cause him to relax his endeavours for the welfare of society, but reveal to him the urgency of altering his attitude, causing him to divert his useful power and energy into other and more profitable channels for the ultimate attainment of his long-looked for result.

Now we all hear of Socialism, and no doubt we all talk of it, but do we all know what it is? My first duty is to try to put before you a very brief exposition of what it means, and what are its ideals. This is necessary in order to treat the subject fully and fairly, and to enable others to, who think differently from us; pointing out where they think we are in error, as we take the liberty of pointing out to them where we consider they are wrong in criticising our philosophy; and in this way the two different modes of thought become more mutually interesting and instructive.

Socialism is the exact reverse of Individualism. Socialism demands the same rights and privileges for one man as for another; it does not mean by this that all men are equal—it recognises that there must be differences—but that all men should have equal opportunities, which it contends they are not favored with under our present social system. To achieve this happier condition of things socialists hold that the state should be the owner of nearly all property—not that private ownership should be entirely abolished, but that it should be done away with in connection with those things on which the people are dependent for the necessities of life, and which afford the means of productive labour. There is thus a distinction made between social property and personal property, "Socialism being the theory which declares that there shall be no private property in the materials which are necessary for the production of wealth." This contention applies to what are termed raw and wrought materials; the difference between the two being this: the raw material is that which nature provides, such as the land and the mineral wealth in the land; the wrought material is that raw material converted into man's use by the skill and labour he employs upon it. To elucidate the meaning of this we might take an instance—that is given of a marsh that,

as it stands, as nature gives it, may be regarded as raw material; but if it be drained and cultivated its value is greatly enhanced, and it can therefore come under the designation of wrought material.

What I have said shows the necessity of the land being nationalized; and under the new system, great monopolies, such as mining and the railways, should be resumed by the state and deliberately taken out of the hands of private individuals, as also life and fire insurance, the lighting of cities, tramways, water-supply, etc., etc. The capital produced from all these enterprises and works should, in the hands of the state, be owned collectively by the community or by the society. Of course the capitalist is regarded as a more or less useless member of society, and his light would be extinguished—that is to say, he would be deprived of his wealth, which would be taken over by the state, and would probably receive a comparatively small annuity by way of compensation.

The present competition we now experience would be replaced by co-operation, it being held that free competition is impossible where capitalists and monopolists flourish, and freedom of contract between those favored with wealth and the proletariat being out of the question when the latter have to more or less accept the former's terms, compelled thereto by the absolute necessity of securing the means of subsistence. And the state as the holder of the wealth would be able to find work for all at a satisfactory wage; there would be no one amassing huge private fortunes; no aristocracy living in idleness, luxury and uselessness, employing their wealth merely as it suited them, and not providing an outlet for labour. This would largely tend to abolish poverty and there would be afforded that liberty which is essential for true progress, because then the people generally would have greater leisure and more comforts, and would be given the opportunity of acquiring better education, enabling each one to develop according to whatever powers he may possess within himself, which, under the individualistic society of our day, is held to be impossible.

To one who is not a socialist it would seem that the state would "do everything and interfere with everything," but it is said that this is not so; that "there would be an organization elected by the people, responsible to the people, removable by the people, which should administer for the general good the material for the production of wealth in the country. But such a state, or rather the executive of such a state, would be nothing more than a body or bodies of officers elected by the people, much as your Municipalities are now elected to discharge certain functions for the benefit of the towns or business they administer."

At the present time socialists are only putting forward what they wish to bring about, and their aim now is to educate the mass of the people up to their way of thinking, and then when they are

in the majority, to revolutionize society on their particular lines; they do not go so far as yet (and wisely so) as to exactly say by what processes or by what methods they will alter the existing state of things, but content themselves with waiting until such time (and they do not expect that time is so very far distant) as they are in a position to give effect to their ideas, and then they will talk about how to give them practical shape.

Now what I like about Socialism is what I consider is its optimism, for socialists necessarily must be imbued with an exceptionally strong belief in the right adjustment of things if people generally could only be brought to their way of thinking; and while we can all cordially approve of their ideals, and with them wish to carry those ideals into effect, we recognise that their realization by the mass—that is by society—cannot be. In saying that, I am speaking as a student of Theosophy; of that philosophy which leads us into the depths of knowledge concerning the evolution of each individual member of society, and thereby directly reveals to us the futility of placing that faith in human nature as do the socialists.

Socialism proclaims the conditions that must be secured if we are to have universal contentment and happiness, and expresses its conviction that all that is required is to induce the mass of humanity to agree to that—to be as firmly convinced of it as it is itself—to at once ameliorate the lot of mankind. This profound conviction, this profound belief, has to do it, and human nature seems to be too much, if not altogether, overlooked; and to show how even the socialists themselves—ardent and true as they may be in all they strive for—are unfit for their ideal state, I might mention that in a reliable work I have just been reading on Socialism, in reply to a question as to how capitalists and others were to be deprived of their possessions, the socialist replied that those possessions would either have to be seized or paid for; it is difficult to know how they could be paid for, but that is not the point. The point is that the socialist, apparently, is prepared to commit an act of violence (namely, the seizure of what another owns) in order to give effect to his scheme. "It may be argued that the wealthy man may not have earned his wealth, and may have inherited it, and it therefore is not rightly his but belongs to all; even then the act seems hardly right." We, however, also have it distinctly stated that in the case where the wealthy man has amassed his wealth by his own exertions and toil, the socialist would take away his wealth, but as he had worked for it, would allow him a small annuity as compensation. Now, whether we approve of this or not it does not perhaps much matter, but the fact that this seizure would have to be made and the fact that those who would do the seizing not only are capable of committing that act of violence, but regard

those whom they would thus deprive of their possessions as thieves and robbers (at least so they are characterized) seem to be clear indications of the further fact that neither of them (that is the socialist and the so-called wealthy robber) are yet fit to be members of a society that, to be permanent and generally contented, requires as an absolute essential to its success, that harmony shall exist by virtue of the higher development of our lower human nature; and, to carry the argument to its logical conclusion, does it not stand to reason that if the majority (what we will call the masses) deprived the classes of rights and privileges and possessions which they had always held in enjoyment, the society would naturally form itself into two factions, and seething discontent would remain instead of being eradicated.

It may be contended that this discontented minority would in time come to conform to the general rules of the new society, and therefore harmony would come in time when under the new social arrangements everything was found to work as smoothly and satisfactorily as contemplated. Exaggerated optimism dies; but we are told that socialists do not overlook the weaknesses of human nature, and that they advocate Socialism because they do not take an optimistic view of it. They acknowledge man's inherent selfishness, and they maintain that their aim is to take from him the possibility of living upon his brother by making him work for anything he may desire to have; "and therefore to do away with the opportunities of the living on other persons which human selfishness, wealth and greed will most certainly take advantage of." According to this doctrine, then, man is to be so kept out of temptation that these vicious propensities cannot find expression. Then comes the question, if he has to go along in that way without practically any separate struggling or overcoming on his part, in the first place why did not God create man perfect at once, and in the second place how is it that nature has so fashioned this world that apparently inequality and struggling are the principal and most prominent features of all her handiwork?

The individual has to be taken into account, and the individual must have scope for growth. The socialist may reply that his state will afford that scope; but that, as I have already indicated, is open to question and I do not see how it would, because Socialism requires too much of the state and too little of the individual; the individual has to suppress himself for the benefit of the whole. It is of no use for the socialist to argue that each member of the society has to work; he has to work but the state finds the work for him; it feeds and nurses him; he is not thrown on his own resources; his individuality cannot grow because he has nothing to compete against, for by means of co-operation he would lean upon others and they would lean upon him; there can be no self-dependence in that.

Further than that, if Socialism could not find work for all, it would have to feed the hungry, and the chances are that in those times many would come to loaf on the state instead of struggling to look for something on their own account. This may seem an exaggerated view, but we must bear in mind that if the state is not to feed the worthless and the hungry, you must take steps to deal with the question of population. Some socialists (I believe not all) admit that as a problem which would have to be faced. It cannot very well be met by law for what law could possibly insist on parents having so many children and no more; yet something would have to be done, and if, as we are told, "Socialists will be forced to understand that children are a burden on the community," another very telling blow is struck at individual growth and development, because in that case parental control and responsibility would be wanting, and to relieve parents of their sacred obligations with respect to their offspring would, to my mind, tend to bring about a calamitous state of things. It is no doubt the parents in the family and the family in the state that make for the greatness of a nation.

The theosophist sees this flaw in the socialistic scheme and objects to it, because while he may admit that a very large percentage of the distress of the world may be due to the improvidence of parents with regard to the size of their families, his philosophy points directly to the sure and certain danger that must result from endeavouring to deal with that all important matter by a legal enactment. It can only be successfully dealt with by the individuals themselves. If they have free-will, if they are free agents, this must be so, and anything that has a tendency to prevent a man from acting as a free agent must be wrong. The population question therefore can only be settled by the people themselves individually, and if under our present system more children come into the world than can be properly provided for and reared, how much more would this evil be intensified if parental responsibility is not to be recognised as we recognise it now?

From the theosophical standpoint such a condition which would lead to the destruction of the family and the family life, is impossible of realization, because our knowledge tells us that some of the very best experience that each one of us as individuals acquires, is in that particular direction; and it is what I might call an institution of nature or of God whereby Egos, on the theory of re-incarnation, *again* come into direct and special relationship with those with whom they have been in close contact before, whom they have loved before or may have had other experiences with which necessitated their coming together to develop in them those faculties of mind and qualities of character which are the outcome of friendship and love on the one hand and of hatred and the want of fellowship on the other. Without the existence of the family

these souls might come into the world and not have the opportunity of meeting together in any exceptional way and recognising each other—as often they do by sudden mutual attraction or antipathy.

By means of the family, then, old causes set up in previous lives can be and are adjusted between its members, and it is an institution that can never be done without, and in the light of Theosophy it is regarded as a sacred institution, which must exist because nature, as I have just shown, says it must. Thus any proposition that would take children out of the family by making their maintenance the duty of the state, the theosophist must scout as preposterous.

We can sympathise with the socialist when he declaims against the evils of over-competition, and admit those evils, agreeing that if co-operation could be properly carried out, apparently much misery and distress would be mitigated; but what does Theosophy prove to us even more than modern science (and that is convincing enough): that we are in a world the conditions of which render competition absolutely necessary and afford but little scope for co-operation—I mean the wholesale co-operation required by the socialist; and then that co-operation would be something enforced by the state; it would not necessarily be the spontaneous, voluntary expression of the nature of men; it would rather be something to which they would have to conform by a written law, and therefore would not work, as is exemplified in the socialist's declaration that "the percentage of profits should be fixed by law."

The struggle for existence, natural selection—laws immutable! Can we bring our intelligence to bear in such a way as to practically counteract the effect of these laws on ourselves, if we cannot do anything to ameliorate the condition of the lower creatures? Two replies come to that question. One from the socialist who, in effect, says that, given equal chances, equal opportunities, one man the same rights and privileges as another, every one all the while recognising that no one is in any way entitled to more than another, then in that state of mutual help among the members of such a society, the savage law of the survival of the fittest can no longer apply to man—not at any rate as it has been doing for so long in the history of humanity.

The other reply from Theosophy is equally emphatic in largely agreeing with the socialist, but it is more cautious, and adds to its declaration the fact that nature's processes cannot be turned from their course; that any human arrangement, which must be arbitrary, may produce different conditions, and may work satisfactorily according to human ideas of what is right and proper; but those conditions cannot last; and if they did there would be an end to human progress. Why? Because it is now proved beyond all cavil that progress is the result of evolution, and you cannot possibly

have evolution and equality, the one simply contradicts the other, point blank, though it is only fair to say that socialists claim that they are socialists because they are evolutionists. They "see that society is evolving in the direction of socialism, and that the tendency of the most radical legislation is to promote the growth of socialism." That I do not dispute—in fact I admit that many reforms, which are claimed to be socialistic, have of late years come into operation; but what must be borne in mind is the development of the individual in the state, and if conditions now exist which I say are claimed as socialistic then it must also be remembered that it is not Socialism that has given those conditions, but our present day Individualism; and the contention further is that under whole-sale Socialism undiluted by Individualism, and what seems to be its enormities, the members of society would remain stationary and unprogressive.

We must understand that society is made up of units—units of men, that is, bodies containing souls, those "souls though eternal in their essence being of different ages in their individuality"; and if that be so, and if, as Herbert Spencer most wisely declares, "the character of the aggregate (that is of the society) is determined by the characters of the units (that is of the individuals)," each individual having to develop his individuality in his own particular way, there can be no possible chance in this world of anything but inequality, and what may seem, looking at the outside of things, general injustice.

I quote this from Spencer's fine work on Sociology: "cardinal traits in societies are determined by cardinal wants in man"; just so, and if the society is selfish and corrupt it is because the units of men composing that society are selfish and corrupt in their own individual natures.

Following that I quote Mrs. Besant's statement that "we have learned that a man must not use his muscles to plunder his neighbor; we have yet to learn that he must not use his brains to that same end." Quite true; and how long has it taken man to learn that the physically weaker are not to be robbed by the physically stronger? Even now it is not the whole of a civilized society that has learned that first lesson—indeed a very large minority would still wrest from the remainder all its possessions were it not restrained by force; and as long, and even longer, will it take man to learn that his brain should be used for a nobler purpose than taking advantage of his fellows; and, as in the case of the physical development, all the members of society will not reach that level at once, there being a general current of evolution from the lowest to the highest, and that evolutionary progress is made by each individual separately, step by step, stage by stage; it is a development going on within the man himself; and this principle on which nature works prevents there being a universal state of

equality or harmony, or indeed anything approaching it. Some must always be ahead of others, and those in front, the noblest and the best, comprising the flower of humanity (that is speaking comparatively), who should always constitute the rulers by virtue of their superior mental and moral power, must ever be in the minority.

A. E. WEBB.

(To be concluded.)

THE LOGOS.

"WHO BY SEARCHING CAN FIND OUT GOD?"

Oh mortal, think not with thy puny mind,
Engrossed with trifles of this lower world,
Thou canst conceive the Universe of God,
Or fathom that which is unfathomable,
Soar to those mighty heights, or reach the depths
Where He abides, Creator of the spheres.
Alone in glorious majesty He reigns,
Nor will He brook the foolish, prying gaze
Of him who questions, with no higher aim
Than just to satisfy a curious mood—
The *what* and *who* He is, and whence we came,
And *why* and *how* He made this world of ours—
From such an one He hides his gracious face,
Envelopes it in Mâyâ's filmy veil,
And bids him wait; he is not ready yet,
Or worthy to receive the hidden truths
Of that which is unknowable, Divine;
But if with reverent awe and humble mind
Ye seek an entrance to His Outer Court,
And fain would learn things now beyond thy ken,
Pause—search into the depths of thine own self,
And purify thy body, heart and soul,
Lest haply aught of evil linger there:
Pass in review thy thoughts, intents, desires—
These purify. Allow no thought of self
To sully that which otherwise were pure;
'Tis only noble aims for *others'* sake—
Fair "CHARITY"—that can unlock the gate
Of this sweet paradise. And would'st thou pass
Beyond and further penetrate—the key
That next will be required is, "HARMONY
In word and act"; a fair and beauteous one
Is this; it opens wide the hearts of men
And angels, and it smooths thy onward way.
To work *with* Nature's laws is best, thou'lt find,

But she is coy, and does not willingly
Betray her secrets. To discover these
And help thee bear the innumerable trials
That must assail thee if thou tread'st the Path,
Thou needest "PATIENCE," that sweet grace that
nought

Upon this earth can ruffle; but alas! I fear
'Twill take us long to gain such mastery,
And oft the key will drop from out our grasp;
"INDIFF'RENCE" then, to pleasure and to pain;
The seeing each in each and Truth in all,
Thou next should'st seek; and if thou would'st not
fail

In this thy quest for wisdom and for truth,
Use thou these various keys with dauntless force.
"VIRYA," the Energy that fights its way
To TRUTH through every obstacle and snare,
Shall aid thee on thy way to overcome;
And when these battles thou hast fairly won,
And stand as victor, thou shalt worthy be
To seek those other, higher steps which lead
Unto that state where *all* shall be revealed—
What now no voice can utter, now no eye
Can see—then, earnest student, in due time
Thy God shall manifest himself in thee.

"In that day ye shall know that I am in My Father, and ye in
Me and I in you."

OM MANI PADME HUM.

E. J. B.

AN ASTRAL PICTURE.

In a recent issue of the *Madras Mail* (Sept. 1st) a contributor narrates with lucid and startling vividness, the strange story which we copy hereunder—thinking it will be found interesting to psychic students. It may have been in the main an astral picture which was, owing to the peculiar circumstances of the situation, made visible; yet this hypothesis will hardly cover all the weird incidents of this strange experience. However, the reader may solve the problem to suit himself, *if he can*. ED.]

NOT twenty miles from a well-known military cantonment in Southern India there stands a lofty hill, starting up from the midst of dense, heavy jungle which extends for miles, and clothes the sides of the hill itself, with the exception of the last hundred feet below the actual summit, which is grey, precipitous rock, and can only be ascended at one or two points. All round the Cantonment

at varying distances from it, rise similar hills, some in the midst of jungle, and a few, generally overlooking villages, surrounded by cultivation. Many of them are crowned with the ruins of old forts which would be most interesting to an antiquary. That they are very old indeed is proved by the fact that even from educated natives who know who their great-great-grandfathers were, no authentic information as to their origin can be obtained. In a vague sort of way I have been told that they are relics left by old Maharatta chieftains who used to terrorise the surrounding country, swooping down on crops and villages as a hawk swoops on a farmyard, and retreating like birds of prey to their eyries to count plunder and prisoners at their leisure. Many a story of hidden wealth and blood-curdling cruelty I have listened to from aged shikaris, when smoking the pipe of peace round the camp fire at night. But as these stories have been handed down from father to son for half a score of generations, and as the strong point of the present generation of very many Indian shikaris is not truthfulness, I paid but little heed to them. I have now, however, modified my views. I have always been a rolling stone, and I fancy I shall be so more or less until I die. There are some men in whose veins the blood of prehistoric ancestors, who grubbed in the forest for roots, is still strong, and to such men the monotony and staid respectability of four walls is an abomination. And I heartily sympathise with them. My happiest days and my most restful nights have been spent under the open sky of heaven, and, except for a very few native retainers, alone.

On a certain day, some ten years ago, I was on a shikar trip in the vicinity of the hill above mentioned. I was quite alone save for one ancient shikari, who had been strongly recommended to me by the military garrison of the neighbouring station, and though native beaters accompanied me during the day they retired to their villages at night. On the evening with which this story is concerned I finished my last beat right under the particular hill which I now picture to myself with a shuddering horror. Sport had been good, and I was thoroughly tired out. Thinking to save myself the tramp back to camp, I asked the shikari, whether it would not be possible to spend the night in the old fort on the summit—my camp was only about three miles away, so that commissariat arrangements were a simple matter. The old fellow jabbered away for some time to the headman of a neighbouring village, and then turned to me and interpreted. It was not well, he said, for the Presence to remain on the hill all night. Doubtless the Heaven-born was weary, but the headman had informed him that evil spirits haunted the fort on the hill-top, and should the light of the Presence gratify no more his humble eyes, he would assuredly die. The Presence replied that, provided there was good water to be obtained in the vicinity, he cared not a cawrie for all the evil spirits of the Hindu demonology, and being informed that drinkable water would (*mirabile dictu*) be found on

the top of the hill, he despatched runners to camp for provisions, and ascended the hill, accompanied, under protest, by the old shikari.

Arrived at the summit, a few worn and crumbling steps led through a crumbling archway on to the actual top of the hill. It was a flat space of perhaps 50 or 60 yards long by 30 or 40 broad, and was entirely surrounded by a marvellously thick, although roughly built, wall. One or two passages and gateways of the ancient stronghold were still standing, but of late the place had evidently been used as a shrine, and a small image of the goddess Kali confronted me in all its hideousness, as I turned off into a narrow passage to the left. Returning after some minutes, and walking out on to the small flat tableland of the summit, I was surprised to see a well-built reservoir, about forty feet square with stone steps leading down the side. Descending the steps and tasting the water, it seemed to me perfectly fresh and pure, although it struck me as most singular that so powerful a spring should be in evidence at the top of an almost vertical hill, for the sides were very steep. Having inspected the old ruins narrowly, I made up my mind to spend the night in the passage to the left of the entrance, and proceeded to wait as patiently as might be for provisions. These soon came and after dinner I smoked a pipe while sitting on the edge of the wall and looking down a sheer precipice of a hundred feet, and out on the waves of mighty forest stretching beneath me as far as the eye could reach. The short Indian twilight rapidly merged into night, but just as it was growing really dark a silvery radiance spread gently over the horizon of tree tops, and an almost full moon rose. So peaceful was the scene, and so sweet the breath of the night air, pleasantly cool at that height, that I sank into a reverie which lasted longer than my pipe. Rousing myself with a start, I glanced towards the fire, about which the shikari and a couple of coolies had been crouching an hour before. They were not to be seen, and although I walked all over the old fort and shouted loudly I could get no answer. They had evidently deserted me, their superstitious dread having outweighed their fears of castigation. Vowing that there should be a dire reckoning on the morrow, I proceeded to make my lonely vigil as comfortable as circumstances would permit. The situation was peculiar and even somewhat eerie, but not alarming. The neighbouring jungle held no tigers so far as I knew, even panthers were scarce, and dacoits were unheard of. My nerves were strong, and I had a flask of whiskey in my tiffin basket which had been left behind by my perfidious retainers. So, after another pipe and a final peg, I lay down with Kali's image for my bed-head, and was soon asleep.

How long I slept I do not know, but I woke suddenly, and with all my faculties at once upon the alert. It seemed to me that I had been awakened by a sound of some sort, though of what description I could not say, and I listened intently. For some moments nothing

reached my ears but the buzz of a few high-flying mosquitoes and the faint rustle of the night breeze, and I was upon the point of sinking back on my blanket when I distinctly heard a voice speaking not twenty yards from where I lay. I marvelled greatly what manner of human beings would seek such a place at such an hour, and, sooth to say, my loneliness and the antiquity of my surroundings caused the shikari's evil spirits to recur somewhat persistently to my mind. Pulling myself together, however, I again listened, and a second voice replied to the first. Peering cautiously forth I looked in the direction of the sounds. The moon was now high in the heavens, objects were almost as clearly defined as by daylight, and this is what I saw. Two men were standing upon the parapet of the crumbling wall, and conversing in low tones. The language used was some ancient dialect of Hindustani, and I could not understand much that was said, but I gathered enough to learn that they were discussing a recent raid on a neighbouring village. Each man was armed with a sword and a rough description of lance, and, so far as I could understand, the affray referred to had occurred on the previous day.

Now raids and dacoities were things that had been unknown in the district for years, and, as I looked and listened, a feeling crept over me that the scene I was watching was very uncanny. *What in the name of the gods were these men? They were unlike any that I had ever seen in India, being fairer and of a finer build than either the Mahratta or the Hindu of to-day. Their black hair hung in wild elf-locks round their evil faces, and their bearing was that of irregular soldiery. Petrified with astonishment, I lay scarcely daring to breathe, and trying to assure myself that I was dreaming and should soon wake. But even as I argued with myself, down the old passage came the tramp of feet, and half-a-dozen more men, similar in appearance to the first I had seen, rapidly approached. I strove to spring up and shout, but my tongue clove to my palate, and I felt as though a heavy weight were pressing me down. The men drew near—now they were upon me—and, expecting each moment to be discovered and seized, I saw them pass straight over me as I lay upon my blanket, and felt nothing!* The horror of the moment surpassed anything that I have experienced before or since, and I fainted. Coming to myself after a time—how long I know not—I saw a knot of men clustered together on the parapet of the wall at a point where it widened out, and became in fact a sort of platform. On the ground beside the men lay a huddled heap which I quickly made out to be captives, both men and women, bound and helpless. Those in charge of them were evidently awaiting something or someone, and, as I looked, the expected occurred, and the arrival took place. From an opposite passage came a stunted human form, which proceeded shamblingly towards the group assembled on the platform. As it did so, all around made obeisance, and a rough sort of wooden seat

was brought forward. The new comer dropped into it, turning squarely towards me in doing so, and never so long as I live, shall I forget that face. It was not that the man was old, was ugly, was deformed, though he was all these; it was the hideous cruelty, sensuality, greed, hate and every other evil passion which stamped those devilish features. The thick sensual lips, the huge beast-like ears, the cruel sneering eyes, the leering ghoul-like expression, and, finally, the very evident fact that the man had been either designedly, or by accident, twisted almost out of semblance to the human shape, made up a personality of horror which could have shamed that of a fiend.

A woman was dragged forward from the huddled up heap and placed before the deformed thing on the seat. Gold ornaments shone on her neck and arms, and these were stripped off, evidently by order of the chief. After a few questions, which were answered tremblingly by the captive, she was put aside, and a male prisoner took her place. With scarcely a glance of the man, the horrible monstrosity in the judgment seat waved a hand, and with my hair rising on my head I beheld the poor wretch hurled from the platform over the precipice. I tell you, I distinctly heard the despairing shriek and the crash of the body as it struck the rocks a hundred feet below. Captive after captive was now brought forward, and despoiled, the women being placed on one side of, and the men hurled over, the cliff. Eventually, however, a young and peculiarly beautiful girl was dragged out. She was evidently of some local rank, her bearing was superior, and the jewels upon her face and neck gleamed brightly in the moonlight. To this girl the horror in the seat addressed many remarks, in a grunting, guttural tone, she answering with evident abhorrence and dread. Her interlocutor seemed gradually to work himself into a violent passion, for, suddenly springing from his seat, he appeared about to rush upon her, but, changing his mind, gave a sharp order to his men and sat down again. Instantly the gleaming gems were torn from the girl's person, and she herself was hurried towards the brink of the abyss. Paralysed with horror, and weak from my fainting fit, I had so far lain a passive spectator of the scene, my dread of something supernaturally taking place before my eyes. But at the sight of that lovely girl forced shrieking and struggling towards the giddy edge, mechanically, and hardly knowing what I did, I lifted my express rifle which lay beside me, and fired full at the chest of the beast-like form in the seat. As I did so, a cloud passed over the face of the moon, and there was a howl like that of a wounded wild beast, while the air about me seemed full of rushing wings and evil cries.* Once more I lost consciousness, and knew no more until I found myself

* This is the weakest point in the story: no amount of rifle bullets could make a phantom man of a phantom picture howl like that.—O.

in an improvised litter and, weak as a child, being borne rapidly towards the nearest station, by natives under the orders of my horrified old shikari. They had found me burning with fever and in mad delirium when they returned, conscience-stricken, to the hill in the morning.

Explanation I have none. As to whether the spirits of the old Mahratta murderers are condemned to enact again their deeds of wickedness in the scenes which were defiled by them, or whether the whole affair was the phantasy of the delirium of malarial fever, I do not express an opinion, although I own a very decided one. But I have been accustomed to consider myself almost fever proof, and I have never had malaria since. And I reiterate that the world does not hold wealth enough to tempt me to spend another night alone in that fearful spot.

B. A. B.

Theosophy in All Lands.

EUROPE.

LONDON, August 31st, 1900.

Even the most ardent Theosophist finds that a holiday in August is by no means undesirable and members have been scattered far and wide during the last few weeks. The Library at Headquarters has been closed and the Section rooms almost deserted, but our chiefest worker, Mrs. Besant, although securing a few days' holiday, has been lecturing in the North of England and twice in London during the month.

The North of England Federation Conference took place at Harrogate on August 11th, and there was a large gathering of members over which Mrs. Besant presided. Mr. Leadbeater was also present and quite a number of London theosophists who enjoyed a country holiday and some specially fine lectures into the bargain. Mrs. Besant lectured on Friday evening to members only, and after the Conference on Saturday, also to members, both addresses being of great value and marked by earnest impressiveness which will be long remembered by those privileged to hear them.

On Sunday afternoon there was a very large assembly in the Spa Concert Hall to hear Mrs. Besant on the subject, "Whence come Religions?" The lecture was a great success and large numbers of visitors to Harrogate which is a fashionable inland watering place, must have carried away to different parts of the country impressions of Theosophical teachings which are bound to be productive of good. A lecture in the evening at the same place on "Ancient and Modern Science"—the substance of which is to be reproduced in the September and October issues of the *Theosophical Review*—was also well attended and the local branch disposed of a large quantity of literature, always evidence of seriously awakened interest.

A very successful group photograph was taken of the members attending the Conference, a local photographer distinguished himself by making the exposures at 5-30 P.M. and having large mounted proofs in the Secretary's hands before 8 o'clock the same evening.

From Harrogate Mrs. Besant went to Middlesboro' where her lecture on "Thought-Power" was greeted with marked enthusiasm by the largest audience which that furnace-encircled town has yet accorded to Theosophy. The next place to be visited was Leeds which responded warmly to a lecture on the "Reality of Brotherhood." Then the neighbouring City of Bradford crowded one of its largest public halls to hear a discourse on the "Reality of the Unseen Universe." The chair was taken by the city analyst and some of the best known people in the neighbourhood were to be seen amongst the audience. In the afternoon Mrs. Besant met some 30 or 40 interested inquirers under the auspices of Mrs. Firth and the Misses Spink and in the following week Mr. Leadbeater lectured to a good audience for the Athene Lodge, and it is expected that the result will be favourably felt by the local workers.

Last Sunday Mrs. Besant lectured on the "Genesis of Religions," in London, and she is to conclude her public work in England for this season by speaking on "Peace Amid Wars," next Sunday evening. Three days later she leaves us once more and is to travel by the "Peninsular" from Marseilles. To say that no sorrow of parting mingles with the universal good wishes for a happy voyage and successful work elsewhere would be untrue; but realising how much light and encouragement we have received from our summer visitant, we are glad for our brothers elsewhere to share the blessing, and having learnt much, we have much to put in practice; for, after all, in the relation between teacher and taught there is not much chance of success unless the pupil shows at least a portion of the teacher's energy.

This month we have also bidden farewell to the President-Founder whose cheery presence and cordial friendliness have made him many well-wishers in the various countries he has visited. Long may he live to preside over the destinies of the T. S. and make a physical symbol of the world-wide unity of the brotherhood it professes.

There are various plans on foot for an active campaign of winter work in London, but nothing has as yet materialised sufficiently to be made the subject of a paragraph in this letter.

We are to lose for a short time the many lecturing services of Mr. Leadbeater who shortly sails for America where he has already numerous friends among the readers of his books. We hope that his visit will be fraught with much benefit to the cause of Theosophy in the States. Our faithful co-workers in the West need and deserve all the help that can be given in their staunch and plucky struggle with the disruptive forces which have always been more active on their side the "great waters." Our good wishes go with the new worker who is going among them.

Of the world outside there is only too much excitement and rumour afloat, but with that it needs not that we concern ourselves too closely; we have our work to go steadily forward with, and it must be done "though the heavens fall."

The September issue of *Knowledge*, which is just to hand, contains an interesting article on High speed Telegraphy. Apparatus has recently been thoroughly tested which will transmit and automatically record, telegraphic messages at the enormous rate of 1,600 words a minute over a distance of 400 miles (the test circuit)—which is a great deal faster than the most rapid talker could speak them. Bit by bit the possibilities of electric energy are being unfolded and yet electricity, we have been told, is but one of the coarse

manifestations of the force which the spirit in man may learn to control on higher planes. A. B. C.

NEW ZEALAND.

A Presbyterian minister recently lectured in Auckland on 'The Three Lotus Gems of Buddhism.' Having been formerly a missionary in Japan, he admitted having come under the "spell of the East" and his lecture in consequence was sympathetic and even enthusiastic. He also spoke of the purity of the motives and the teachings of those 'Esoteric Buddhists,' Col. Olcott and Mrs. Besant, and altogether showed himself extremely tolerant and broadminded. But the good effect that might have followed was completely spoiled by a sermon he delivered shortly afterwards in which he stated that although he knew that bloodshed, slaughter, and war must inevitably follow, the Christian missions must be kept going, for the usual Church reasons. The local comic paper caricatured him in consequence, with a bible in one hand and a pistol in the other. The sermon was full of the most blatant English 'jingoism.'

A very enjoyable 'Social' was held in the Auckland Branch rooms on July 19, over a hundred guests being present. A good programme was gone through, consisting of addresses by Mr. and Mrs. Draffin, music, vocal and instrumental by Mrs. and Miss Judson, Readings and Thought-reading. All present thoroughly enjoyed themselves. It is hoped that it will be possible to hold these meetings regularly.

An afternoon meeting for ladies has been started in Wellington. The first was held on July 9th and was fairly well attended. The public meetings in Wellington have been splendidly attended of late.

The following lectures of interest have been delivered throughout the Section:—

Auckland	... "The Mystic Vision"	... MR. S. STUART.
Christchurch	... "The Bhagavad Gita"	... MR. J. B. WITHER.
Dunedin	... "God and the Gods"	... MR. A. W. MAURALS.
Wellington	... "Buddhism"	... MR. W. S. SHORT.

Reviews.

THE SECOND SERIES OF "O. D. L."

The Theosophical Publishing Society, London, have in press and will publish for the Winter season, the second volume of Colonel Olcott's fascinating personal sketches of the rise and progress of our Society, which he has been publishing since 1892 under the title of "Old Diary Leaves." The first volume brought the historical narrative down to the time when the two Founders left New York for Bombay; the second one covers the period from that date down to his Indian tour of 1883, when he was doing his thousands of psychopathic healings, to the amazement of the onlookers. The volume will contain thirty chapters, and be illustrated by engravings from the charming original photographs taken at Adyar by Messrs. Nicholas and Co., and shown by Colonel Olcott to our colleagues in Europe throughout his recent tour. The price will probably be the same as for Vol. I, but this will be announced when the Manager is ready to book orders.

KARMA: WORKS AND WISDOM.*

Mr. Charles Johnston, who wields one of the most fascinating pens which are concerned in the spread of theosophical teaching, is the author of the monograph on "Karma" which has been published by the Metaphysical Publishing Co., and which has already attained a good circulation. In the first of the seven chapters which the book contains, the author traces the history and development of the idea which the word Karma conveys. "Its earliest meaning was 'the ritual law'—the complete ceremonial which grew out of the Vedic religion." "At present we need not concern ourselves with the details of this ritual law; it is enough that, growing up as precedent and tradition out of the superstitions not less than the true and healthy instincts of Vedic times, it wove itself into a vast, all-embracing system, touching and regulating every act of life, determining for each man beforehand what might and what might not lawfully be done." At the same time another idea prevailed—that taught by the Kshatriyas, the warrior kings—which led them to study and search for the inner meaning of things. "'Follow the law,' said the Brahman, 'you will gain the rewards of the law.'" "'Follow the life of the self, as it expresses itself in your heart and will,' said the Kshatriya, 'and you will become possessed of the power and being of the self.'" The process of fusion of the Brahmanical and Kshatriya ideas is traced, and the result—the third and modern idea of Karma—is stated. Many quotations from the Upanishads and from the Gita, as also from the later Vedanta, are added which tend to prove the statements made. The last chapter is devoted to a discussion of the subject from the theosophical standpoint. As in other works, so in this book Mr. Johnston contends for the superior dignity of the Kshatriya over the Brahman caste. A point in which he is at issue with all those who believe in the current classification of the caste system.

N. E. W.

THE ENGLISH TRANSLATION OF THE AITAREYA UPANISHAD
WITH SRI SANKARA CHARTER'S BRAHMYA, BY H. M. BROADBENT, B.A.

We gladly welcome this translation of the Aitareya Upanishad which begins with a short introduction by the translator, wherein he briefly describes the position of the Upanishad in the Aitareya Aranyaka. The translation seems to be fairly accurate and literal. The special feature of it is the fact that the views of the objector and the Sidhantin are clearly set forth in different paragraphs, with occasional footnotes where the passage seems to be obscure. It is however to be regretted that the Sanskrit passages are omitted in the printing of the translation; the book is otherwise neatly gotten up. The translation is the prize Essay of the "Sajna Gokulji Zala Vedanta Prize."

N. E.

PRINCE UKHTOMSKY ON TIBETAN BUDDHISM AND
COLONEL OLCOTT'S WORK.

The illustrious Russian gentleman, at once diplomat, scholar and journalist, who served as Private Secretary to the present Czar of Russia in his tour around the world and who is one of the most learned men of the day in

* Price, paper, Re. 1-2.

Buddhistic literature, has contributed a Preface to the work just published* by Dr. Albert Grünwedel at Leipzig, from which our learned young colleague, Herr J. Van Manen, F.T.S., of Amsterdam has translated the following extracts:

"The moment is now not distant when the Buddhist world in its manifold subdivisions will wake from its dream and link itself together as one organic whole.

"The illustrious American, Colonel Olcott, as President of the Theosophical Society, has for years energetically followed the plan of finding the links of the spiritual chain which binds together the countries in which Buddha is honoured as a God [sic]. He travelled over Asia, made himself acquainted with the leading native Priests, and then composed a kind of creed for the Buddhists of the whole world. All things unessential and conventional, all things narrowly national and purely casual therein were put aside. Buddhism is ever ready to accept and assimilate into the forms of its cult all possible other forms and even rites, if they do not influence its central idea: the conception of the 'divine Teacher' and the ways, shown by Him, which lead unto self-perfection, in connection with the bidding of the Master to gradually acquaint all beings with the 'Doctrine' by the following of which they can finally free themselves from rebirth and the sufferings connected with it. Only the essential part of the 'Doctrine' should be accepted as to this creed. So, gradually it will become possible to explain much of the great body of religious characteristics of Asia, and the forms of belief of hundreds of millions of people will make themselves visible, from the heart of the period in which they were founded, in which their propagation moved the people, and the veil will be lifted.

"In Japan, Burma, Chittagong and Ceylon Colonel Olcott's platform of the Fourteen Fundamental Propositions has already been accepted. It remains to be seen how far Colonel Olcott's efforts in connection with the solidification of the spiritual ties between the Buddhist peoples in Indo-China, in Central China, in Corea and in Tibet will work. As far as I could find out in conversation with the Indo-Chinese Laos they are Buddhists, but probably stand nearer to Lamaism than to the Ceylonesc or Siamese-Burmese form. Evidences, it seems to me, as to that are not wanting. They erect and honour 'Obos,' i.e., heaps of stones on heights, with the purpose of making offerings in those places to the genii while travelling through the district. They execute movements exactly like the Tibetan and Mongolian magic-dancers, on certain occasion—when their bonzes disguise themselves as terrifying deities, to banish the spirits of evil. Every family aspires to devote to the priesthood at least one boy; the clergy have the right to dispose of their private property, and the most learned monks seem to the people as true incarnations of the all-perfect higher beings (of the Buddhas), etc.

"The connection of the followers of Sakyamuni in Ceylon with their fellow-religionists in the Far East has been existing since the most ancient times. The relation existed not only by sea but also by land. Many Ceylonesc went on pilgrimage across the Himalayas to China and brought to the 'Sons

* Mythologie des Buddhismus in Tibet und der Mongolei. Führer durch die Lamaistische Sammlung des Fürsten E. Uchtomsky, von Albert Grünwedel, Dr. Phil. Mit einem einleitenden vorwort des Fürsten E. Uchtomsky und 188 Abbildungen. Leipzig, F. A. Brockhaus 1900.

of Heaven' the most rare amethysts, sapphires, and rubies, and the most beautiful images of the 'Divine Teacher.' Sometimes ten years were needed for such a journey."

"The middle-ages strengthened this consciousness of the inner oneness between the countries, politically strange to each other, in which the worship of Buddha flourished. What holds good for Tibet, also holds good for Mongolia, for our Burats and Kalmuks; the ideas of the convinced co-workers of the deceased Madame Blavatsky find sympathy and attention also there."

A proof of the above having been shown to Col. Occott, he takes exception to the Prince's remark that in orthodox Southern Buddhism Sâkyamuni is worshipped as God. He also challenges the statement that Ceylon Buddhists have been on the footing of a mutual religious understanding with their co-religionists of the Northern School: the High Priest Sumangala in accrediting Col. Olcott to the Japanese Saugha, expressly made the point that they were not so related but should be.

W. A. F.

MAGAZINES.

September *Theosophical Review* opens with an article by Dr. Wells, on "Forgotten English Mystics," showing that the truth shines forth through various channels and in all ages. Next we find a brief but noble ideal of "The Mission of Theosophy," as given by G. H. Liander. "Human Evolution," by Alexander Fullerton, is an essay which Theosophists will do well to read with care, and reflect upon. Mrs. Cooper-Oakley's paper on "The 'Wisdom' Tradition in the Italian Renaissance" is concluded. In "The Bardic Ascent of Man," by Mrs. Hooper, the author in alluding to the abstruse nature of some of the Bardic statements says, that even if they are not comprehensible by all "the fact remains that statements which indicate the existence of a coherent theory and system, touching the birth and evolution of animal and human souls, are to be found in the traditions and literatures of widely separated nations," and she thinks, further, that the truth in these mystical statements, "though it may at present evade us, will be unveiled at last." A beautiful sample of "Indian Hymnology" is given in "Ravana's Hymn to Siva," by A Hindu Student. In her article on "Ancient and Modern Science," Mrs. Besant, in explaining the difference between the two, says: "When the modern scientist reaches the limits of his powers of observation, he proceeds to enlarge those limits by devising new instruments of increased delicacy; when the ancient scientist reached the limits of his powers of observation, he proceeded to enlarge them by evolving new capacities within himself. Where the one shapes matter into fresh forms, makes a more delicate balance, a finer lens, the other forced spirit to unfold new powers, and called on the Self to put forth increased energies." Mrs. Duncan contributes a very interesting paper on "New England Dawn and Keltic Twilight"; in which the sweet character of one of the noblest lovers of nature who ever trod her verdant fields and listened to her inner voice, Henry D. Thoreau, is shown by numerous quotations from his published writings, as well as by the sympathetic words of his personal friend and co-worker, Emerson. "In the second part of this paper, the "Poems and Essays" of Mr. W. B. Yeats are laid under contribution. The author of the paper says of them: "We find in them the love of nature, not only for

her own sake, with a minute and affectionate observance of her remoter charms; but we also find a gracious belief in, and love for, her elemental spirits—the faerie folk *****" In the concluding portion of Mr. Leadbeater's valuable article, "Some Misconceptions about Death," some important points are discussed. Miss Taylor's "True Story" narrates a brief moment of experience in which the consciousness functions on a higher plane. "Dead or Living?" is a short poem by Mrs. Williams.

Theosophy in Australasia has for its principal articles in the August issue, first, "Sin and the Atonement," by F. E. Allum (a paper read before the Perth Branch of the T. S.); then follow, "Some Misconceptions of the Theosophic Teachings," by R. B.; "Theosophy as a Guide in Life," which embodies the text of one of the Australian propaganda leaflets; and "Is Theosophy a Superstition," (a reply by H. B. H., to an article which appeared in the *Presbyterian and Australian Witness*). Among other matter we notice some interesting answers to questions.

Revue Théosophique Française. The August number brings the Review half way through its eleventh year of publication and under the editorship of Commandant Courmes its interest is fully maintained and its circulation increases. It is found useful as an aid in propaganda, its articles being of a character to excite the interest of intelligent enquirers. In noticing the London Convention of the European Section the Editor warmly acknowledges the brotherly reception which was given the delegates of the French Section who were present at the meeting. He says: "All received from our English brothers a most cordial welcome, and bring back with them the liveliest recollections of the fine Theosophical meetings which were held during the course of the Convention." The number contains translations of Mrs. Besant, Mr. Leadbeater, Col. Olcott, Dr. Hartmann, Mr. Keightley, and original notes and articles by Commandant Courmes, Dr. Pascal and others.

Teosofia. The August number of our Italian organ opens with an article by Signora Calvari, the charming wife of the Editor, upon "The Earth and Humanity," and the rest of the number is filled up with translations and brief reports of the Theosophical Conventions in Europe. Members of the Society passing through Rome should take note of the fact that at No. 72, via S. Nicolo da Tolentino, our branch has a convenient headquarters and a Theosophical library, which is open daily between the hours of 10 and 6.

Sophia. Neither political disturbances nor social obstructions prevent the regular appearance of our excellent Spanish magazine. Its pages are, as usual, mainly filled with translations from our leading writers, but that most learned colleague, Señor Soria y Mata contributes an article in French on the Pythagorean theory of evolution, with special reference to the genesis of the elements.

Philadelphia. This South American representative is one of the most attractive of our publications and at the same time admirably calculated to arouse the interest of the public to which it appeals. The quality of its paper and printing, also, do great credit to the printing offices of Buenos Aires, being, in fact, better than we are able to turn out at Madras. The June number completes the second volume. We hope it may be followed by many others as good.

Theosophia, Amsterdam. There is a stamp of originality on our Dutch contemporary which is much more marked than that on most of our other

theosophical magazines in foreign languages. At the Amsterdam headquarters we have a group of strong original thinkers and their theosophy is intensely lived out in their daily lives. In fact, one may say that worldly questions occupy but a small portion of their waking hours. It could hardly be otherwise when they have before them such an example of sturdy, fervent, over-mastering theosophical spirit in the person of Madam Menlemaan and of unselfish effort as her senior colleagues show to her junior ones, including those bright geniuses Herren van Manen, Hallo and Boissevain. The August number seems to be a very interesting one and the magazine presents every appearance of prosperity.

In the *Theosophic Gleamer*, which is just entering upon its tenth year, with some improvements in type and general appearance, P. H. Mehta contributes the opening article, entitled "The 'I'"; D. D. Writer furnishes an essay on "Our Progressive Age"; there are several important reprints and a sympathetic note on the President-Founder's recent tour in Europe.

In the *Arya Bala Bodhini* we find another instalment of Pandit Bhavāni Shankar's "Religious Talks with Hindu Boys," a continuation of the instructive essay on "Hindu Ethics," and other matters of interest.

Acknowledged with thanks: *The Vāhan*, *L'Initiation*, *Modern Astrology*, *Light*, *Lotusblüthen*, *The Ideal Review*, *Notes and Queries*, *The Theosophic Messenger*, *Mind*, *The Lamp*, *The Phrenological Journal*, *The New Century*, *The Philosophical Journal*, *Banner of Light*, *Temple of Health*, *Harbinger of Light*, *Omega*, *The Prasottara*, *Brahmavadin*, *The Light of the East*, *Prabuddha Bhārata*, *The Brahmacharin*, *The Light of Truth*, *Indian Journal of Education*, *The Dawn*, *The Light of Truth*.

CUTTINGS AND COMMENTS.

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

A Liverpool paper writes as follows about the class in Bhagavad Gītā, which Mr. J. H. Duffell, F.T.S., conducts with success in that city:

Some curiosity was doubtless aroused by an invitation published a few days ago in the advertisement columns of the *Mail*, to study the Bhagavad Gītā. Probably the majority of people who noticed it, are still wondering vaguely what it meant. It may be of interest to explain that this work, the name of which indicates a Revelation from the Deity, is a metaphysical poem, which is interwoven as an episode in Mahābhārata, is a of the two great epic poems of ancient India. It deals with the feuds between two great Hindoo houses, and in it is revealed a complete system of religious philosophy. Needless to say, the work is regarded with great reverence by the peoples of India. A gentleman, who is one of the leaders of the local branch of the Theosophical Society and whose name is connected with the trade of the city, has undertaken the task of making "this ancient masterpiece of Oriental Wisdom," as it is described, known to all students who are curious on the subject. He has been so far successful as to find more than a dozen enthusiasts ready to take up the study, and accordingly a class, which will meet on alternate Saturdays, has been formed for reading and instruction in Bhagavad Gītā.

Indian Philosophy at Rome. The *Roman Herald* speaks as follows about Babu J. C. Chatterji's lectures at Rome. It will particularly interest our Indian readers to know what is said about the rapid spread of Indian thought throughout the West—thanks to the agency of our Society:

"The lectures, which have been given this season by the learned Indian Brahmin, Mr. J. C. Chatterji, at the University of Rome, have attracted an appreciative audience. It is impossible to describe the impression which one receives from these lectures, which deal with the greatest problems of human thought embodied in the philosophy of the East and more particularly that of India, the seat of the most daring theories ever hazarded by man to explain his origin, the essence of his visible and invisible surroundings, his mission in the world, and his ultimate fate. The philosophy of India is spreading very rapidly all over the World, overthrowing the barriers which ignorance has built to prevent the expansion and diffusion of human thought.

The Pope and the "Evil Eye." An amusing message from the Rome correspondent of the *Daily Mail* states that many superstitious Italians are discovering curious coincidences between the two jubilees of the Holy Years—1825 and 1900.

In 1825 bubonic plague made fearful ravages in many countries, calamities happened far and wide, the crops in Italy failed almost completely, and a terrible famine followed. Superstitious people attributed all these dismal events to the jubilee, and the same belief is widely held in Italy with regard to the calamities of the present year. In the southern provinces particularly, and also in Rome, they are set down to the "jettatura" or evil eye of the Pope, which is held responsible for the murder of King Humbert, the bad crops, the epidemics of sickness, and the war in China. The recent railway accident in which seventeen persons were killed and a hundred injured occurred at Castel Giubbileo, in the Roman Campagna. Giubbileo signifies jubilee, and the name was given to the place in 1825 because the pilgrims assembled there to journey to Rome. Out of every hundred Italians at least ninety-five believe in the "jettatura." This superstition has many times given rise to rebellion, attended with great bloodshed, and no surprise need be felt if a fresh national calamity precipitates an alarming outbreak in Italy. It is singular that even the Clericals, including the mass of ecclesiastics, believe in the Pope's "jettatura." Pius IX. gained a sinister reputation in this respect, and the same belief attaches, but in much greater measure, to Leo XIII. The "jettatura" is guarded against by the wearing of amulets, usually of silver in the form of an antelope horn, a hand with two fingers doubled down, a key with a heart in its handle, a crescent moon with a face in it, or a sprig of rue."

The above which appeared in a recent issue of the *Westminster Budget* shows how widespread is the belief in the power, said to be possessed by certain people, of producing dire results by a mere glance of the eyes. In fact so important is this singular faith, in public estimation, that a large, illustrated work of 470 pages royal octavo,* was published in London in 1895, which gives an historical account of this belief which, though largely superstitious, can not, by theosophists, be considered wholly so, when we take into account the power of thought, and the agency of the elementals. In confirmation of the statement made in the previous extract, regarding Pope Pius IX. we read, in the book just referred to (p. 24), that the

* "The Evil Eye," by F. T. Elworthy.

way to prevent the evil results which are liable to ensue from the glance of the *jettatore* is, to "point two fingers at him. Pope Pío Nono was supposed to be a *jettatore*, and the most devout Catholics, whilst asking his blessing, used to point two fingers at him." On p. 6, numerous references to passages in the Bible are given, and we find the same subject mentioned in "Isis Unveiled" (Vol. I., p. 380). Those who are interested in the historical phase of this faith, will find abundant information in Mr. Elworthy's work above named.

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The following item, which we clip from the *Arya Bala Bodhini* shows that there is one class of beggars which are not usually called such:

King or Beggar. "A great king once went into a forest and there met a sage. He talked with the sage a little and was much pleased with his purity and wisdom. The king then desired the sage to accept a present from him. The sage refused, saying: 'The fruits of the forest are enough food for me; the pure streams of water give me enough drink; the barks of trees sufficiently clothe me; and the caves of the mountains provide me with an ample shelter.' The king entreated him with great reverence to take a present from him if only to bless him. The sage at last agreed and went with the king to his palace. Before offering the gift to the sage, the king repeated his prayers, saying, 'Lord, give me more wealth; Lord, give me more children; Lord, give me more territory; Lord, keep my body in better health,' and so on. Before the king had finished his prayer, the sage had got up and walked away from the room quietly. At this the king became perplexed and began to follow him, crying aloud, 'Sir, you are leaving me without taking any presents.' The sage turned round and said, 'Beggar, I do not beg of beggars. You are a beggar yourself, and how can you give me anything? I am no fool to think of taking from a beggar like you. Do not follow me but depart. You have no real love for God. Your love is sordid and pretended, I cannot accept anything at the hands of so base a creature.'"

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Mr. Noble on the Missionary. The *Hindu* copies from the *Church Gazette* a drastic criticism on the average Indian Missionary which is even more severe than anything which has been written about his class by Theosophists. Mr. Noble may be prejudiced, yet he writes for a most Orthodox organ and, presumably, with the approval of its Editor who, if he had thought the criticism unfair, might easily have rare exceptions, the missionary sent out by Western evangelising Societies is very ignorant of the Eastern religions which he comes to upset, and makes himself a subject of jest to the intellectual Asiatics whom he hopes to convert to his own beliefs. That he has "earnestness" is far from enough equipment for his hopeless task, for the Indians are not at all likely to paralyze their brains and put aside their educational acquirements to descend to the low intellectual and scholastic level on which alone the missionary depicted by Mr. Noble is able to work. Long ago the Universities of Oxford and Cambridge realised this and sent out each its special mission. A missionary now on his way back to Japan from leave, admitted to the writer that he was not acquainted with the tenets of Buddhism! Says the *Hindu*:

The Christian missionary has lately been very much in evidence, and though, in many cases, he has proved himself a friend in need and a friend in deed, he has occasionally, by the excess of his proselytising zeal and his

proneness to swell the ranks of 'rice' converts, got much into bad odour. Mr. Noble, writing in the *Church Gazette*, sums up the Indian missionary in quite a heartlessly brutal style. He writes:—"Although India is known to be a nation of intellectuals, yet we do not always take sufficient care to send out only cultured men. Often we send out men who have not received any philosophical training, who have learnt little or no Greek and have therefore no appreciation of the old Greek mythology, and who very often have earnestness as their only qualification. These men expound Christianity in such a crude manner that the natives who are very subtle of argument, at once perceive the utter childishness of it all. I will give an instance. A certain American Presbyterian missionary worked very hard to gain converts to his religion, but in vain. A native said to me, 'You know Mr. B—— is a good man, but an utter fool: he says he will drink wine with the Lord in Heaven.' This native went on to say that poor Mr. B—— could not see how absurd it was to ascribe to God a body, and at the same time omnipresence. Thus do our evangelical missionaries make themselves the laughing-stock of the natives. But there is worse still to tell. It would be imagined that these missionaries would go amongst their hearers in a spirit of humility, and not of arrogance. Oh dear no! They go as Englishmen, as a conquering race, and treat the Hindus as the vanquished foe. Is it any wonder that between this and the fact that they see the mission flourishing financially when it receives nothing from converts, they conclude that the missions are promoted by the Government? The result of all this is, that only the scum of the Hindus become Christians, and they only serve purposes of their own, so much so that the phrase, 'There are no native Christians about,' has come to mean that you are quite safe from burglary. When there are so many people to which it would be good to send missions, such as Central Africa, etc., does it not seem a pity to waste so much money to try to gain converts from a religion whose ethical teaching is much the same as our own?"

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The "Executive Chairman of the Committee of *Famine Gifts* One Hundred," referred to hereunder, writes to the Editor of the *Banner of Light* (published in Boston, U. S. A.) as follows:—

Among the contributions received by the treasury of the New York Committee of One Hundred on India Famine Relief, are two which deserve special mention. In the early part of the present month, the Chinese in attendance at the Reformed Presbyterian Mission, Oakland, California, undertook to earn money for the sufferers in India. They were, for the most part, the better class of house servants; temporarily out of employment, to whom even small sums were of considerable consequence. One of them was skilled in the repairing of cane-seated chairs. Accordingly, they asked their Mission teacher for a letter of commendation, and went courageously through the streets of Oakland soliciting work. The result was a remittance of \$10.50 for the famine sufferers.

Somewhat later in the month, inmates of the Ohio Penitentiary at Columbus, united a purely free-will offering for famine-stricken India. Out of pittances usually hoarded for personal indulgence, they contributed \$28.00 forwarding the same to the Committee of One Hundred.

That, in the former case, the despised, isolated stranger in a strange land should show such profound and practical sympathy with far-off India's distress; and that, in the latter case, those whose wrong doing had fixed such an awful barrier between them and the outside world, should self-denyingly unite for the rescue of the starving in distant India, is glorious proof of "a common humanity." It signifies that the capability of generous sentiment is always in all hearts, and that ennobling good-will can survive all adverse influence.

In each instance, along with the thanks of the Committee, was returned the assurance that the gifts would be cabled to India, without expense to the fund; that each dollar would give a day's food to from thirty to fifty hungry persons; or buy three native blankets for the almost naked, or, with from one

to two dollars more, aid an impoverished peasant farmer in re-seeding his fields.

Since no essential amelioration of the famine situation can possibly come until the harvests * * * are gathered, it were well that the cases which I have cited should inspire all of us to continued and generous gifts.

* *

The increase of activity among the Buddhists in Japan is noted by *The Globe* (London). It says:

Japanese Buddhism Advancing. There are Buddhist Schools all over the empire, which are giving assistance to the common people in general education on a scale of fees much more liberal than that of the Government Schools and Colleges * * * It will readily be seen that with the imperial favor shown the Hongwanji sect of Buddhism, and the broadness of its creed, the Christian missionaries have in it a foe to be feared, if it devotes itself and its ample revenue to the elevation of the masses, and it seems to be doing this in the establishing of schools for all classes, hospitals, and kindred institutions of a charitable nature. Another evidence of militantism is that the Buddhist priests are paying more attention to the study of their religion than ever before.

Commenting on the above *The Theosophical Review* says: The President-Founder's work in Japan is bearing fruit, as did his similar work in Ceylon, and along the same lines. Buddhism has found, in modern days no better helper.

* *

Additions to the Adyar Library. Besides the books and manuscripts elsewhere acknowledged, the library collection of curios has been increased by the addition of the artistically carved bronze bowl presented to the President-Founder at Amsterdam by the Vâhana Lodge, of which the sculptor, Herr Ollo, is a member. Minute figures of the friendly elemental spirits known to the Scandinavians have been presented by Herr von Krogh, of Copenhagen, and a similar one of the elfin race called by the Germans Heinzelmännchen, procured by Col. Olcott at Leipzig.

* *

In noticing Col. Olcott's recent labors in Europe, *The Theosophical Review* says:

"The President-Founder." His European tour has been of the most satisfactory description, and the many Lodges he has visited speak warmly of his genial courtesy and of the help they have received by coming into touch with his fervent loyalty to the movement he has served for a quarter of a century, and in which his heart and life are bound up. Next year he is to visit North and South America, and much good is hoped for as the result of his extended tour in the Western hemisphere. May he keep good health and enjoy long life to continue his faithful service to the Theosophical Society. There is only one President-Founder, and we would all like to keep him with us as long as we can. He is the proof of the continuity, and the symbol of the unity of the Society, and none else can fill his place.

* *

All nations have more or less faith in powers unseen, but the beliefs of Eastern peoples tend toward the occult in a very marked degree. The following extracts from an article entitled, "A Mysterious Chinese Creed," which appeared in a recent issue of the *Madras Mail*, helps to illustrate this fact:

"If an authority on the manners and customs of the Chinese nation was asked what he considered to be the mainspring of the thought and action of this people, he would undoubtedly answer *Feng-shui* or, as some writers put it, *Fung-shui*. It is also known as the science of *Te-le*. This extraordinary creed has intertwined itself thoroughly into the religions of China, and especially with that of Taoism, so that it is now practically impossible to separate the fundamental principles of these faiths from the parasitic growths so firmly engrafted upon them. The intense conservatism of the almond-eyed children of the Flowery Land, and their deep-rooted hatred of all foreigners and their ways and works, are all owing to the universally pervading influence of *Feng-shui*. The name of this ruling influence on the lives and customs of the Chinese nation explains the nature of this most extraordinary creed, which without undue exaggeration can truthfully be described as one of the most fearful and wonderful that ever cast the dark shadow of superstition upon the human race. The name is composed of two words, *feng*, i.e., wind, symbolical of that which cannot be seen, and *shui*, i.e., water, emblematic of that which cannot be grasped. Fearful and marvellous indeed is the belief in the mystic power of the *feng-shui*, the influence exercised by spirits over the fortunes of mankind.

It is entirely owing to *feng-shui* that the Chinese are as careful as they are in all matters connected with the burial of the dead, for spirits are crochety beings to deal with, and if the resting-place provided for a dead man's bones does not suit his fancy, then woe betide his family till the injured ghost is more comfortably housed. If a family seems to suffer from a prolonged run of ill-luck, especially just after the burial of one of its members, certain of the corpse's bones are promptly disinterred, and placed above ground, generally in the shadow of a rock, to await re-burial until a propitious spot for a grave can be found by one of the numerous professors of the art of *feng-shui*. In the case of a rich man, his bones often remain above ground for years, whilst his family has to pay heavily for the investigations undertaken on behalf of the unquiet spirit."

The poor man's remains rest in peace, usually, as the coffers of the priesthood are not apt to be filled from such a source.

"Towers and pagodas are universally believed in as infallible means for turning evil spirits out of a direct course, and thereby minimising their power for harm. The Chinese name for such towers and pagodas is *tao*, but when the buildings, as often happens, are erected to the memory of learned and great men, they are known as *Toov-tang*, or halls of ancestors. They are invariably built in such forms as to attract all propitious currents and good spirits, and to turn aside the powers of evil. Few Europeans perhaps know that pagodas are all built in connection with some object of *feng-shui*. Thus, in most parts of China, but especially in and about Canton, are numerous *Toov-tang*, which are easily distinguished from other pagodas by their peculiar architecture; it is fully believed that they attract portions of propitious currents, and help to increase the general intelligence of the population. Unfortunately, the results of the influence of these towers are not as apparent to outsiders at any rate, as they might be.

Feng-shui is indeed responsible for all the multitudinous superstitions of the Chinese race. Of course, it is well known that Chinese boats of all kinds have an eye painted on the prow, in accordance with the principle of "No got eye, how can see? No can see, how can go?" Notwithstanding this, it is difficult to realise that the belief in the visionary power of this painted optic is so great that a Chinaman will hastily cover it up should a corpse come floating down the stream, lest the boat should take fright from the unpropitious sight, and evil befall the passengers.

We Europeans pride ourselves on our enlightenment and freedom from the trammels of superstitions such as these, yet despite our vaunted superiority we too steadfastly adhere to a custom which is solely originated by *Feng-shui*. The custom is that of throwing rice on a newly-married pair. It is an ancient Chinese belief that the demons of the air, who are always on the lookout to injure mortals, have a peculiarly cannibalistic lore for the flesh of a newly-married pair. Rice, however, they prefer even to lovers. So, at the

critical moment, which was just when the young couple left the bridal palanquin, it became the custom to scatter rice to divert the attention and appetites of the demons from their human prey. The custom of throwing an old shoe after a newly-wedded pair, also originated, it is believed, in the Chinese Empire, where women leave their shoes at the shrine of Kwang-yin, Queen of Heaven, when preferring a request to her.

Such are a few of the bonds imposed by Feng-shui upon the Chinese people, and whilst they remain in such trammels it is not to be wondered at that civilisation makes such pitifully slow progress amongst them."

B.

*The heavy
Burden
of a
Crown.*

Her Royal Highness, the Duchess of Argyll, has an album in which this question appears: "Whom do you envy?" In reply to this, the Prince of Wales has written:

"The man I envy is the man who can feel slightly uncomfortable without it being mentioned all over Europe that H.R.H. is 'seriously indisposed,' the man who can have his dinner without the whole world knowing that H.R.H. is eating heartily, the man who can attend a race-meeting without it being said that H.R.H. is 'betting heavily'; in short, the man I envy is the man who knows that he belongs to himself and his family, and has not the eyes of the whole universe watching and contorting his every movement."

The reply of the venerable Emperor of Austria is:

"I envy every man who is not an Emperor."

The character of the young Czar of Russia is shown in his reply which is as follows:

"I envy with a great envy any person who has not to bear the cares of a mighty kingdom; who has not to feel the sorrows of a suffering people."

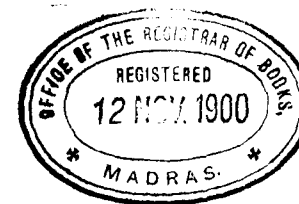
How strikingly this illustrates the fact so strongly emphasized in all Eastern religions—that riches, pomp, power and external surroundings can never, and were never designed to, satisfy the soul's longing.

*The Chinese
and
"No quarter."*

It is stated in the London Standard (see report of Lieutenant von Krohn), that Admiral Seymour's column distinguished themselves by the massacre of the Chinese wounded, giving no quarter. The Lieutenant's statement is this:

"It is scarcely possible to take prisoners, as the Chinese are not civilised enough for such a mode of warfare. During the Seymour Expedition the troops were compelled to bayonet all the wounded, as they could not look after them; and a wounded Chinaman will attempt to kill any European as long as he can still raise a hand. At first they sent the wounded Boxers to the hospitals at Tientsin, but they soon found this was a mistake and the order was given to kill all Chinese still capable of fighting, not to spare the wounded, and to take no prisoners. The Boxers frequently removed their red badges, and tried to conceal their participation in the fight, but this was soon found out."

And is this the plane to which the Christian civilization of the present day has descended? Is not the Theosophical ideal better than this?



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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.*

FOURTH SERIES, CHAPTER XIII.

(Year 1890.)

AS my older friends know, I was from 1854 to 1860 almost entirely absorbed in the study and practice of scientific agriculture. The taste for it has never left me, and on two or three different occasions the Government of Madras has availed of my experience in these matters. A few days after the events described in the preceding chapter I went to Salem, an ancient town in Madras Presidency, to serve as a judge of agricultural implements and machinery, by request of Government, and the Japanese Commissioners joined me there, after a short tour of inspection of farms on which they were accompanied by an expert deputed by the Department of Land Records and Agriculture. Tents had been pitched for us within the Railway Station compound, and we were supplied with meals at the restaurant at Government expense. I gave one lecture on "Agriculture," at the show grounds, with Mr. Clogstoun, Director of the above-named Department, in the chair, but I refused several invitations to give public addresses on Theosophy as, for the moment, I was a sort of Government officer and did not think it right to mix up my private concerns in religion and metaphysics with my temporary public duties. It would have been in bad taste, as I told my friends, the Indians, but I was quite ready to come to Salem for their special benefit later on, if they wanted me. On the third day I returned to Madras and took up current work. Dr. Sawano and Mr. Higashi, having finished their inquiries, left for Japan on the 24th February.

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the Theosophist, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II, is in press and will shortly appear.

Dr. Sawano wrote me later that after his return the Japanese government kept him busy lecturing upon scientific agricultural topics, with illustrations based upon his observations in Europe, America and India. In his letter to me he says: "Your name has appeared in nearly all the Japanese papers, in connection with your kind treatment of our Commission and the help you gave us to gather useful information in India. Many Japanese who yearn after you, come and ask me about the present condition of your Theosophical Society, and of your health. Some eagerly desire to go to India and study under you, and some without private means would be only too glad to perform any service in your house or on the place, only to be with you and able to devote part of their time to acquiring knowledge."

A queer creature of a Hatha Yogi, who leaped about like a kangaroo and made himself otherwise ridiculous, walked 12 miles to see me on the 2nd March. He said he had clairvoyantly seen me at a certain temple the night before and his goddess had ordered him to pay me a visit for his spiritual good. The only phenomenon which he exhibited was to make fall from the air a number of limes, which he presented to me. I can't say how much the visit profited him but certainly it did not seem to have much effect on me, beyond making me realise once more how foolish it was for men to undergo so long and severe a training to so little purpose. He gets a certain small amount of wonder-working power—not an hundredth part of H. P. B.'s; some thought-reading power, some troublesome elementals dangling about him, and that is all! He violated the good old rule not to prophesy unless you know, by predicting to Mr. Harte and Ananda, whom I sent to see him the next day, that within six years I should certainly be able to perform great miracles. The only miracle that happened within that time was the salvation of the Society from harm when Mr. Judge seceded, along with the American section: but that was not of the sort he had in mind, though a very good and substantial performance. Ananda, however, was so much impressed by the Swami that he stopped away from Adyar two days, and brought me on his return a *poita*, or Brahminical thread, phenomenally produced for my benefit, some flowers which had been showered on his head out of space, and a number of stories of the wonders he had seen. The same Yogi paid a second visit to headquarters on the 9th and did some phenomena in the Portrait Room of the Library. An orange, some limes, and twenty-five rupees in money were apparently showered about us, and my gold-pen was transported from my writing-table upstairs to the Picture Room: a plate of broken stones and pottery was also converted into biscuits. But the affair smelt of trickery, as the man insisted on being left alone to "do Bhakti Puja" before we were admitted, and his movements were not at all satisfactory. The money I gave back to him, as I felt that it

had been lent him for the trick by one of the persons who accompanied him.

In answer to an article of mine in the March *Theosophist* asking who would come forward and help in the Indian work, Mr. C. Kotayya, F. T. S. of Nellore, volunteered his services and I accepted them and made him a travelling Inspector of Branches.

Dr. Daly at last arrived from Ceylon, on the 13th April, and Harte, Fawcett and I talked with him for hours and hours; in fact, almost all the night.

As it was finally decided that he should be put to work in Ceylon, in the capacity of my personal representative, I spent a good deal of time with Dr. Daly explaining my plans. Among these was the establishment of a woman's journal, to be the property of and edited by the ladies of the Ceylon Women's Educational Society, and to have for title *Sinhala Stree*, or *The Sinhalese Woman*: the journal was to concern itself with all the domestic, moral and religious questions which should come into the life of a mother of a family. As Dr. Daly had had much to do with journalism it was included in my plan that he should have the general supervision of the editorial work of the proposed journal. My first idea in inviting him to come to the East and help me was to have him act as sub-editor of the *Theosophist* and during my absence do a good part of the more important correspondence. But as he was evidently unfit for this sort of work, and as the Buddhists wanted him in Ceylon, and he was nothing loth, I issued an official Notice assigning him for duty to Ceylon and giving him a delegation of my supervisory authority. This Notice was dated 25th May, 1890. I heard nothing more about the journal in question for some time, but at last it was reported to me that he had called a meeting of the Women's Educational Society to broach the idea of the journal, and an issue of the *Times of Ceylon* in the month of July reported the meeting and said that the intention was to call it *The Sanghamitta*; adding that "Colonel Olcott as Chief Adviser of the Women's Society has full sympathy with the proposed venture and has promised his aid." Considering that I drafted the whole scheme from beginning to end and added my personal pecuniary guarantee for the expenses of the first year, the above statement reads rather mildly. The fact is that Dr. Daly put forth the scheme as his own, and even went so far as to make the condition that the ownership of the paper should be *vested in him*, as that of the *Theosophist* is in me. Of course when I heard that, I immediately withdrew from the scheme. It is a pity that it could not have been carried out, for I think that it would have been a success and a very great aid to the cause of female education.

Excellent news came now from Japan about the development of the Women's League movement, which had been one of the results of my tour. Mr. M. Oka, the Manager, wrote that it was indeed wonder-

ful to see what the Japanese Buddhists had done within the half-year since my visit and as a consequence of it. The Ladies' Association for "producing good mothers, educated sisters, and cultivated daughters," had started on a career of surprising prosperity. "We have already induced 2 Princesses, 5 Marchionesses, 5 Countesses, 8 Viscountesses, 7 Baronesses and many famous Buddhist priests, celebrated scholars, &c., &c., to become honorary members, while ordinary members are increasing in number daily." He asked me to become an Honorary Member, and Dharmapala also. A month later he again wrote with enthusiasm, saying that the membership had increased by 1,000 within the month, and that the Princess Bunshu, aunt of H. M. the Emperor, had accepted the Presidency: a journal had been established and the outlook was most promising.

Another very important proof of the permanent effect of my tour in Japan is given in a letter from one of the most distinguished priests in the Japanese Empire, Odsu Letsunen, San, Chief Officer of the Western Hongwanji, Kyoto, who said that the fact that I had "greatly aroused the feelings of the people at large was beyond any dispute." But the striking point of the letter is that it breathes the very spirit of international Buddhist tolerance and sympathy, to arouse which was the object of my mission. Mr. Odsu expresses the hope that the inconsequential differences of sects in and between the Mahayana and Hinayana, the northern and southern schools of Buddhism, "may henceforth be subordinated to the primary object of promoting the spread of Buddhism throughout the world."

On the 28th April, a public meeting of the Theosophical Society for the purpose of introducing Messrs. Fawcett and Daly to the Indians, was held at Pachappa's Hall, Madras. An enthusiastic crowd attended and the speakers were received most warmly.

An atmosphere of unrest had been created at the headquarters by the unfriendly agitation which followed after the London troubles and the withdrawal of Subba Row and his two English followers from the Society: one other feature being the fomenting of unjust prejudice against Ananda, by certain persons who did not like his ways. Up to that time the business of the *Theosophist* had been conducted in the same large room where that of the Society had been carried on, but it became unpleasant for both him and me, so I fitted up the Western riverside bungalow at my own expense and removed the magazine and bookshop there, after the usual purificatory ceremony had been performed by Brahmin priests in the ancient fashion.* And there it has been kept until the present day. So disagreeable was the sullen hostility at one time that I actually

* So old a mesmerist as I could never be blind to the possible efficacy of any well conducted ceremony, by the priest or lay exorcist of any religion or school of occultism whatsoever, however small might be my belief in the interference of superhuman entities for the profit of any given faith. So, with benevolent tolerance I let whoever likes make whatever *pūja* he chooses, from the Brahmin to the Yakkada and the ignorant fishermen of the Adyar River, my friends and protégés.

formed a plan to remove the business to quarters in town. As for casting off the faithful Manager, that never entered my head. As a Master once wrote to Mr. Sinnett, "Ingratitude is not among our vices."

Our evenings have always been pleasantly spent in dry weather on the pavement-like terrace roof of the main building where, on moonlit or starlit nights, we have the glory of the heavens to look at and the ocean breezes to cool us. I have visited many lands, but recall no more beautiful view than that upon which the eye rests from that terrace, whether by daylight, starlight or moonlight. Sometimes we only talk, sometimes one reads and the others listen. Often on such occasions, in the months of the Western winter season, do we speak of our families and friends, especially of our theosophical colleagues, and wish they could float over us, as the Arahats are described in the "Mahavansa" as having done, and see and compare with their own climatic miseries the delights of our physical surroundings. In those May days of 1890 we used to thus gather together and the new-comers, with their varied knowledge of literature and men, contributed greatly to the pleasure and profit of the little gatherings. Mr. Harte wrote for the *Theosophist* a series of witty and comical articles under the title "Chats on the Roof," (spelt without the *h*, in the galley-proof of the Hindu compositor!) the discontinuance of which was much regretted by some of our readers.

The late Mr. S. E. Gopalachariu, nephew and adopted son of the regretted Pandit Bhashyacharya, now took up the appointment of Treasurer of the Society, which I had tendered him. What a pity that neither of us foresaw what would be the tragical outcome of the connection!

When the late King of Kandy was deposed by the British army in the year 1817, he and his family were exiled to Southern India and the survivors and their descendants are still there. The present male representative known as Iyaga Sinhala Raja, or the Prince of Kandy, came at this time in great distress of mind and besought my good offices to get from Government some relief for his miseries. It appears that, as in the case of all these deposed royalties, the original pension from Government goes on diminishing with the death of the chief exile and the natural increase in the families sharing the bounty. As they imagine their royal state forbids them to work for their living like ordinary honest folk, and as their pride leads them to try to keep up some show of the old grandeur, the time comes at last when their respective incomes shrink into bare pittance and, as this young man told me, the domestic attendants and their families come at every meal time and sit around like dogs waiting for a bone while the impoverished master partakes of his meagre meal. The picture which he drew made me feel that if I should ever have the bad luck to be a vanquished king I should

adopt the old Rajput custom of killing myself and family, rather than go into exile as a pensioner of the victor. This young Prince had had the moral courage to set the good example of preparing himself for civil employment under the Indian Government, and was then holding the small appointment of Sub-Registrar in a taluk of the Tinnevely District, and was drawing a small salary; but, as he said, this was rather an aggravation than otherwise, for it was barely enough to give himself and family food, and his feelings were always worked upon by seeing these wretched dependants watching every mouthful he ate. He was a nice young fellow and I gladly helped him with advice as to what he should do.

On the 3rd of June, I visited T. Subba Row at his request, and mesmerized him. He was in a dreadful state, his body covered with boils and blisters from crown to sole, as the result of blood-poisoning from some mysterious cause. He could not find it in anything that he had eaten or drank and so concluded that it must be due to the malevolent action of elementals, whose animosity he had aroused by some ceremonies he had performed for the benefit of his wife. This was my own impression, for I felt the uncanny influence about him as soon as I approached. Knowing him for the learned occultist that he was, a person highly appreciated by H.P.B., and the author of a course of superb lectures on the Bhagavad Gîtâ, I was inexpressibly shocked to see him in such a physical state. Although my mesmeric treatment of him did not save his life, it gave him so much strength that he was able to be moved to another house, and when I saw him ten days later he seemed convalescent, the improvement dating, as he told me, from the date of the treatment. The change for the better was, however, only temporary, for he died during the night of the 24th of the same month and was cremated at nine on the following morning. From members of his family I obtained some interesting particulars. At noon on the 24th he told those about him that his Guru called him to come, he was going to die, he was now about beginning his *tâpas* (mystical invocations) and he did not wish to be disturbed. From that time on he spoke to no one. From the obituary notice which I wrote for the July *Theosophist*, I quote a few paragraphs about this great luminary of Indian contemporary thought:

"Between Subba Row, H. P. Blavatsky, Damodar and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Headquarters of the Theosophical Society. Subba Row was in confidential understanding with us about Damodar's mystical pilgrimage towards the north, and more than a year after the latter crossed into Tibet, he wrote him about himself and his plans. Subba Row told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed. A dispute—due in a measure to third parties—which widened into a breach, arose between H. P. B. and himself about certain philosophical questions, but to the last he spoke of her, to us and to his family, in the old friendly way.

... "It is remarked above that T. Subba Row gave no early signs of possessing mystical knowledge: even Sir T. Madhava Row did not suspect it in him while he was serving under him at Baroda. I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollections of his last preceding birth came in upon him: he recognized his Guru, and thenceforward held intercourse with him and other Mahatmas; with some, personally, at our Headquarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gîtâ, Brahma-Sutras or Upanishads, he could at once tell you whence it was taken and in what connection employed."

I cannot remember how many similar cases have come under my notice in my visits among our Branches, but they are very numerous. Almost invariably one finds that those members who are most active and always to be counted on for unwavering fidelity to the Society, declare that they have had this awakening of the Higher Self and this uncovering, or unveiling, of the long-hidden block of occult knowledge.

There being an annular eclipse of the sun on the 17th, every orthodox Hindu had to bathe in the sea. Mr. Harte and I went to see the crowd, which was dense and joyous. The surf was splendid, and the scene one of the greatest animation. Imagine several thousand brown-skinned Hindus, scantily clad in their white cloths, jumping about in the waves in pleasant excitement, hailing each other with joyous shouts, leaping over the small surf, sometimes splashing and ducking each other; other thousands standing or sitting on the sands, adding their shouts to the din, and out beyond the bathers the great rollers curling over and booming: overhead, the partly obscured sun, a mystery to the ignorant and the source of an impurity which must be washed off in the briny water. This took place along the shore-front of Triplicane and Mylapore, villages included within the modern Madras municipality. I have seen nowhere in the world a Marina to match that of Madras, though Sir M. E. Grant-Duff, who had it laid out when he was Governor, tells us that he copied it from one in Italy, which had given him great delight. Along the sea-shore, from the Cooum River to the village of St. Thomé, a distance of some four miles, stretches this delightful drive and promenade. On the side of the sea, a broad gravelled sidewalk with stone curbing, then a broad, noble avenue with the road-surface as smooth as a floor, and inside that a tanned bridle-path for equestrians. The Marina is the sundown resort of the Madrasis, who come there in their carriages and enjoy the

delicious sea breeze which almost invariably comes in from the ocean, bringing life and refreshment on its wings.

I was busy in those days revising the "Buddhist Catechism" for one of its many new editions, amending and adding to the contents, as its hold on the Sinhalese people grew stronger and I felt that it was getting beyond the power of reactionary priests to prevent my telling the people what ought to be expected of the wearers of the yellow robes. When I published the 33d Edition, three years ago, I supposed that I should have no more amendments to make, but now that the 34th Edition will soon be called for, I find that further improvements are possible. My desire is to leave it at my death a perfect compendium of the contents of Southern Buddhism.

On the 27th (June) I had a visitor from Madura, from whom I had the satisfaction of hearing that three of the cases of paralysis which I had psychopathically treated in 1883, had proved permanent cures, and that after an interval of seven years my patients were as well as they had ever been in their lives. One of these cases I remembered very well and have described it in my narrative of my tour of 1883. It was that of a young man who came to me one day as I was about sitting down to my meal, and asked me to cure his paralysed left hand, which was then useless to him. I took the hand between my two, and after holding it a couple of minutes and reciting a certain mantram which I used, made sweeping passes from the shoulder to the finger-tips, some additional ones around the wrist and hand, and with a final pass declared the cure completed. Immediately the patient felt in his hand a rush of blood, from having been without feeling, it suddenly grew supersensitive, he could move his fingers and wrist naturally, and he ran away home to tell the wonder. Then I went on with my dinner.

In the first week of July I went to Trichinopoly to preside at a public meeting on behalf of the Hindu Noble's College, and while there gave two lectures, and a brief address at the famous Temple of Ganesha, on the summit of the great rock, one of the most picturesque landmarks conceivable, and seen by every railway traveller passing through Southern India.

The reader will easily understand the stress and strain that was put upon me at this time by the eccentric behaviour of H. P. B. in herself interfering and allowing her friends to interfere, in the practical management of Society affairs, a department which, as Master K. H. had distinctly written, was my own special province. In a previous chapter I have mentioned her revolutionary threat that she would break up the Society unless I endorsed their action in reorganizing the movement in Europe with her as permanent President; but to make the thing perfectly clear, since the case embodies a most vital principle, I will enter a little into detail. On the 8th of July I received her letter, backed by some of her friends,

demanding the above mentioned change and accompanying it with the alternative threat. On the 29th of the same month I received an official copy of a Resolution, which had been passed by the then existing British Section, without having reported their wishes to me or asked my consent. The *Theosophist* for August had been printed, except the Supplement, which was then on the press. On receipt of the interesting revolutionary document in question I drove to our printers, stopped the press, ordered destroyed 350 copies of the Supplement already run off, and inserted this Executive Notice:

"The following Resolution of the Council of the British Section of July 2nd, 1890, is hereby cancelled, as contrary to the Constitution and By-laws of the Theosophical Society, a usurpation of the Presidential prerogative, and beyond the competence of any Section or other fragment of the Society to enact.

ADYAR, 29th July, 1890.

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

Extract from Minutes of the British Section T. S.

"At a meeting of the Council of the British Section held on July 2nd, 1890, at 17, Lansdowne Road, London, W., summoned for the special purpose of considering the advisability of vesting permanently the Presidential authority for the whole of Europe in H. P. Blavatsky, it was unanimously resolved that this should be done from this date, and that the British Section should unite herewith with the Continental Lodges for this purpose, and that the Headquarters of the Society in London should in future be the Headquarters for all administrative purposes for the whole of Europe.

W. R. OLD,
General Secretary."

Who wonders that, after the note in my diary, mentioning what I had done, I added: "That may mean a split, but it does not mean that I shall be a slave." What charming autocracy! Not one word about the provisions of the Society's Constitution, the lawful methods to follow, or the necessity of referring the matter to the President; nothing but just revolt. It only made my own duty the plainer. I must be true to my trust even though it had to come to a break between H. P. B. and myself; for though we had to be loyal to each other, we both owed a superior loyalty to Those who had chosen us out of our generation to do this mighty service to mankind as part of Their comprehensive scheme.

I leave this on record for the benefit of my successor, that he may know that, if he would be the real guardian and father of the Society, he must be ready, at a crisis like this, to act so as to defend its Constitution at all costs. But this will require more than mere courage, that far greater thing, faith; faith in the inevitable success of one's cause, faith in the correctness of one's

judgment, above all, faith that, under the guidance of the Great Ones no petty cabals, conspiracies, or unwise schemes can possibly stand against the divine impulse that gathers behind one whose only ambition is the performance of duty.

H. S. OLCOTT.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.*

THE ETHICS OF CHRISTIANITY.

(c) *The Forgiveness of Sins.*

(Continued from page 15.)

FROM what has been said as to the Law of Karma as taught by Christ, it is evident that the crude view of forgiveness held by some professing Christians will have to be discarded; I refer, of course, to the view that God is displeased, or even angry, with man on account of his sins, but that through the mediation of Christ He is induced to lay aside His wrath, and to excuse man from suffering the consequences of sin. It is hardly worth while to discuss the reasonableness or otherwise of this view, for the day is happily almost past when thinking Christians could ascribe to God an attitude and a course of action which they would regard as showing, even in a human parent, a somewhat undeveloped parental love. The association of displeasure and of the deliberate infliction of *arbitrary punishment*, with a Being who is perfect love and perfect wisdom is surely impossible; while it is equally impossible to conceive of such a Being relieving man from suffering the *natural consequences* of sin, seeing that it is only by their means that the necessary lessons can be learned, and purification attained. We must therefore seek for some other meaning in the sayings of Christ as to forgiveness. And in doing this we have to remember, as before, that He was dealing with a people who had been trained for centuries under a rigid ecclesiastical law, and whose conception of God was still, to say the least, very human. One of the aims of Christ was to lead them to a higher conception of God; thus His teaching would naturally be couched in terms that would appeal to their present somewhat crude ideas, and those ideas would also, doubtless, influence considerably the form in which His sayings would be reproduced. When read in the light of Theosophical thought, however, His teachings are sufficiently explicit.

The most striking passage, and that which casts the most light on the subject, is the following: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. VI, 14, 15; Mark XI, 25, 26). With this we may compare

* The instalment of these 'Glimpses,' which appeared in the October number, should have been marked thus: Continued from page 541, Vol. XXI.

the parable of the servant who, though at first forgiven by his lord, afterwards refused to forgive his fellow-servant, and thus brought on himself after all, the full exaction of his own debt. (Matt. XVIII, 21, 35; cf. Luke XVII, 3, 4). Here then is the condition of forgiveness; not belief in Christ, not acceptance of Him as the Saviour, not even repentance and turning away from the sin of the past; but, probably to most, the hardest condition of all, forgiveness of our fellows, without which even repentance would seem to be unavailing. The cause for this we shall find to lie in the very nature of sin itself, and therefore of its consequences. For, since man is the seed of the Divine Life and since the aim of his evolution is that that seed shall grow into the perfect tree, everything which hinders evolution will be evil, and sin will be any action on man's part by which he retards the growth of the divinity within, which is himself. Now, we are taught that in the earlier stages of evolution, separateness is the law of progress; that a strong individuality can be built up only by means of separateness, and thus at those stages separateness or selfishness is right. But Christ was trying to lead men to a higher stage than this, placing before them the ideal towards which they should begin to strive. And we must remember that the development of separateness produces a temporary obscuration of the Divine life, of which the essential characteristic is unity. Thus, when the strength of the individuality has been built up, the next stage is the gradual realisation of unity. So, from the point of view of Christ's teaching, sin will be that which tends to prevent unity; in other words, it will be the carrying of separateness into a later stage than that to which it naturally belongs; the practice of selfishness after man has begun to realise that altruism, which will lead to unity, is the higher law of his being. Separateness from other selves will imply separateness from that Divine life of which each of them is, so to speak, a partial manifestation; and thus all sin will build up a barrier that separates the sinner from God. But the barrier is entirely on the part of the sinner. There is no change in God; He is ever pouring out His intense love on everything that exists. "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (Matt. V, 45). As Bruno once put it: "The human soul has windows, and it can shut those windows close. The sun outside is shining, the light is there unchanging; open the windows and the light of the sun streams in."* So are we ever bathed in the sunshine of God's love, but by our sin we shut ourselves in from it; and then, being unable to see it, we say in our foolish arrogance that He is wroth with us, and has turned Himself away from us! Blind that we are, not to see that it is only we who have turned our backs upon Him!

Now the failure to forgive those who have sinned against us will do more than aught else to perpetuate this barrier we have

* "Esoteric Christianity," Lecture III., A. Besant, p. 17.

built up; for failure to forgive implies alienation and separateness from our fellows. As long as that cause of separateness remains, it is of but little use for us to repent and turn away from all other sins; we shall still be shut out from the sunlight of God's love. But let us combine with our repentance and our efforts towards reformation, a tender and loving forgiveness of all who have injured, or are still injuring us, and then we shall find the barrier is broken down, the warmth and light of His love again streams upon us, and we feel we are forgiven. It seems to us that He has changed; in reality the only change is in us. Still the suffering that is the result of our wrong-doing will have to be suffered till it is exhausted; but all the sting and bitterness of it will have gone, now that we have again become conscious of God's love; and we shall cheerfully and gladly take the pain and learn from it all that it has to teach. We can now understand why, in some of our Theosophical writings, it has been said that there is no forgiveness of sins. In the ordinary acceptance of the term there is none. God cannot forgive us, simply because *He has no need to do so*, having never changed towards us.

There are some passages, however, which are less explicit than this, and which seem to imply still more clearly that there is some action of forgiveness on God's part or on Christ's. For instance, on one occasion, when Christ healed a paralytic, He also told him that his sins were forgiven; and, in answer to the objections of the Jews, spoke of the 'Son of Man' having "power on earth to forgive sins"; so too with the woman who anointed His feet in the house of Simon the Pharisee; and His prayer on the cross was: "Father, forgive them, for they know not what they do." (See Matt. IX, 2, 6; Luke VII, 36 *et seq.*; Luke XXIII, 34). We cannot of course hope to find the full meaning of all the sayings of Christ, unless we can know whether His utterances have been accurately recorded; which, with our present knowledge of early Christianity, is impossible. In the meantime, some thoughts are suggested by these passages, that may be useful.

One as far advanced as Christ, would be able to see the Karma of the individual He was dealing with, and would thus know whether the Karmic effect showing itself in the form of sickness or bodily affliction had yet exhausted itself, and would also be able to see what was the attitude of mind of the one He wished to heal. The very fact of His performing a cure would indeed be an indication that that particular Karma was on the point of exhaustion; for, though we can readily conceive it possible that Christ could *by the exercise of spiritual power* remove sickness even before this was so, yet even He could not avert Karmic effects, and thus they would simply be driven inwards to work out in some other form which might be far worse. He therefore would not heal unless Karma permitted it, for He, being wise, would not lay Himself open to the charge of performing a mistaken kindness, as one is inclined at

times to think some of our modern healers do, when they resort to forces other than physical. And it has been suggested that His meaning in saying "Thy sins are forgiven thee," was simply a statement of the fact that *this* Karma was exhausted. But it seems more likely that the meaning lies deeper than this, and that possibly He saw that there was in this paralytic the change in the attitude of mind, the effort to break down the barrier of separateness, which constitutes forgiveness. Or again, the very presence of Christ may have aroused in him the devotion and worship which are often the first steps towards the attainment of forgiveness. This seems especially to be so in the second case quoted. For there is no force so strong to inspire in us the desire for union with the Divine, as that of love and reverence for one higher than ourselves. As it is said in the Bhagavad-Gîtâ: "Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved; speedily he becometh dutiful and goeth to eternal peace."* It is love and reverence of that sort which, more than aught else, makes man conscious of his real self, the God within. And this thought leads us to a yet deeper one. We have so far thought of God as if He were outside of man, influencing him from without; and to our limited consciousness this must appear to be so, for that which is limited cannot feel itself to be one with the all-consciousness. But we must not forget that this separation is illusory; that in reality God is *in* His universe, is its very life and heart, suffering and rejoicing in and with it; and that when we speak of a barrier separating us from God as if He were distinct from us, this is but a concession to our finite intellect, and it is in reality our own Divine Self from which we are separated. We have already seen how great a difference there is between the wrong-doing that arises from ignorance, and that where there is knowledge; and we can readily understand that the separation is far less in the former case. There we find a negative, rather than a positive barrier; one which it requires only further knowledge to remove and which will therefore be broken down, at least in part, as the God within, the true Father in Heaven, draws us nearer to Himself. Then we can see what is the meaning of Christ's prayer on the cross—not so much a petition as a statement of an eternal truth, as Christ's prayers usually are. The Father, the Self within each one of these persecutors, will forgive them, will ever strive to draw them nearer to Himself, for it is in ignorance they sin, and when they understand more clearly, they will be ready to turn and seek Him.

In all its different aspects, then, forgiveness is not an excusing from the results of sin, not a remission of punishment, but a bringing into unity, a reconciliation where before there was separation. It will at once be seen that from its very nature, this will involve an

* "Bhagavad-Gîtâ," ix, 30, 31.

effort to become free from the tendency to sin ; and we have in this connection two very suggestive parables. Students of Theosophy are familiar with the teaching that the best way to eradicate a vice is to cultivate the opposite virtue, and that a mere negative morality is apt to defeat its own end. Evolution cannot stand still, and if we try to eradicate a fault without putting something else in its place, we shall only find that we soon fall back into the fault. The simplest and most striking illustration of this is perhaps the control of thought. We may recognise that a certain line of thought is harmful, or if not actually harmful, is at least useless, and thus involves a waste of energy. We therefore resolve to give it up, but we are likely to fail utterly unless we take some definite new line of thought to replace the old. Otherwise, the mind being left to find new channels of activity as best it may, it will continually run back into its old ones, we shall meet with repeated failures in our efforts, and it is probable that the old habit will become stronger, and more and more troublesome. We shall make far more rapid progress by expending all our energy in willing to think along the new line, than by expending it in willing *not* to think along the old one. This is very forcibly expressed in the parable of the man out of whom an unclean spirit has come. It wanders about, seeking rest and finding none, until at last it returns to its old house. But finding it empty, swept, and garnished, it "taketh seven other spirits more evil than itself and they enter in and dwell there. And the last state of that man is worse than the first." (Matt. XII, 43, 46). When we apply to this the further teaching as to the creation of thought-elementals, and desire-elementals, the parable acquires still more force, for we know that these creations of ours sometimes acquire so strong a vitality, and such persistence, that they may be not altogether unfitly described as evil spirits.

The second parable illustrates a different aspect of the subject. It is that of the tares and the wheat, which describes how the husbandman, on finding that an enemy had sown tares amidst his wheat, ordered that both should be allowed to grow together till the harvest, and then separated, lest in rooting out the young tares, the wheat also should be pulled up. (Matt. XIII, 24, 30). This no doubt refers primarily to that separation of the sheep from the goats already referred to, the separation at the critical point in a cycle of evolution, of those who are not advanced enough to go forward, from those who are able to pass on. But it seems as if it had reference also to the growth of the individual, and the danger of trying to root out faults and failings before the virtues have grown strong. For this might lead to leaving the house empty for a time, which would probably cause the last state to be worse than the first. A wise teacher does not always point out to his pupil the faults that are as yet only in a very early stage. He strives to correct the more serious ones, but above all to build up a strong character of virtue,

leaving the less developed faults unnoticed for the present. Indeed it is doubtful if at this stage the pupil would recognise them as faults at all. They need first to reach some degree of maturity ; then the suffering they bring will open his eyes to them ; but in the meantime he will have built up virtues in other directions that will make him better able to deal with the faults. A similar idea is suggested by a passage in "Light on the Path": "Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. *The weak must wait for its growth, its fruition, its death.* Live neither in the present nor in the future, but in the eternal. This giant weed cannot flower there ; this blot upon existence is wiped out by the very atmosphere of eternal thought." In other words, let us not allow the mind to dwell on our faults, but fix it on the Higher Self, thus stimulating all that is divine in us, and in time this thought will do much towards starving out all our failings, either while yet comparatively undeveloped, or else when they have attained maturity.

There is, however, one sin that is said by Christ to be unpardonable. "Every sin and blasphemy shall be forgiven unto men ; but the blasphemy against the spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him ; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world [or age] nor in that which is to come." (Matt. XII, 31, 32 ; Mark III, 28, 29). With this passage we may perhaps compare the following: "Be not afraid of them which kill the body, but are not able to kill the soul ; but rather fear Him which is able to destroy both soul and body in hell." (Matt. X, 28 ; Luke XII, 45). There are various views as to what is meant by the unpardonable sin. In the light of Theosophical teachings it seems to be connected with what is sometimes spoken of as the "death of the soul." We are told that if, life after life, evil is deliberately chosen instead of good, a point may at last be reached when the ego, unable any longer to utilise the personality with which it is associated, and recognising that there is no hope of drawing it back from its persistent pursuit of evil, withdraws from it during physical life. The continuity of the existence on the three lower planes being thus broken, there appears to be no longer any link to draw the ego back to incarnation, and we are told that its evolution is thus checked. The personality, on the other hand, has acquired a strong vitality, the result of the Lower Mānasic consciousness having been, life after life, completely centred in it, and therefore, we are told, it may persist for some considerable time, soulless, deprived of the control of the ego, and thus strong in wickedness ; until at length it is completely disintegrated. To quote from Mr. Leadbeater: "The crucible of the æonian fire [is] a fate reserved solely for those personalities which

have been definitely severed from their egos. These unhappy entities (if entities they may still be called) pass into the eighth sphere, and are there resolved into their constituent elements, which are then ready for the use of worthier egos in a future Manvantara. This may not inaptly be described as falling into æonian fire; butthis could happen only to lost personalities—never to individualities.*

This is the nearest approach we can find to the eternal hell of the cruder orthodox Christianity; and it reminds one of a passage in the Bhagavad-Gîtâ, where Sri Krishna is describing "âsuric men," of whom he speaks as "ruined selves, of small Buddhi, of fierce deeds," who "come forth as enemies for the destruction of the world." "Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance.....giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all.....bewildered by numerous thoughts....addicted to the gratification of desire, they fall downwards into a foul hell.....Cast into an âsuric womb, deluded, birth after birth, attaining not to Me, they sink into the lowest depths." ("Bhagavad-Gîtâ," XVI, 7-21). The unpardonable sin, then, is the deliberate and repeated choice of evil, when the evil is known and recognised; the persistent refusal to listen to the voice of the Higher Self, the true Spirit of man. This may fitly be described as blasphemy against the Holy Spirit, and it can be easily understood that it may produce such intensity of separateness that there is no hope of any future effort to seek unity with the Father. The only possibility remaining is therefore disintegration and entire destruction of the personality, the elements of which it was composed alone remaining. Such cases, however, we may suppose would be rare and exceptional; and, excluding them, we have the assurance of final forgiveness for all; that is, of ultimate reunion with that Divine Life whence all have come.

(To be continued.)

LILIAN EDGER.

* "Christian Creed," pp. 108, 109.

HERMES TRISMEGISTUS.

HERMES Trismegistus is a most untraceable personage; he says but very little indeed of himself, and what others say of him it is almost impossible to piece together intelligibly. He speaks of what is commonly called the first Hermes as 'my ancestor whose name I bear' [p. 168], and in relation to his own works he says [p. 199], "they will read my mysterious writings, dividing them into two portions; the one will be kept (in the sacred archives), the others will be engraved on columned obelisks, being such as may prove of utility to mankind." Then comes a curious statement in the third Book, from Isis to her son Horus, and following close upon the above citation, that instructed by Hermes, "they (not specifying whom the pronoun represents) wrote on hidden columns that the air is full of demons." It goes on to say that *they*, instructed by Hermes in the secret laws of God, have been the sole preceptors of men (as if the Egyptian priesthood were the *they* referred to), teaching them the arts, sciences, and polity of life; that they announced the sympathetic ties which the Creator has established between heaven and earth, and this led to the religious mysteries of initiation. Ménard in his introductory discourse says that the commentators lead you sometimes to think that he is a god and at other times [p. xxxv.] a man. The Greek Hermes played so many parts and had so many aspects that he got mixed up with several of the Egyptian deities. This confusion men have tried to escape, by assuming several persons bearing the name of Hermes. The first was named Thoth. A second came after the deluge, and this appears to be the one usually designated as Trismegistus. Thoth has the credit of having inscribed *Steles* or columns with the principles of the sciences. These Trismegistus is supposed to have translated into Greek. Creuzer [Bk. viii, 139] calls him the founder of rites and of the book of books. The books being the stone columns inscribed.

Students of Oriental Mythology trace a strong analogy between Hermes and Ganesa, the councillor of Siva. Paulin and Jones note that he is Janus, for Ganesa has often two heads [149]. Janus is Saturn, and yet Creuzer considers him a type of Silenus. We chronicle this to show the confusion that besets the study. It may be curious, but clear it can hardly be made. It does not terminate even here for there is a clue to connect it with Krishna, as admitted to the glory of Vishnu.

Ménard [p. xxxvi.] quotes Jamblicus who relates as an ancient tradition, common to all the priests, that Hermes presides over speech and true science. It is on this account that the Egyptians

put all discoveries under his name. Now he attributes 20,000 works to Hermes, and this leads to the inference that the Sacerdotal College suppressed all the names of discoverers, and set them down for the sake of reverence, to the tutelar deity. As already noted, these columns were obelisks before papyrus had been utilised in making books.*

Jublouski makes Thoth mean column, in Egyptian [Panth. Ægypt. iii. 177].

Suidas [i. 859] calls him a learned Egyptian, who flourished before Pharaoh. If so he preceded Moses. He was called Trismegistus. Suidas believes it to be so, because he taught that in the Trinity there was but one Deity. Gyrardus interprets the triple meaning as Philosopher, Priest and King. Plato makes it to have been customary in Egypt to choose priests from the philosophers, and kings from the priesthood. But all this helps us very little as to what we want in fixing a personal fact or two against the name of Hermes.

He is said to have discovered the philosopher's stone. Some of his 'Fragments' are given in the "Stromata," of Clemens Alexandrinus, but I cannot refer to the book to see if they are the same as the Fragments from Stobæus, etc., that Ménard gives at the end of his volume. Milton names him in the *Penseroso* [line 88] as 'Thrice great Hermes.' From Stanley's "Hist. Philosophy" we learn that Eugubinus shows Plato to have borrowed his mystical philosophy from Trismegistus. This may be only guess-work by a man who knew Plato had studied in Egypt. It is quite as likely that Plato took it from Pythagoras. Aristobalus asserts that Plato follows Jewish law in many things and that he knew of Moses, for Moses was translated before Alexander's time—a bibliographical piece of history that I think most doubtful. A few ideas might have been circulating from the Pentateuch, but it was not rendered into Greek before them, or if it were there is no record of it. Josephus however insists that Plato chiefly followed Moses, and Numenius, playing on an old catch of words, asks 'What is Plato, but Moses speaking Greek?'

D'Herbelot gives us some interesting though rather vague information on the subject. He mentions the "*Asrar Hermes*," or secrets of Hermes, as an abridgment of the works of Trismegistus. He calls it a supposititious book, but one that nevertheless bears impressed upon it manifest signs of a great antiquity. I think we shall find this to be the final verdict, when we have gathered together all that we can upon the subject. He says that there is a similar book also on the Koran, named "*Azrar al Tanzil*." Half-a-dozen copyists, Jew, Mahomedan and Christian, may have interpolated somewhat, but if it still carry with it an impress of antiquity, it

* Another point to further distract attention is the columns of Seth that Josephus mentions. Possibly Seth is a version of Hermes too, or Hermes of him,

must have an intrinsic value, and so be worthy of serious attention. The Arabic title D'Herbelot gives as "*Asrar Kelâm Hermes*" [p. 450]. It treats of the great conjunctions of the planets, and their effects (i.e., of astrology). Its title claims it as the work of the second Hermes, called by Greeks, Trismegistus, and by the Chaldeans, Douvanai. He remarks that this Hermes might serve well to represent the patriarch Joseph, whom the Egyptians were wont to call *Psonthom Phanes* or saviour of the world.

An Arab tradition runs that the first Hermes lived about a thousand years after Adam, and he was called Edris or Enoch. The Chaldeans called him Douvanai, as we have said above, D'Herbelot in one place interprets this to mean 'The Saviour of Men,' and in another 'The Great Master.' The second Hermes appeared at the third thousand, and he was called the second Douvanai. This one the Arabs style *Al Mothaleth al hecmal*, or thrice great in science, thus identifying him with the Trismegistus of the Greeks.

Abulfaragius records three of the name of Hermes. The Sabæans have a tradition that Edris or Enoch learned astronomy and religious rites from Seth, the son of Adam. He being mentioned in a book falsely attributed to Adam. This first Hermes, they say in the East, was the incidental cause of idolatry. Inasmuch as Asclepiades, his disciple, erected to him a statue after his death, and kept so assiduously to it that he was thought to worship it. From all this, by perpetual repetitions, and interchanging the characteristics from one to another, such a confusion is gradually set up that it becomes nearly impossible to arrive at any distinct conclusion.

Cicero, to mend matters, makes five Mercuries, and says that the fourth of them was born of the Nile. He was too sacred to be named, being one of the number of the Kabiri. But classical authority has not yet very clearly established who the Kabiri were. Sanchoniathon makes Hermes minister to an early King of Egypt, just as Diodorus make the first Thoth the minister to Osiris. This Thoth some have found to be Adam, Enoch or Joseph; some others have set him down as Moses. Jones thinks him the same as Ganesa, others connect with Krishna, Siva, Saturn, Janus and the Kabiri. A being that can be thus personated must be more nearly akin to the god Proteus than to anything in the shape of a human being, so that a life of Hermes may be dismissed as a thing out of all hope of accomplishment. Still the writer of the book itself writes as a man, a grandson, as he tells us, of the foregone Hermes, a revealer and a recipient of revelation descended from on high. We shall take him at that, and deal with what we find in the work he has left behind him, as a book containing many primeval thoughts that must be genuine in the main, let the interpolations of forgers, Jew and Christian, have been what they may.

Amongst the fine things that may be found in this book of Hermes is a prayer to the Almighty, [p. 16] wherein he says:

"Receive the verbal sacrifice of the heart and soul, that arises towards Thee, Thou great unutterable One, whom silence alone can name." This instruction takes the form somewhat of an Irish bull, but for all that, it is one of those great utterances that can only be reached by contradictory and solecistic expression. On a lower platform indeed, but in the same way, Shakespeare says: "Silence is the perfectest herald of joy," for where you feel most the tongue is mutest, just as the presence of Philip struck Demosthenes dumb. If a king's countenance could so strike an orator as to check his flood of vocables, what utterance can we hope to find when finite mortality is brought before the luminous and eternal essence from which all things take their rise?

On the same theme Proclus enlarges in his grand apparatus of words thus:

"The unity of unities is more ineffable than all silence, and more unknown than all existence. Holy in unholy, and hidden from us behind the intelligible Gods."

We could wish to propose this *Unknown God* to the notice of our theologians as possibly representing that deity to whom the celebrated altar at Athens was dedicated. Perhaps not in ignorance, nor in excess of superstition, as we in arrogance commonly suppose, but as a refinement of their highest minds when endeavouring to penetrate into the *Adyta* of the Most High. If so it would be a hint of greater brevity, but of equal reach with Milton's famous strain:

"God is light,
And never but in unapproached light
Dwells from eternity."

On these curious utterances, and the facts they stand for, rests the validity of any deductions from them, on the vital though scarcely recognised axiom that denial asserts more, and more broadly, than mere direct assertion can, however positive. In confirmation take this powerful remark by Hermes [p. 48]: "Death has no existence, the word mortal is void of sense, it is nothing other than *immortal* shorn of its first syllable." Finite and infinite yield the same result; also material and immaterial. The negative widens or elevates the representation.

In juxtaposition, almost, with this sublimely archaic orison we come upon the following sentence: "If God have an essence [p. 81]—a point that He alone can exactly settle * * *." Now there is something modern and offensive in this. It is almost as dog-faced and impudently blasphemous as some of Fichte's German utterances to his students. Its sneering, irreverent familiarity disgusts. We certainly in these two passages confront two authorships. The man who wrote the prayer could never so express himself upon the divine essence.

Casaubon, quite satisfied himself that *that* Hermes was a forgery; a falsifier had done it, some Christian, semi-Christian or Jew. The

triple suggestion, as I take it, goes far to contradict itself. History does not show that anything of the sort occurred. Is a whim of Casaubon's to pass for an historical fact in the future? He dubs the book a forgery, but the book remains to speak for itself. Casaubon was not critic enough to see that a forger must be very gifted to produce archaic thoughts that shall ring true cathedral chimes from an old belfry. He found the oracular utterance, "it is a forgery," easier far than to sift the old things from the new and point out—there is truth, and here discrepancy. All the best heads have admitted that much is ancient. If that be so, there is value. Find it if you can, and let the rest go by.

Casaubon has done mischief. Wherever Hermes is now quoted it is always accompanied with the slur of being spurious upon it. Lepsius, a very efficient bookman, has stated that he regards the teaching of Hermes as being very Mosaical [Abs. Bk. 72]. If so it must be ancient enough. A Jew of Alexandria might seize the idea, but not the manner with it. Augustine tells us that he came after Moses, and that whatever is at all credible in him he borrowed from Moses. Probably Augustine knew very little about it, and took for granted what flattered Hebrew vanity. But Hermes is Egyptian, and if it was from the Egyptians that Moses had all his learning, surely an Egyptian might also have had some learning too. History talks of a second Hermes and he would be about contemporary with Moses or a little prior to him, so it would be quite possible for both to have drunk at the same fountain. But any of these suppositions implies great antiquity, and inevitably some value. Diodorus Siculus says he was the equal of Moses, and held in the highest honour in Egypt.

Augustine again furnishes an odd pedigree of the man, saying Atlas, the great astrologer, was contemporary with Moses, that Prometheus was his brother, who was maternal uncle to Hermes Major, whose nephew was our Trismegistus. All this may not be perfectly correct, but it goes to establish in an historico-mythological way, that there were two great Egyptians of the name of Hermes. Jamblicus declares Trismegistus to have written a thousand books and that he found many of his letters.* If there were any such books and letters some of them might come into the hands of the Gnostics, the Hellenists of Alexandria, Jews like Philo and of such sects as the Essenes. We are left to surmise that though some parts may have been tampered with, a large proportion of genuine matter, far the larger proportion, has come down to us in the fragments that remain. It is carrying critical scepticism to madness to discard all because some of this has been tampered with.

* This is hard to reconcile with what we have already learnt that his books were stone columns, that a column was Thoth, and Thoth was Hermes. In this paragraph they change it to books and even letters. We can but present the reader with things as they come to us, and he must be content with that, and judge the

Eusebius quotes Trismegistus' book, "De Origine Mundi," saying that it was inscribed on "columns, lest it perish by inundations of the Nile." He adds that he saw the columns still remaining in his own day. Lactantius calls Hermes very ancient and most learned, and that was the opinion of most of the Fathers. They perhaps were not very strictly critical, and would in good faith accept considerable interpolation; but even that is nearer to common sense than a wholesale condemnation. Johnson did this very thing with Macpherson's Ossian. But any one can now see—if he take no side—through the modern Sawney and his "thistle down"—a grand figure of a mountain-bard, from very far back, looming in Ossian through the wreathing mists of barren Caledonia.

We already have said Plato is thought to have borrowed his mystic philosophy from this book. If proved it would guarantee the antiquity of much of it.* We may rest quite assured when we meet with grandeur, that it was not put there by an interpolator, and if so, that in Hermes we are reading words not put together this side of the birth of Christ.

This broad view remains quite uninterfered with by interpolations such as we note in the allusion to Phidias by name, and so forth. It is a pity that meddlers cannot leave things alone. But the course for us to take is simple enough: when we come upon a foolish thing we can pass it by, and hasten on our way to the next fine thought that presents itself for study.

Forger or no forger, archaic or Alexandrian Gnostic, Jew, Hellenist or Christian, we have in Hermes, a philosophical acceptor and exponent of the doctrine of the unity of the Supreme Being, shot in with the other two primary colours in the rainbow of the Trinity. He is in harmony with the Chaldean oracles (also spurious according to latter day criticism), with the oriental Trinities, with the teaching of Pythagoras, the philosophy of Plato and the expositions of Proclus and Orpheus (the last named being another spurio). So we attain sublimity what care we whence? That we do attain it the following "Mystic Hymn" may be accepted as proof.

It reminds one of the cxlviii. Psalm, of the beautiful *Benedicite*,† of Prudentius, and Milton's grand sequence to them all in Adam's morning prayer.

"His praise ye winds, that from four quarters blow,
Breathe soft or loud, &c."

Or again that mighty dithyramb of Heraclides, "*De Deo*," cited by Wetslein, that runs somewhat thus:

* D'Herbelot designates the book of Hermes as supposititious [p. 140] and adds, "*Mais qui ne laisse pas de marquer une grande ancienneté.*"

† In this lovely Canticle of praise calling upon the works of the Lord in all the earth—"Bless ye the Lord, praise him and magnify him forever"—in enumerating the series of the wonderful things of beauty in nature, it is remarkable that there is no mention made in it of the rainbow.

"The sun bears witness with the night and day. The whole earth, producing fruit, protects the same, whilst the heavens hold forth a loftier witness still."

MYSTIC HYMN.

"Let nature and the world give heed. Open thy bosom, earth. Let all the reservoirs of rain pour down and feed the groves in stillness.

I am to chant the God of the creation, the Panurge, unique.

Open ye heavens, and be still ye winds.

Immortal circles of the Gods receive my words. I sing the Maker of the Universe.

He poised the earth, He hung the firmament, He lifted water fresh from the salt sea; then poured it gently on the habitable earth; a pabulum of green to nourish man withal.

He brought forth generous fire, to set in brilliancy the deeds of men and gods. Crowd we together benison to Him who's throned above the heavens. Creator of all that nature's self contains.

He is the high of mind: to Him I pour the content of my soul.

Sing the great One and All—ye powers so multiplex that in me dwell:

My will and potencies sing each, sing all.

Thou Gnosis holy, 'luminate by thee, I sing ideal light. I sing the joy of thought. Ev'ry bestowal in me sing.

My continence, my justice sing, till justice's self in me shall find a voice.

Child of the world, I chant the whole; my truth makes Truth join choir.

The good in me chants Good itself.

Life is the light of life run through us all to lift the song of praise.

I bless Thee, Father, inbreather of my gifts; I bless Thee, Lord, the life-blood of my life.

Thy Word* gives voice through me: receive by me the universal in this Word—the verbal sacrifice.†

* Word is here the second colour in the Trinity, which the confederated thinkers of all times seem forced into against their will, against the scope of native reasoning, against the bent of all humanity. They all hint it, and pass on; but, as appears, confessed it *must* be.

† Ménard says there is no sign of the Incarnation in Hermes, but undoubtedly it is here boded forth indirectly. He makes the absence of this a means of fixing the date, as being before the establishment of Gnosticism. We have however already shown how little importance need be attached to interpolations to determine the date. They may so fix their own date, a matter that is utterly insignificant: they can do nothing to fix or unfix the archaic portions, if once we admit their existence.

Let us for a moment take the other side of the argument. Taking the passage as genuine and not interpolated, it will run back the tradition of an Incarnation to a very early period indeed. I incline to think the dogma was known to Adam. What Suidas says of Adam would make this quite conceivable. The point is so important to even the right reading of Hermes *abne*, that it may perhaps serve to condone for the somewhat undue length of this note.

[Such traditions might be ignored.—*Ed. Note.*]

Hear from the heart's core the accent of my heart of hearts.
 It chants Thee, Thou universal One, who mov'st in us—our life.
 Ray out in light upon us the spirit we cannot see.
 'Twas wisdom raying made thy Word spring forth,
 Thou art God; and man, Thy servant, heralds things are thus,
 across creation's space, through fire, air, earth and the wide waters,
 salted, of the ebbing sea.

I find Thy blessing wrapt in eternity; and what I seek I get, out
 of thy Wisdom.

It is by Thy good will, full well I know, that I have hymned out
 now this benediction to Thy Majesty."

I think we may stop short here, having given already quite
 enough to show that Hermes Trismegistus is worthy of his prodig-
 ious celebrity through all antiquity, from Moses until now. Be he
 false scribbler, as Casaubon says, or Hermes the mercury of Egypt,
 with Roman Cicero, the "Thrice Great Hermes" of the *Penseroso*;
 thrice great he is, whatever critics say.

Match me that "Hymn." What care we who wrote it? There it
 is. Paley the other day told us Pindar could not write. We are fairly
 sure he could note music, and to write Greek was easier far; but no
 matter; somebody wrote Pindar, and that must do for us. If Bacon
 wrote Shakespeare, that will not make Hamlet bad reading. If a
 forger did fabricate the "Mystic Hymn," the swindle is set down in
 phrasing most commendable. The pity only is there are not more
 forgers who can turn out supposititious work as good.

C. A. WARD.

ASTRONOMY.

[Concluded from p. 37.]

IT cannot be supposed that this position of the heavens (referred
 to at the close of the previous article) is one which, often recur-
 ring, can have taken place within what we have been in the habit
 of calling historic times, and then the date been thrown back a few
 cycles, as we might do with last month's new moon, because this
 great position does not recur except in a very long period of time.
 On an average it does not return again until something like 129,200
 years, more or less; so that there cannot have been more than one
 such occurrence in the last 40,000 years; nor will it return again
 until some 90,000 years hence. But when the time of an historical
 event is fixed by its having taken place near the time when there
 was noted an eclipse of the sun or moon, that date is held by chronol-
 ogists to be indisputable; and therefore if such proof is of value,
 how much more certain must this one be, when it involves not only
 all the planets, but also a large group of the stars? It is found by

the aid of that knowledge and those numbers which to-day repre-
 sent the result of the united labours of the men of science for the
 last 2,000 years past; and to deny it would be to discard those
 labours as useless.

Bunsen, in his history of Egypt, remarks that the said history
 goes back at least 20,000 years; and if we may accept the conclu-
 sions deduced from the planispheres of Sais, Denderah, and similar
 sources, there must have been observations made in Egypt for at
 least three precessional periods, or more than 77,000 years. So that
 it would not be unreasonable to suppose that the story of Plutarch
 and Martianus Capella might be true, even if we had not the calcu-
 lation of the great conjunction they speak of, to prove it.

The poetical fancy of the ancients depicted all these things in
 types, symbols, and pictures, which have endured long after their
 original significance has been forgotten by the world. And so we
 have the well known representation of the Celestial Virgin, the
 Astrean Maid, clothed in the sunrays, bedecked with the stars,
 having the crescent moon beneath her feet,* and supposed to
 represent the "Mary" of the churches.

Mysterious Egypt! Though her people are only the mummies
 of our museums—though her empire has departed, and little else be-
 yond the ruins of her vast temples are left, yet can she show that
 our science of to-day may be only a return to that which she once
 possessed, and that all our labours are perchance but a re-travelling
 of the path which her sages have trodden so long ago!

We may now take some further instances of ancient astronom-
 ical science, this time from the Chaldeans—a people who were
 perhaps more celebrated in this direction than the Egyptians; at
 least in the later period of ancient history. In discussing their
 achievements, we shall have occasion to refer to the Bible; because
 of the intercourse which existed between the Chaldeans and the
 Jews, and the consequent knowledge of the former which is dis-
 played in the Hebrew religious books. The most celebrated frag-
 ment of Chaldean science we have, is that known as the Saros; a
 period of 6,585 days and odd hours and minutes, in which time any
 given eclipse, once observed, is seen to return again—more particu-
 larly in the case of a lunar eclipse. That is, if there were an
 eclipse of the moon on this particular evening, then after a lapse of
 eighteen years and ten or eleven days it would again be visible; as
 anyone may see who makes the trial.†

In dealing with the Saros, it is evident that the Chaldeans pro-
 ceeded upon a somewhat different method to that adopted by the
 Egyptians in the instances cited from them. The latter dealt
 with the eclipses visible above the sensible or visible horizon
 of some special place, and their results might possibly have been

* Cf. "Azoth, or the Star of the East," p. 81; and Rev. xii, 1.

† See "Ferguson's Astronomy," Vol. i, ch. xviii, par. 320.

matter of observation only; but the Chaldeans dealt with the eclipses as referred to the whole surface of the earth, and therefore such results of theirs as we have, must have been solely the outcome of calculation. But this seems to have been wonderfully accurate; indeed, so much so as to render it almost a question whether their work or ours contained the less amount of error. They, however, would appear to have used either slightly greater diameters for the sun and moon, or else a lesser inclination of the moon's orbit than we do; and we find the same is the case in regard to the luni-solar tables of Hipparchus, if we reconstruct them from the data gleaned from Ptolemy—and it is known that these tables were founded upon Chaldean elements and observations, as Ptolemy says. Then, again, in analysing the Chaldean results, we find they omitted all eclipses under half a digit, both of the sun and moon; whereas the Egyptians made their limit, as already shown, half a digit for the moon and one digit for the sun. These things premised, we may proceed.

In the Book of Daniel there is mention made of some period which is vaguely described as "a time and times and half a time,"* which has been understood to mean 360, twice 360, and half 360 added together, making 1,260 in all; and if this be considered as days, † it is the same as the "forty and two months" of the Book of Revelations. ‡ Whatever meanings may have been attached to these peculiar numbers, they will certainly bear an astronomical significance; and this in one of its aspects was connected with the Saros. This cycle consists of 18,0296 Julian years; in which, according to the Chaldeans, there would occur 69,885 eclipses visible in various parts of the earth; and it may be noted that if we multiply the time by the eclipses, we have 1,260 as the result. Or, (which is the same thing) if we multiply the Saros by itself, we have 325,066 years, and it will be found that in this time there are 1,260 eclipses; the number of these in the square of the Chaldean period being necessarily the same as if we multiplied the short period itself by the eclipses it contains.

Though these conclusions appear sufficiently remarkable, they by no means exhaust the powers of these curious numbers; for if, in view of the manifold meanings attached to them, we suppose them to refer also to years, § we reach further accurate results. The year as it was originally used by the Chaldeans was the same as that of the Egyptians, or 360 days. || And we find that the difference between 1,260 of these, and the same number of Julian or calendar years, is so nearly 224 lunar synodic months, that it is found to be only some three and a half hours, or little more than half the

* Daniel, vii, 25, and xii, 7.

† See Keneally, "Book of God," p. 571, and note 38.

‡ Rev., xiii, 5.

§ Ezek., iv, 5, 6; and Numb., xiv, 34.

|| Lewis, Op. cit., p. 267.

error of the celebrated Callippic cycle, which the Greeks supposed to be such an improvement upon that of Meton. Or again; if we take the difference between 1,260 calendar years and 15,584 lunations, we find it is to the nearest whole day the same as that between the Julian and tropical years in the same time. Therefore the number 1,260 is one which equates the Egyptian, Julian, and tropical years with the mean lunation; and does so with as much accuracy as any similar cycle we could now devise, while immensely superior to any which were made by the later Greek astronomers.

If all this is not sufficiently strange, we may go a little further; and then we shall find that three times 1,260 days, or 3,780, are as nearly as possible 128 mean lunations. But if instead of days we put years, we discover that 3,780 Julian years are so nearly 46,753 lunations, that the error is but one day. If we go into fractions the agreement is still more exact, since we find 3779'92 days and 3779'84 years; and the correspondence of the month and year is just as curious. For if we put the 223 Synodic months which make up the Saros to represent that many lunar years, we find that both these cycles begin and end with eclipses—according to the Hermetic maxim, that the greater is the same as the less. Hence, perhaps, the ancient measure of a day for a year; and modern astrologers, who are the present-day representatives of the Chaldeans, still reckon a day or a month for a year in their calculations as to the time of events.*

The foregoing may be sufficient to show that the Chaldeans were by no means inferior to the Egyptians in regard to astronomical science, and that both may have possessed much more of it than our modern writers have credited to them. But though the people of Egypt and Chaldea are among the oldest of the nations, it is to India we must go if we wish to find a still more ancient race and science.

In that strange land, where are found the oldest books as yet known to exist, they may yet be found to have a chronology which represents the cycles into which are divided not merely the history of India itself, but also of the whole world; and possibly of other worlds which preceded it. If rightly understood, it may afford the key to mysteries in science as yet unthought of; and may, among other things, serve to measure the geological periods which our science at present hesitates to figure out with anything like precision.

It is maintained by theosophical writers that the science of the Hindûs is derived from the Fourth Race, or that which was the dominant portion of humanity in the time of the Atlantean continent. If that was so, it is to the Atlanteans we owe the present divisions of time and arc; since we find so many of the Indian and other measures are dependent upon the figure six and its multiples. Thus

* Placidus, "Primum Mobile," pp. 24-26, Cooper's translation.

we arrive at the number of seconds and minutes in an hour; and the Chinese cyclic periods are mostly multiples of 60. But it seems as though the origin of Astronomy in India should be looked for at a time even earlier than that of the Atlantean civilisation; for near the city of Benares there are certain astronomical instruments cut out of the solid rock of a mountain. It is said that the Brahmins of the present day do not know the use of these instruments, which are of great size, and according to tradition, of most remote antiquity; * in fact, they are ascribed to the antediluvians. But these people, in the sense here to be understood, are those of Lemuria or the Third Race,† who preceded the Atlanteans and the deluges which destroyed them.

Yet though the instruments thus found in India appear to be of such great antiquity, and indicate that in that country Astronomy must have reached a large measure of perfection, perhaps millions of years ago, they do not constitute all the available evidence; for the Brahmanical literature which touches upon the subject seems also to be very old, though perhaps less so than the instruments in question. Thus, it is a curious fact that the names of the cycles which the Hindûs make use of, appear to be derived from Chinese Tartary.‡ Baily endeavours to prove that some of the most celebrated astronomical theorems and data now in use in India, must originally have come from somewhere about the latitudes of 40 and 45 degrees north. This would mean that they came from northern Thibet—that land of mystery, in which very celebrated colleges of learned men are said to have been anciently established, and where, as at Nagracut and in Cashmere, very considerable treasures of Sanskrit literature are supposed to be deposited, and are not yet within reach of European examination. So, Mr. Hastings, who is without doubt a valuable witness, informed the Orientalist, Maurice, that an immemorial tradition prevailed at Benares, to the effect that all the learning of India came from this northern country.§

In this connection we are reminded that Pythagoras is said to have received his astronomical knowledge from Northern India, and possibly about this region to which the Hindû tradition points as the seat of this and other ancient learning. || All the fragments of Astronomy which we have from the Greek and Babylonian astronomers, and those who, like Pythagoras and others, received their knowledge from the East, go to indicate the fact, past all dispute, that at some remote period there were mathematicians and astronomers who knew that the sun was in the centre of the planetary system; and that the earth was itself a planet, revolving about that central fire.

* Cf. "Celtic Druids," by Godfrey Higgins, ch. v, sec. iv, p. 156.
† "Secret Doctrine," Vol. iii.

‡ Higgins, Op. cit., ch. vi, sec. xxiv.

§ Cf. Higgins, Op. cit., ch. xi, p. 46, and also 303.

|| Laertius, lib. viii, ch. 3.

The Babylonians are said to have calculated, or at least endeavoured to compute, the return of comets, which they supposed to move in elliptic orbits immensely elongated, and having the sun in one of their foci, as we are now aware is actually the case.* The Greeks, following these "ancient mathematicians"—as they called them—† estimated the earth's distance from the sun at 800,000,000 Olympic stadia; and this it appears may be within so near a fraction of the truth, that they must have ascertained the sun's parallax by a method not only much more perfect than that of Hipparchus, but very little inferior in its exactness to those which we now employ for the same purpose. They could scarcely have made a mere guess when, according to Hipparchus, they fixed the moon's distance from the earth at fifty-nine semi-diameters of the latter; since this, while greater than the present value, is so near it that in very ancient times it may, so far as modern theory indicates, have been true.

So, likewise, they appear to have measured the circumference of our globe with such great accuracy, that their calculation differed only by a few feet from that made by our modern geometricians, who vary quite as much from each other as they do from the ancient determinations. They also held that the moon, as well as the planets, were worlds like our own, and that the surface of the moon was diversified by mountains, valleys and seas—which latter must at some time have existed upon it, as the mountains and valleys do now. And by what precedes, it will appear that they knew of the existence of more than one planet beyond the orbit of Saturn, and some definitely state the fact,‡ as well as the existence of others, making sixteen in all.§ These things make it more and more certain that what has come down to our time from Babylon, Greece, and Egypt, were but the ruins of a once mighty edifice of science which the philosophers of Greece were endeavouring to reconstruct; and amongst which Pythagoras found those beautiful remains which he brought from the Orient.||

And although the later Greeks ridiculed the Pythagoreans for maintaining the doctrine that the comets moved in hyperbolic curves, and approached the sun as nearly as Mercury, yet we now know that the Pythagoreans were right. At every step which science makes, we may perceive that Pythagoras possessed a degree of knowledge vastly superior to that of many of his successors; so that it may in most respects have been nearly, if not quite, equal to that of modern times. How far this ancient knowledge of Astronomy may have extended, we may never be able to discover; but the more we enquire, the more extensive do we find it—and consequently the

* Apollonius Myndius, in "Nat. Phil." loc. previously cit.

† Ptolemy so calls them in the "Almagest."

‡ Wilson, "Lost Solar System of the Ancients Discovered," Vol. ii, p. 288 and elsewhere.

§ For this and other information see "Celtic Druids," ch. ii, sec. xvi, and Sir W. Drummond on "The Zodiacs."

|| Higgins, Op. cit., ch. ii, sec. xviii, p. 52.

more is our opinion improved as to the great value of the knowledge held by those Eastern sages from whom he is said to have obtained it.

All history appears to show that it was in the East that the devotees of science, whether occult or manifest, sought their instructors; and that there was a general consensus of opinion as to the value of the learning which was to be obtained there by all who were adventurous enough to seek it, and had the good fortune to possess the necessary qualifications for admission to the schools where it was to be taught. Pythagoras is a notable instance of this; and his experiences as he wandered through Egypt, Syria, and other Eastern countries, prove how difficult it was to obtain access to the mass of knowledge which was held in secret by the more advanced among the priesthood, or whoever had charge of it.* That they did possess it, and that he ultimately obtained access to their penetralia of wisdom, is proved by that which he afterwards taught in Greece and elsewhere.

If the statements so definitely made by modern Theosophists are to be accepted, we must believe that the same sources of information are still available. And though much of that which, in the time of Pythagoras and earlier, was sought with so much labour, privation, and pain, has in the course of evolution now become the property of the everyday world, yet, unless we had possessed the little which those early discoverers have handed down to us, this might not yet have been the case to anything like the extent that it is. Modern Astronomy is infinitely indebted to the ancient remains, and to our own scientists these have been precious beyond compare. Nay, if we had anything like a complete body of observations taken at intervals for several thousand years back, the modern science would thereby receive a degree of perfection so much greater than is at present to be attained, that the difference would be simply enormous.

It therefore behooves all modern enquirers to make the very most of every scrap of ancient science they can reach; and not, like Sir G. C. Lewis and others of his school, treat them with contempt as things not only valueless in themselves, but from which nothing is to be learned. On the contrary, let us endeavour so far to perfect ourselves in all the needful conditions, as that we all, like Pythagoras and the other initiates of old, may be considered fit to act as the intermediaries through whom there may be given out to the world a further quantity of that ancient lore which is at present stored away in the libraries of the Adepts, whether north of the Himâlayas or elsewhere. Then we shall be put in possession of the secret science of the old Atlanteans; the knowledge which is attributed to Nârada and Asuramâya, the primeval astronomers to

* Clemens Alex., "Stromata," lib. i, 302.

whom all the science of India is imputed: and then will open out to us a new aspect of many things, as well as the long-lost arcana of Ancient Astronomy.

SAMUEL STUART.

[The author of the foregoing paper has presented some very interesting matter for the consideration of modern scientists. We fully concur with his views as expressed to us in the following private note which we venture to publish:

"The crux of the whole affair is in the fact that people will not be inclined to admit that a tradition could last forty thousand years, or that humanity capable of transmitting such an observation existed so long ago; or that there was any science of Astronomy then. But it is an indubitable fact that the positions given actually occurred at the given date; and as they would be invisible on account of the sun's proximity, they were the result either of prior and subsequent observation at the time, or else the outcome of accurate calculations made we don't know when. And as to this, we do not know of any means in the possession of the ancient world by which it could have been done; so that there was a concealed science of very ancient date, capable of computing the places of the planets with great correctness—in fact an Occult Astronomy which is quite hidden from the ordinary historians of the science.

How Plutarch came to know of this tradition I am not aware; but as he was an initiate of the Dionysian Mysteries, he may have been more or less in the way of picking up scraps of information not generally accessible to outsiders—at all events his information seems to have been correct, no matter where he got it from."

On p. 35, October *Theosophist*, after the paragraph ending with the words, "proportion would be considerably different," there should have been a reference to the following, as a foot-note: "See my paper on this subject in the *Journal of the British Astronomical Association*, March, 1900, p. 216." The foot-note came too late for insertion in our October issue.—ED. NOTE.]

THEOSOPHY AND SOCIALISM.

[Concluded from page 45.]

IN Mr. Leadbeater's recent contributions to the "Theosophical Review," he describes very carefully and clearly the state of things that existed in the civilization of ancient Peru, which flourished I think some 11,000 years before Christ. This knowledge we are given to understand was obtained by himself and other investigators connected with our Society, by occult means, and whether you agree that it is a true account of this ancient civilization as obtained from the âkashic records, or whether you choose to regard it as a pure fabrication, does not much matter for my purpose. For the sake of argument let us accept what he narrates as being true.

The writer commences his account by mentioning that he, with other investigators, was engaged in tracing the different lives of some of those with whom they are acquainted, and one of them they had traced to the life he (or she) lived in this great Peruvian Empire, to which he refers in the following words:

"Naturally the sight of a state in which most of the social problems seemed to have been solved.....attracted our attention immediately..... This little leaf out of the world's true history—this glimpse at just one picture in nature's vast galleries—reveals to us what might well seem an ideal state compared to anything which exists at the present day; and part of its interest to us consists in the fact that all the results at which our modern social reformers are aiming were already fully achieved there, but achieved by methods diametrically opposed to most that are being suggested now. The people were peaceful and prosperous; no such thing as poverty was known, and there was practically no crime; no single person had cause for discontent, for every one had an opening for his genius, if he had any, and he chose for himself his profession or line of activity, whatever it might be. In no case was work too hard or too heavy placed upon any man; every one had plenty of spare time to give to any desired accomplishment or occupation; education was full, free and efficient, and the sick and aged were perfectly and even luxuriously cared for; and yet the whole of this wonderfully elaborate system for the promotion of physical well-being was carried out, and so far as we can see could only have been carried out, under an autocracy which was one of the most absolute that the world has ever known."

After describing the personal appearance of the Peruvians the narrator points out that the key-note of this splendid governmental system was responsibility. "The King had absolute power certainly.

but he had also the absolute responsibility for everything; and he had been trained from his earliest years to understand that if anywhere in his vast empire an avoidable evil of any kind existed, if a man willing to work could not get the kind of work that suited him, if even a child was ill and could not get proper attention, this was a slur upon his administration, a blot upon his reign, a stain upon his personal honor. He had a large governing class to assist him in his labors, and he subdivided the whole huge nation in the most elaborate and systematic manner under its care. First of all the empire was divided into provinces, over each of which was a kind of officer; under them again were what we might call Lord-Lieutenants of counties, and under them again Governors of cities or of smaller districts, every one of these being directly responsible to the man next above him in rank, for the well-being of every person in his division. This sub-division of responsibility went on until we came to a kind of Centurion—an official who had a hundred families in his care, for whom he was absolutely responsible. This was the lowest member of the governing class, but he on his part seems usually to have aided himself in his work by appointing some one to every tenth household, as a kind of voluntary assistant to bring him the more instant news of anything that was needed or of anything that went wrong. If any one of this elaborate network of officials neglected any part of his work, a word to his next superior would bring down instant investigation, for that superior's own honor was involved in the perfect contentment and well-being of everyone within his jurisdiction; and this sleepless vigilance by the performance of public duty was enforced not so much by law but by the universal feeling among the governing class—a feeling akin to that honor of a gentleman, which force is so far stronger than the command of any mere outer law could ever be, because it is in truth the working of a higher law from within—the dictation of the awakening ego to its personality on some subject which it knows."

"From this state of affairs—so remote from anything now existing as to be barely conceivable to us—arose another fact almost as difficult to realize. There were practically no laws in old Peru, and consequently no prisons; indeed our system of punishments and penalties would have appeared absolutely unreasonable to the nation of which we are thinking. There was only one form of punishment—that of exile."

After giving further details respecting the dealing with disputes, which were adjudged apparently by what we would call arbitrators, and explaining the visitations made periodically by the Governor himself to every part of his empire, to constantly assure himself of the good government of the people, their land system is referred to.

"Every town or village had assigned to it for cultivation a certain amount of such arable land as lay around it—an amount strictly

apportioned to the number of its inhabitants. Among those inhabitants were in every case a large number of workers who were appointed to till that land—what we may call the laboring class, in fact—not that all the others did not labor also, but that these were set apart for this particular kind of work.”

“The land assigned for cultivation to any given village was first of all divided into two halves, which we will call the private land and the public land. Both these halves had to be cultivated by laborers, the private land for their own individual benefit and support, and the public land for the good of the community.”

Thus we see there was what was called “private land” and “public land.” With regard to the private land it is said that that was divided among the inhabitants with the most scrupulous fairness. Each year after the harvest had been gathered in, a certain definite amount of land was apportioned to every adult, whether man or woman, though all the cultivation was done by the men. Thus a married man without children would have twice as much as a single man; a widower with say two adult unmarried daughters would have three times as much as a single man, but when one of those daughters married, her portion would go with her—that is, it would be taken from her father and given to her husband. For every child born to the couple a small additional assignment would be made to them, the amount increasing as the children grew older; the intention of course being that each family should always have what was necessary for its support. A man could do absolutely what he chose with his land, except leave it uncultivated. Some crop or other he must make it produce, but as long as he made his living out of it the rest was his own affair. At the same time the best advice of the experts was always at his service for the asking, so that he could not plead ignorance if his selection proved unsuitable. A man not belonging to our technical ‘laboring class’—that is, a man who was making his living in some other way—could either cultivate his plot in his leisure time or employ a member of that class to do it for him in addition to his own work; but in this latter case the produce of the land belonged not to the original assignee, but to the man who had done the work. The fact that in this way one labouring man could, and frequently quite voluntarily did, perform two men’s work, is another proof that the fixed amount of labor was in reality an extremely light task.”

“The public land was itself divided into two equal parts, each of which therefore represented a quarter of the whole arable land of the country, one of which was called the land of the King, the other the land of the Sun; and the law was that the land of the Sun must first be tilled before any man turned a sod of his own private land; when that was done each man was expected to cultivate his own piece of land, and only after all the rest of the work was safely over was he required to do his share towards tilling the

land of the King; so that if unexpected bad weather delayed the harvest the loss would fall first upon the King, and, except in an exceedingly inclement season, could scarcely affect the people’s private share, while that of the Sun would be safe-guarded in almost any possible contingency short of absolute failure of the crops.”

By the arrangement in this and in all other directions “a quarter of the entire wealth of the country went directly into the hands of the King, and on him devolved the responsibility of keeping up all the machinery of Government; the salaries of the whole official class were paid by him and also all their expenses, and out of that revenue he executed all the great public works of the Empire, whatever they might be. He had to build and keep filled vast granaries established at intervals throughout the empire, so that there would always be stored two years provision for the entire nation in case of famine or in case the rainy season failed; and lastly he had to maintain his army out of this wealth, but this army was employed for other purposes besides fighting.”

The education of the people was entrusted to the priests of the Sun who kept up their splendid temples of the Sun all over the land, and in such a state of magnificence “which has never since been approached anywhere on earth. They gave free education to the entire youth of the Empire, male and female—not merely an elementary education, but a technical training that carried them steadily through years of close application up to the age of twenty, and sometimes considerably beyond They took absolute charge of the sick people. I do not mean that they were the physicians of the period, though that they were also. I mean that the moment a man, woman or child fell ill in any way, he at once came under the charge of the priests, or, as they more gracefully put it, became the guests of the Sun. The sick person was immediately and entirely absolved from all his duties to the state, and until his recovery, not only the necessary medicine, but also his food, was supplied to him free of all charge, from the nearest temple of the Sun, while in any serious case he was usually taken to that temple as to a hospital, in order to receive more careful nursing. If the sick man was the bread winner of the family, his wife and children also became “guests of the Sun” until he recovered The entire population over the age of forty-five (except the official class) were also ‘guests of the Sun.’ It was considered that a man who had worked for twenty-five years from the age of twenty (when he was first expected to begin to take his share of the burdens of the state) had earned rest and comfort for the remainder of his life, whatever that might be. Consequently every person, when he (or she) attained the age of forty-five, might, if he wished, attach himself to one of the temples and live a kind of monastic life of study; or if he preferred still to reside with his relatives as before, he might do so, and might employ his leisure as he would. But in any case

he was absolved from all work for the state, and his maintenance was provided by the priesthood of the Sun. Of course he was in no way prohibited from continuing to work in any way that he wished, and as a matter of fact most men preferred to occupy themselves in some way, even though it were but with a hobby What was achieved by this strange system of long ago, then, was this: for every man and woman a thorough education was assured, with every opportunity for the development of any special talent he or she might possess; then followed twenty-five years of work—steady indeed, but never either unsuitable in character or overwhelming in amount—and after that a life of assured comfort and leisure in which the man was absolutely free from any sort of care or anxiety. Some, of course, were poorer than others, but what we now call poverty was unknown, and destitution was impossible, while in addition to this, crime was practically non-existent. Small wonder that exile from that state was considered the direst earthly punishment, and that the barbaric tribes on its borders became absorbed into it as soon as they could be brought to understand its system."

This is a description of a state of civilization reached, thousands of years before the advent of Christ; and the first thought that comes into one's mind after listening to it is, no doubt, that which causes him to inquire if we have not retrogressed instead of having progressed since that very happy period. If things were so well ordered then, if absolute harmony could then prevail, why not now? Many might be inclined to arrive at the conclusion that the people in those times must have been far more highly developed than they are at the present time, to achieve such a result, for apparently it is impossible with us. But that is not so. It is because humanity is older and has got past the mere infant stage when it had to be led and guarded against its own weakness, that we have come to our present condition; because we are now going practically by ourselves, are now dependent upon ourselves, which they were not, in the great Peruvian civilization referred to, for we are distinctly told that the Kings that ruled those people, if not Adepts themselves (that is Divine Rulers), were Initiates or at least their disciples, and it was these Greater Ones who became the "natural rulers and guides of child humanity." As humanity grew, and as souls incarnating from time to time became stronger and stronger, forming higher individual units of the different civilizations in which they kept appearing, these higher rulers had to disappear, not because they did not want to still guide and help humanity, but because of the divine law which is emphatically impressed on all the processes of nature in and about us. So long as we had them to lean upon, so long would we not strike out boldly for ourselves, and become self-dependent, individualized beings. There is only one way possible to acquire knowledge and strength of character, and

that is by the disharmony that arises from what we might call evil or unfavorable conditions—from the necessities which spring from them. A man to become proof against temptation must become not merely negatively virtuous but positively virtuous; he must not only be permitted to see, under somebody's guardianship, the baser forms of evil, but he must be put in the midst of that evil, and all its turmoil, and be left there to fight against it courageously by himself. I do not say he will not be helped, but it will be a silent unseen help that will be accorded him, though his impression all the while may be that he is battling with no one at hand.

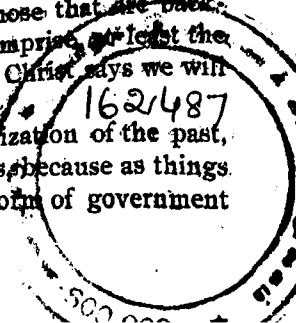
Thus it would not do to permit the ancient Peruvian to remain in his quiet home of peace and harmony forever; the law of evolution forbade it, and after he had developed sufficient character he was brought into incarnation in succeeding civilizations where he had to experience circumstances absolutely the reverse of what he enjoyed when on earth previously, and I have no doubt that at the stage of evolutionary development which we have reached we have all gone through it ourselves before.

It will doubtless be argued that, according to the description just given, it was possible for each man in Peru to develop his own individuality, inasmuch as during a good part of his life-time he was at liberty to work at whatever he chose. If you consider that we only appear on this earth, in this physical body, once, and do not have to appear here again, I suppose that argument will be satisfactory to those who take that particular view; but Theosophists hold that we are born and re-born over and over again on this earth for the express purpose of individualizing not only our characters but also our consciousness, and if that is what has to be done (and the arguments and evidence in religion and philosophy in favor of it are simply overwhelming), then, to one who takes that view, conditions of unending harmony, free from struggle and misery, are useless for the work that nature wishes to accomplish on this plane of existence. The physical plane is only a school and training ground, and heaven, or paradise, is to be sought elsewhere.

It is perfectly true that if we educate public opinion we can remedy many existing social evils, and that is what is being done, and what has been done for the past fifty years or more, but it will never bring about a huge social millenium, for as evolution is an established fact, as egos are growing and gaining their experience through the lowest forms up to the highest, and as that is continuously going on, we must always have with us those that are backward in their growth, and they must always comprise at least the half of humanity, who constitute the poor which Christ says we will always have with us.

Besides, to refer again to the Utopian civilization of the past, there is no analogy between that state and ours, because as things are now constituted it is impossible to secure a form of government

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that has for its basis actual wisdom. As I have already shown, to bring our social institutions, customs and manners into line, as would be essential to establish the new order desired, we would have to be more law-ridden than we are now, and at present there is an outcry against the interminable laws which hamper our actions and living. It may be contended that the force of public opinion, educated so as to make sweating, for instance, as great a crime as murder, would prevent the necessity of those enactments such as, say, the Factories Act; but then, is the Factories Act an unmixed blessing? It does not seem to be, when it requires that the unskilled and less capable workman shall obtain as much remuneration as his more skilled and more capable *confrère*; the result of the operation of such a law must mean that those who are the least capable must give place to those better equipped than themselves, and thus find greater difficulty in securing employment than ever.

So with the law that makes eight hours labor per day sufficient. That is quite right; no one can object to that; but will not the number of hours sooner or later be reduced to six? Already we hear suggestions to that effect, and I am inclined to think that that will come in time, because the power is in the hands of the people, and what they want they will have; and so much the better would it be, if the people could be trusted to utilize their extra leisure to their own mutual intellectual and moral benefit and improvement as they did in ancient Peru. Why should they not do so, it may be asked? If so much less toil was good in ancient Peru why not, now? Because apparently in ancient Peru there was no gambling, no hotels, no horse-racing, no football, and none of the many other pastimes, also vices, pleasant and otherwise, to engage and monopolise their attention. Further than that, it is evident they were not without a *true and rational religion*, and generally, were also well looked after by their wise rulers, and practically they did what they were told. Tell the democratic free-born Briton to do what he is told, and you know what reply to expect.

Therefore, as our human laws are anything but flawless, they cannot be permanent, inasmuch as they are given by the exigencies of external pressure, and not by the wisdom that is derived from spiritual insight into the truer order of things. Some may say that this is a mere phrase, but it is not, and if you wish me to plainly say what I mean I will instance my meaning by asserting that the divine order of things is diametrically opposed to that present order of things which tries to establish the principle of the greatest good for the greatest number, by the coercion of the minority to the will of the majority—in short, majority-rule. Majority-rule means that the body governs the head; had there not been the superior wisdom of the ruling Kings to govern ancient Peru that model state would never have existed.

This statement of the position, I consider most accurately sums

it up: "This is a time of transition, like that of early manhood, and humanity is like a young man (or woman) who thinks that he can set everything right in a moment, that the wisdom of the ages is as nothing beside his keen insight, that only the sloth and stupidity of his elders stand in the way of the abolition of every abuse, and the righting of every wrong. Everybody else has failed, but he will succeed, he will solve in a moment the problems of ages and in a few years the world will be happy. So the surging democracies of modern days are very young; one moment all will be right if we get rid of a king; next moment all is saved if an established church be crushed; yet again, happiness is secured, if capitalists be destroyed. All superficial enough truly, as we see, as experience ripens and we recognise that our difficulties are rooted in the lack of development in our own natures. Yet may it not be 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 ruling? Passengers do not take turns on the bridge of the ship to navigate the ocean; the skilled workman does not entrust his delicate machine to the loafer; the crossing sweeper is not called in to perform a delicate surgical operation; and it may be that by failure and by social revolutions, if by no other way, we may learn that the guiding of a nation, political and economical, is not best done by the ignorant or even by amateurs, but demands the highest qualities of head and heart."

Now in the emphatic way in which I have been expressing these ideas some may come to the conclusion that Theosophy thinks more of the individual than of humanity in the aggregate, and that I contradict the motto of the Society, which is, "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color." That would be an erroneous impression, because I do not deny the good work of the Socialist in his endeavours for the betterment of all; on the contrary I do admit, and have already admitted, that he is doing excellent and invaluable service. My sole endeavour has been to prove how truly impossible it is for him to realise his exalted ideals; and by rationalizing our ideas on this all-important question, to do, each of us, our best, individually and also collectively, by reform associations and societies, for our fellows, without becoming despondent, which might cause us, in time, to relinquish our good work, despairing of even doing away with what we consider injustice and inequality; and further cause us, not only to abuse others who happen to think differently from us, and to point at them because they may be placed in other conditions of life (such as, say, the capitalists), saddling them with the cause of all that is, in our poor wisdom, so terribly out of joint. Above all, let us try to avoid sinking into that most objectionable

condition of pessimism which is ever ready to declare that things modern are so barbarously and atrociously wrong that they could not be, and perhaps have not been, worse, when any one who likes to study facts and statistics, and works of reliable writers, cannot help realizing the great advance that has taken place in every direction—in art, in literature, in science, in philosophy, and in philanthropy and general humanitarianism.

Theosophy enjoins on those who enter its fold the necessity of unselfish labor in some shape or form in the interests of others, either in religion or in connection with any other movement where its adherent feels he can be of the most use; and doing that, it tells him in one breath to be patient, and in the next *why* he should be patient, by loyally doing his duty, and giving up expecting the realization of the impossible; and as it instructs him as to what are his duties, it at the same time instructs him that if he performs those duties faithfully he need not be concerned about his "rights"—in other words, that if we were working on a wise principle instead of a fallacious one (which will have to be not arbitrarily altered, but outgrown) there would need to be no recognition of man's "rights"; men would merely have to recognise their duties to those who they know to be superior to themselves as well as to those who are equal to themselves, and that is a consummation that cannot be expected from this democratically irreligious age. When we arrive at this higher stage in our development in centuries to come (if humanity ever does so—I mean humanity as a whole—separately, one by one, we will all attain to this stage), then the sublime and beautiful dream of the Socialist will undoubtedly become an accomplished fact.

A. E. WEBB.

THE SIGNS OF THE TIMES.

[Concluded from Vol. XXI, p. 755.]

THOUGH vice is not exactly virtue, and virtue vice, still as we progress up the long ladder of time, we are apt to find that our ancient virtues bear a close approximation to vices, in consequence of changed conditions gradually brought about in vast periods of time. Among the Battaks, a mountain tribe in the interior of the vast island of Sumatra, the virtuous son is expected by public opinion to kill and eat his aged parents, to save them from the miseries of old age. One of the teachings of Jesuitism in Spain was that the pious son, if he suspected his parents of heresy, should denounce them to the Inquisition, who would see to the salvation of their souls by the burning of their bodies. At the present time the three props of social life throughout the world are, religion, patriotism, and marriage. Necessary as these three human institutions

are, at the present stage of the world's progress, still they retard the advance of humanity,* and so in a future day will be classed as vices. The bigot will hate, and if possible, persecute, all those of another belief. The patriot, in the supposed interests of his native country, will want to conquer or weaken all rival nations, regardless of the miseries thereby brought about. The model citizen, devoted to his family, will expend all his love, devotion, and solicitude, upon his own relations, and remain comparatively indifferent to the griefs and sorrows of strangers. As regards Religion, and the evils attendant thereon, Theosophy supplies the antidote. As Mrs. Besant says, in "The Inner Purpose of the Theosophical Society": "That, then, our work. The unity of every faith that loves God and serves man; that is the message which comes to the world as the inner purpose of the theosophical movement: to draw all faiths together, to see them all as sisters, not as rivals, to join all religions in one golden chain of divine love and human service. That is the purpose of our movement all the world over—to reverence and serve religion wherever we find it, and to pierce through the varieties of the outer faith to unity of the hidden life."

Patriotism and war are inseparable; but the era of war seems coming to a close through increased knowledge and scientific discoveries. In former days when the world was divided into an innumerable number of petty states war was an everyday occurrence. Nowadays the world is gradually consolidating into a small number of huge states, and what small kingdoms there are merely exist on sufferance. It is quite possible that, in another hundred years or so, we may see the world divided into two portions; the Slavs ruling the old world, Europe, Asia, and Africa; the Anglo-Saxons ruling the new world, America and Australia. When this comes about, war will have become an impossibility, and patriotism will have taken on an entirely new meaning. In our theosophical literature we are told that the Anglo-Teutonic races succeeded the Celts as the fifth sub-race dominating the world; while the sixth and seventh sub-races will subsequently appear on North and South America. Are we to understand from this that the great Slavonic race is a portion of the Anglo-Teutonic sub-race? This is a point of some considerable importance; and if we were but once told that English, Germans, Scandinavians, and Russians, are all brothers by blood, in the great Anglo-Teutonic family of nations, it would do much to bring about a more fraternal feeling in the future between the nations to whom the destinies of considerable portions of the world will be entrusted during the coming century.

The nineteenth century has been the age of steam, the twentieth century will be the age of electricity. Great social changes

* Perhaps the writer of the foregoing did not express his thought as he intended. If, as he says, these 'props' are "necessary *** at the present stage of the world's progress," how can they be truly said to "retard the advance of humanity?"—ED. NOTE.

are impending; let us hope that we shall see a return from the big towns to the country. Last year 12,000 recruits from Manchester presented themselves for enlistment, and of this number no less than 9,000, were rejected. This proves the great evil of the present congestion of the great cities; for the physical standard of the British army is by no means a high one. In the matter of social changes the West will again have to come to the East to learn. Theosophy teaches us that man, now unisexual, was once bisexual, and will become asexual. Under present social conditions it is difficult for either men or women, unless they are wealthy, to live celibate from choice; and until celibacy becomes the rule, and not the exception, the world will never really improve. Almost all the evils that now afflict the world are due to the abuse of sexuality, as Madame Blavatsky so often reiterated. If the social system of the future is to be put on a proper footing it must be modelled on that which has existed from untold ages on the South-West Coast of India, the matriarchal joint family of Malabar. So beneficial and powerful has the *Taravadan* proved, that even those bigoted Mahomedan fanatics, the Moplahs, have conformed to it. What then we want for the regeneration of the social system of the West, so as to abolish poverty and promote celibacy, is, the joint matriarchal family, consisting of hundreds of members living under one roof, and forming one community, both manufacturing and agricultural. Marriage would cease to exist, for all the community would be blood relations, living like the angels of God, "neither marrying, nor giving in marriage." * * * * In Travancore, the heir to the throne is the Rajah's sister's son, and not his own. Socialism is bound to come, and if it come in any other form than the matriarchal joint family, it will come as a curse instead of as a blessing. What will most probably hasten the advent of socialism is that by chemical discoveries, in the near future, silver and gold will become as abundant as iron or copper. And the same as regards the precious stones. Millionaires and capitalists will cease to exist, and the only currency will be Government paper. Under such conditions Government must organise all labour within the state, and must become the universal provider.

We know that before the birth of Christ the then known world was brought under the dominion of Rome, so that the Gospel might be preached to every nation. We are seeing the same thing now, but on a much grander scale. Steam and electricity have shortened time and distance and brought all the countries of the earth into the comity of nations. The last fifty years has seen the vast unknown continent of Africa divided up among the nations of Europe. Light has been thrown into all the dark places of the earth. China is now sharing the fate of Africa. Everywhere the *audax Japeti genus* are making ready the whole earth to welcome the advent of the great religious teacher of the twentieth century. English has become

almost an universal language; and in a few years, in place of an innumerable multiplicity of tongues, some half a dozen languages only will be spoken in this world. When all the nations of the earth speak but one tongue then at length will the millenium have become a possibility. Truly has Daniel prophesied of this present time: "Many shall run to and fro, and knowledge shall be increased." And again: "Blessed is he that waiteth, and cometh to the thousand, three hundred, and five and thirty days," that is, to the year 1957 (622 + 1335), the date of the Second Advent. The immense strides that science has made, the great and universal increase of knowledge, the study of comparative religion, the wide diffusion of free thought, agnosticism and heterodoxy, have shaken the world's faith in its orthodox religions, and have set mankind yearning for a new revelation and another Divine Teacher. It may be asked, "Whence will He come?" Like His predecessors, from the East.

There are two quatrains of Nostradamus that evidently refer to Him; and roughly translated they are as follows:—"At the revolution of the great number seven He will appear at the time of the observances of the great sacrifices, not distant from the grand age of the Millenium, which they shall enter when they arise from their tombs. However much expected he shall never return to Europe: he will appear in Asia, one of the line descended from the Great Hermes: especially will the kings of the East believe in Him." (Nos. 974, 975). The revolution of the great number seven I take to mean $7 \times 7 \times 4 \times 10$, the year 1960, equivalent to the year 1957 of Daniel. In connexion with this may be read the curious Latin prophecy of Jean Lichtenberger: "*Veniet aquila a parte orientali, alis suis super solem extensis, cum magna multitudine pullorum suorum in adiutorium filii hominis*—* * * *Caput mundi* (Papacy) *erit in terra destructum. Tunc filius hominis transiens aquas, portabit signum mirabile ad terram promissionis* (America). *Et filius hominis, et aquila, prevalebunt, et pax erit in toto orbe terrarum et copia frugum* (Millenium)." The translation of this will be found on page 37, Vol. XIX., *Theosophist*, October 1897, "Modern Prophecies." According to the prophecies of St. Malachi there are ten Popes to follow Leo XIII, and then arrives the Second Advent. Half a century may easily see ten Popes. Albu-Mazar, the great Arabian Astrologer of Bagdad, under the Caliphs, gives the duration of modern Christianity at 1,500 years, which, counting from its modern founder, the sainted murderer, Constantine, would show its disappearance in the twentieth century.

The present is a critical period in the history of the world. On the American continent have been successfully transplanted from Europe the germs of the future sixth and seventh sub-races. The twentieth century should see the first appearance, in a rudimentary form, of the great Southern continent destined for the Sixth Race.

But the main continent itself will not emerge from ocean's floor till the destruction of the greater portion of Europe, Asia, and Africa. Probably it will extend East and West from the Southern portion of South America. As the seeds of the coming race are usually taken from the fifth sub-race of the preceding race, so it is quite possible that the great religious saviour of the Twentieth Century may not only be a Divine Avatâr, but also a Seed Manu." The germs of our present great Fifth Race were taken by the last "Seed Manu," from Ireland (Aryaland), the "Sacred Island," and still known as the "Isle of Saints." Its intense interest and importance must be my excuse for quoting much from the "Secret Doctrine," which relates to the coming future of her humanity.

"It is simply knowledge and mathematically correct computations which enable the 'Wise Men of the East' to foretell, for instance, that England is on the eve of such another catastrophe, France nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to." It is to be hoped that when these cataclysms appear they will lead to the disappearance of Rome, Jerusalem, Mecca, Medina, and many of the so-called holy places in India, as all these are at present more or less moral cesspools, and prevent the spiritual development of humanity.

"Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans still mixed up with the Aryan element 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, occult philosophy teaches that even now, under our very eyes, the new race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly 300 years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities, and intermarriage, almost a race *sui generis*, not only mentally, but also physically."

I here make a small digression. Dr. Barrows, in his series of lectures in Madras, a few years ago, quoted from John Fiske, the American historian, that "the day is at hand when four-fifths of the human race will trace their pedigrees to English fore-fathers, as four-fifths of the population of the United States trace their pedigree to-day." This statement was received with much incredulity in India, but in the main it is true. As the Aryan (5th) Root Race was evolved from the (5th) Semitic sub-race of the Atlantean (4th) Root Race, so the future Sixth Root Race will evolve from the (5th) Teutonic (Anglo) sub-race of the Aryan Root Race. It may be a

hard saying for the other races, but there can be no possibility of doubt but that in the future, the world and the fullness thereof will be the heritage of the Anglo-Teutonic races.

"Thus the Americans have become in only three centuries a 'primary race,' *pro tem*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European, or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch out into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our Continent and Isles—the Sixth Root Race will have appeared on the stage of our round.

When shall this be? All we know is, that it will silently come into existence; so silently, indeed, that for long milleniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus nature*, abnormal oddities physically and mentally."

Here I must make one more digression, and quote from an article by Madame Blavatsky—which throws a further light on this last paragraph—in the *Theosophist*, "Premature and Phenomenal Growths," Vol. V., page 60.

"Now, what the occultists say is this; humanity is on the descending pathway of its cycle. The rear guard of the Fifth Race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children, regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain old Asiatic books, couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets—'And as the fourth (race) was composed of red-yellow which faded into brown-white (bodies), so the fifth (race) will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh (race) *Manushi* (men) will be born adults; and will know of no old age, though their years will be many. As the *Krita*, *Treta*, *Dvapara*, and *Kali* (ages) have been each decreasing in excellence (physical as well as moral), so the ascending—*Dvapara*, *Treta*, and *Krita* will be increasing in every excellence. As the life of man lasted 400 (years in the first or *Krita Yuga*), 300 (years in *Treta*), 200 (years in *Dvapara*), and 100 (in the present *Kali* age); so in the next (the 6th race, the natural age of man) will be (gradually increased to) 200, then 300 and 400 (in the last two *Yugas*). Thus

we find from the above that the characteristics of the race, that will follow ours, are—a darker skin, shortened period of infancy and old age, or in other words, a growth and development that in the present age (to the profane) appears quite miraculous.”

Lest we should be in too great a hurry to anticipate, it should be borne in mind, that we have, so far, only passed through an infinitesimal fraction ($\frac{5}{427}$) of the Kali Yuga, 5,000 years only out of 427,000 years. To conclude:

“Then as they increase, and their numbers become, with every age, greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out, in their turn, in civilized lands, perhaps millions of years hence. The Fifth will overlap the Sixth Race for many hundreds of milleniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans. This process of preparation for the Sixth Great Race must last throughout the whole Sixth and Seventh sub-races. But the last remnants of the Fifth continent will not disappear until some time after the birth of the new race, when another and new dwelling place, the Sixth continent, will have appeared above the waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle, all those who shall be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions, both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will now have become a new race, and many new nations.

Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh. Thus it is the mankind of the new world—one by far the senior of our old one, a fact men had also forgotten—of Patala (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious race than any of those we know at present. The cycles of matter will be succeeded by cycles of spirituality and a fully developed mind. On the law of parallel history and races the majority of the future mankind will be composed of glorious Adepts.”

THOMAS BANON.

BLUE LIGHT AND VEGETATION.

IN the June number of *Pearson's Magazine* appears an article by G. Clarke Nuttall, B.Sc., on “Plant Growing and Coloured Light,” which is based upon a series of experiments which M. Flammarion, the French astronomer, assisted by M. Mathieu, has been carrying on at the Paris Observatory grounds since 1894. The article is illustrated with photographs showing the comparative growth of sensitive-plants (*Mimosa*), strobilanthes, little oak trees, crassula, and lettuces, under exposures to blue, green, white and red lights respectively. The differences would be almost incredible but for the positive proofs contained in the photographs from nature. Passing over details, the result proves that the red ray seemed to be powerfully stimulative to vegetation, while blue light appeared not to kill the plants but to deprive them entirely of vital energy: plants in forcing-houses roofed entirely with blue glass were found, at the end of a season, to be scarcely any taller than they were when the experiment began. With the mimosas, geraniums, pansies, strawberries, lettuces and many other plants, “invariably the influence of the blue light was to induce a kind of stupor or sleep, while the red light stimulated to very unusual growth; the exceptional growth, however, often showed a lack of sturdiness, as compared with normally-grown plants.”

M. Flammarion began his experiment by erecting four small green-houses. One he had glazed with red glass, a second with green, a third with dark blue, and the fourth with ordinary clear white glass. He would have preferred violet to blue but could not get the right shade. We here quote from Mr. Nuttall's article:

“When his glasshouses were ready he took a number of seedlings of a certain plant—the Sensitive Plant (*Mimosa*) was chosen on account of its great sensitiveness to external stimuli—all the seedlings of uniform age and development, and some of these were planted in each of the four little glass-houses. They were then left free to grow in their own way for three months, and when that time was up they were closely examined and compared. It was then found that the most extraordinary divergence of action was exhibited by the plants in the different glasshouses.

The plants in the ordinary conservatory had grown in a normal manner, and had attained a height of nearly four inches, those in the blue glasshouse had not made the slightest improvement, they were precisely as they had been planted three months before; in fact, they can best be described as plants in a trance. They were alive and seemingly quite healthy, but absolutely undeveloped; as they had been planted so they remained; to all appearance they might have fallen asleep on the day of their entry into blueness, and never have awakened to set about growing.

In the green glasshouse the plants had shown a large amount of energy, and had pushed up to a height half as great again as that attained by those in the ordinary conservatory. There was no doubt that the atmosphere of green had stimulated their growth upwards, though, on the other hand, they were not so well developed or so bushy as the others.

But it was in the red glasshouse that the most striking results were apparent. In this the seedlings had simply leapt into stature; they were four times as tall as their contemporaries of normal growth, and they were actually more than fifteen times the size of the little plants which had slept in the blue light. Moreover, they alone of all the seedlings had flowered.

Their sensitiveness, too, had increased amazingly, for at the slightest breath they shut their leaves, and drooped their branches; they did not need a direct stimulus as they would have done in their normal state, for they had become altogether hyper-sensitive. In some mysterious way their development in every direction had been quickened and increased by the red rays of light.

In marked contrast to this hypersensitiveness was the condition of the dwarf plants grown in the blue light, for they had lost whatever sensitiveness they had once possessed and had become absolutely insensitive to external stimuli. Therefore it will be seen that their comparison to a person in a trance becomes even more emphatic."

Of course, the first thought of the intelligent reader will be to mentally compare these results with those obtained by Major-General Pleasonton, some thirty years earlier, and reported in his book, "Blue and Sun Lights." With him the effect of a mitigated blue light, from one row of blue panes to seven of clear glass, was to increase the wood-growth and fruitage to an extraordinary, not to say miraculous, extent. The following taken from his book, bears out this statement:

"In the early part of September, 1861, Mr. Robert Binot, Sr., a noted seedsman and distinguished horticulturist from whom I had procured the vines, having heard of their wonderful growth, visited the grapery. On entering it he seemed to be lost in amazement at what he saw; after examining it very carefully, turning to me, he said, 'General! I have been cultivating plants and vines of various kinds for the last forty years; I have seen some of the best vineries and conservatories in England and Scotland, but I have never seen anything like this growth.' He then measured some of the vines and found them forty-five feet in length, and an inch in diameter at the distance of one foot above the ground; and these dimensions were the growth of only five months!"

In the Autumn of the next year the fruitage from these vines was simply marvellous.

General Pleasonton shows not only that the combined blue and sunlights cause this phenomenal plant growth, but also that they had an almost equally strange power in causing the growth of animals. A litter of pigs separated into two groups, of which one was subjected to ordinary sunlight, and the other to blue and sunlight, showed at the end of four months, the following results respectively: The total weight of the pigs under the violet glass, at the start, was

167½ lbs. The weight of the others aggregated 203 lbs. When the time had expired it was found that the pigs under the violet glass had gained 12 pounds more than those under the common clear glass. In this experiment the violet* and common glass were in equal proportions.

It is to be noted that while General Pleasonton used in his greenhouses blue and plain glass panes, Mons. Flammarion's blue house had an entirely blue roof, and it will be well worth the great astronomer's while, to repeat General Pleasonton's experiments, and then compare results with those obtained in the other glass-houses where he uses red, green, and white lights. It would also add largely to the value of his researches if he would compare results under red and white, and green and white glass roofs, with those he has already got at the Observatory of Juvisy.

Having noticed that his blue glasshouse was much the darkest and coldest of the four, further experiments were instituted "to obtain results with colour only," and by a judicious use of screens, the rooms were all brought to the same temperature and the same degree of luminosity, but "the results were practically the same as before."

Experiments in growing plants under each of the separate colours were made at the recent Paris Exposition, but no report of the results has reached us yet, though it is looked forward to with no small degree of interest.

From the foregoing statements it may reasonably be inferred that the modern system of Chromopathy, which utilizes, therapeutically, the various colours obtained from the sun's rays, in modifying the vital activities of the human body, has a firm foundation in nature; and furthermore, the efficacy of red rays in cases of low vitality and hypochondriasis, and of blue light in violent insanity, fevers and all inflammatory conditions, has been proven by the medical fraternity, in many instances.

H. S. OLCOTT.

* General Pleasonton explains in a prefatory note, that what he has called violet is really a mazarine blue.

PROF. BUCHANAN'S PROPHECIES PARTLY FULFILLED.

THE awful catastrophe which recently overwhelmed the city of Galveston, Texas, has sent a thrill of horror throughout the civilized world. It is estimated that about 10,000 lives were lost, and the destruction of property was immense. More than 1,000 vessels were wrecked, and some were carried into and over the city. The mad rushing of the mountainous sea-waves, the terrific howling of the hurricane, the crash of falling buildings, the shrieks of the stricken populace, and the furious downpour of rain, combined to make a scene of horror indescribable, almost unimaginable. The sufferings endured by the inhabitants of the doomed city can never be told. Nor was the devastation confined to Galveston alone. It spread far and wide in the surrounding regions.

It does not seem clear whether this dire visitation was entirely the result of the hurricane or whether tidal waves caused by submarine upheavals, combined to pile up the sea, and force it inland. In addition to this, a fierce land wind had for some time been blowing (as if the ocean hurricane were not enough), and at last the waters of the bay, on the opposite side of the city, were forced into the streets to meet the engulfing waves of the sea.

Of course, the hurricane signals of the Weather Bureau were duly given, but who could anticipate the amount of the destructive force which was so rapidly approaching the doomed city. According to the reports of the Weather Bureau, the storm first appeared south by east of San Domingo; thence it travelled north-east, passing through Kingston, Jamaica, and turning due north, crossed Cuba and reached the peninsula of Florida. After traversing the coast as far as Tampa it made a sharp turn to the westward, and started in a straight course for Galveston.

Our old subscribers doubtless remember the opening article which was published in the *Theosophist*, Dec., 1890, entitled, "A Prophecy of Cataclysms." It referred to the singular and startling prophecies of Prof. J. R. Buchanan, which had just been published in the *Arena*, an American magazine. Colonel Olcott, in his *Theosophist* article, comments on the rare courage displayed by his friend, the late Dr. Buchanan, in putting his warnings on record more than twenty years "before the time which he fixes for the fulfilment of his prophecies." The Doctor seems to have been at fault, however, in his calculation of time, concerning the event we are considering. After alluding to the "calamitous period" which he saw was fast approaching, he says: "The twentieth century will be ushered in with increasing agitation and discontent. * * * * * He speaks of the in-

creasing strife that will occur between capital and labour, wars in Europe and wars in America, of the further troubles that will grow out of the race question in the latter country, of the waning power of the Church and the approaching freedom of woman. Further on, speaking of physical disturbances he continues:

"It is safe to say that our Atlantic coast is doomed! Whenever I am on the Atlantic border a strong foreboding comes over me that our countrymen living there only a few feet above the ocean level are in a perilous position. A tidal wave might destroy the entire population of our coast, and a slight sinking of the shore would be still more fatal * * *"

"Every seaboard city south of New England, that is not more than fifty feet above the sea level of the Atlantic coast, is destined to a destructive convulsion. Galveston, New Orleans, Mobile, St. Augustine, Savannah, and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City, and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction at New York and Jersey city will be the grandest horror."

"The convulsion will probably begin on the Pacific coast, and perhaps extend in the Pacific toward the Sandwich Islands. The shock will be terrible, with great loss of life, extending from British Columbia down along the coast of Mexico, but the conformation of the Pacific coast will make its grand tidal wave far less destructive than on the Atlantic shore. Nevertheless it will be calamitous. Lower California will suffer severely along the coast. San Diego and Coronado will suffer severely, especially the latter."

"The destruction of cities which I anticipate, seems to be twenty-four years ahead—it may be twenty-three. It will be sudden and brief, all within an hour and not far from noon. Starting from the Pacific coast, as already described, it will strike southwards—a mighty tidal wave and earthquake shock will develop in the Gulf of Mexico and Caribbean Sea. * * *"

"To those who have faith in my judgment, especially the readers of my works, I would say do not remain more than fifteen years on the lowlands of the Atlantic coast, south of New England. Keep fully five years between yourself and the great calamity, to be absolutely safe."

It seems something more than mere coincidence, that the very first on the list of the cities that he styles "doomed" is Galveston! Although this recent storm-wave is not reported to have originated on the Pacific coast, it did travel along the "Gulf of Mexico and Caribbean Sea," as he predicted.

He further speaks of the destruction of the European monarchies, the inroads of the sea on the Mediterranean coasts and the washing out of the bed of the Suez Canal.

Colonel Olcott thinks (as stated in the *Theosophist* article to which reference has been made) that Prof. Buchanan had studied the charts and tables of the foremost seismologists of the world, and says of him that

"His mind is, therefore, full of astragraph pictures of earthquakes and tidal-waves, volcanic eruptions and other geographical cataclysms. If he were his own psychometer, scarcely any one would venture to believe that he

could, however much he might wish it, get true, unadulterated psychometrical visions of coming catastrophes. But I believe the fact to be that his revelations come to him second-hand, through the exquisitely sensitive soul-faculty of his estimable wife."

He further thinks that it might be quite possible, owing to her sensitiveness, that she "has seen what Prof. Buchanan forced her to see," and says further:

"Grant that he has made a number of verified prophecies, the case is still left *sub judice*: the science of Psychometry has not as yet won its place in the category of 'exact' sciences, and every fresh prophecy must be examined as though new ground were being broken in this department of psychical research."

At the close of his article, Colonel Olcott begs his readers to turn to "Five years of Theosophy" (p. 388), and read the following, as there recorded:

"We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, 'new' land appear and 'old' subside, volcanic eruptions and tidal waves appall, but secrets of an unsuspected past will be uncovered, to the dismay of Western science. We are not emulous of the prophet's honours: but still, let this stand as a prophecy."

He then finishes with these words:

"The above is a reprint from the *Theosophist* (Vol. V, 43) for November 1883, and therefore antedates by seven years Dr. Buchanan's *Arena* article.

Is it possible that it was this which set him to studying the earthquake maps, and proximately caused the transfer of certain mind pictures of coming terrestrial disturbances to a psychometer's brain? It may or may not be; in either case it matters little for, as above stated, Psychometry has not yet displayed all its magnificent potentialities."

In view of the momentous events which have been transpiring during the present year, the wars in China and South Africa, the unrest in America, and the numerous disasters on land and sea, we may well conclude that the prophecies of Prof. Buchanan, H. P. B. and others, relating to the issues of the closing century are beginning to be fulfilled. There is a law of periodicity which not only "marks the seasons in their annual round," and determines all the movements of the heavenly bodies, but also is manifest, to a considerable extent, in social and political upheavals and geographical cataclysms. Whether the other cities, designated by Dr. Buchanan as 'doomed,' will meet with a fate as disastrous as that which has recently overtaken unhappy Galveston remains to be seen; but that these warnings are something other than mere idle dreams is quite apparent.

W. A. ENGLISH.

Theosophy in All Lands.

EUROPE.

LONDON, September 28th, 1900.

The summer is drawing to a close with a September of most gloriously fine weather which has induced many Londoners to prolong their holidays and so contributed to the continued quietness of the T. S. Headquarters. The holiday problem is a rather difficult one, for just when the busiest workers are scattered for rest and change, and our lecturers cease to be heard in Hall or Lodge, we are sure to have a number of country or foreign visitors who come thirsting for lectures and meetings and look terribly disappointed when they learn that there is nothing going on which they can attend. Yet we must have holidays sometimes, only it is a pity that town and country make holiday together. The gratitude of the numerous "strays" would be sure to await the theosophic genius who could invent a system of perpetual lectures, only I'm afraid a 'penny-in-the-slot' phonograph won't do!

But we shall soon be again in full swing. The Blavatsky Lodge opened its doors on Thursday last, and our Vice-President discoursed on two very interesting "Hermes Fragments," to a good assemblage of members. Other Lodges are also getting to work, and Mr. Bertram Keightley lectures to-night at the West London Branch, before sailing for India early in the coming week.

On the fifth of the month we bade 'Goodbye' to Mrs. Besant who travelled by the 'Peninsular,' leaving behind her the memories of many most inspiring lectures and much invaluable teaching. A large crowd of members gathered at the station to say farewell, and we are awaiting news of the safe termination of a voyage which the elements seem to have conspired to render pleasanter than usual, if one may judge from conditions here.

This week we have parted from another member who has left many friends in the country where he has spent the last eleven years of his life. This is Mr. Jinarajadasa who has just completed his English education by taking a Cambridge degree, and has returned to Ceylon to take up work among the Buddhists of his own country.

Next week Mr. Leadbeater sails for America where his first visit will be eagerly anticipated, and where a warm welcome is sure to await him from the readers of his books.

A quite unexpected change of officials is just announced. Our General Secretary, the Hon. Otway Cuffe, who is so deservedly popular all over our Section, is compelled, for entirely personal reasons, to leave London and take up residence in Ireland, and under these circumstances he is no longer able to fulfil his obligations to the European Section, T. S. While his resignation will be received with general regret, the announcement that the Executive Council has prevailed upon Dr. Wells to take up the work, will be sure to be

warmly appreciated. Dr. Wells is known far and wide by his writings, so he is sure to find many ready-made friends all over the Section. He will be greeted by hearty wishes for the future, and Mr. Cuffe, by no less cordial thanks for the past.

The scientific world has had its Annual festival this month, Bradford having been the scene of the gathering of the British Association for the advancement of Science. One can imagine that 'H. P. B.' would have chuckled over the President's opening address, recapitulating as it did the long list of broken and thrown-away theories with which the century's path of scientific progress is strewn. But ever and ever we note that it is in the direction of the teachings of Occult Science that the science of the day is tending. Sir William Turner dealt with biology and the growth of knowledge with regard to the 'cell,' so long regarded as the 'ultimate' of life, as the atom of the chemist has been regarded as the 'ultimate' of matter. Both these 'ultimates' are dethroned by later investigations and in the recent words of a foreign biologist, "the cell can no longer be considered as one, but rather as a complicated machine, the working of which is for the most part dependent on euzymes [contents of the cell of the nature of ferments] which, however numerous and varied may be the processes in which they are engaged, all follow and obey the universal law of adaptation, and all contribute to the welfare and protection of the organism." No reader of the "Secret Doctrine" will read the discovery with any surprise: of course the "Lives" "follow and obey the law."

In the section devoted to Mathematical and Physical Science the address of Dr. Larmor was received with profound interest, and all of course tended in the direction of a dynamical foundation for the atomic theory of matter. The address was technical and long, but the following sentence is sufficient to show that it was of interest to all students of Theosophy. "As all indications point to the molecule being a system in a state of intrinsic motion, like a vortex ring, or a stellar system in astronomy, we must consider these radiating vibrations to take place round a steady state of motion which does not itself radiate, *not around a state of rest.*" (Italics mine). Precisely: but theosophists did not have to wait for Dr. Larmor to tell them how, tattva within tattva and sub-tattva within sub-tattva, the endless complications of vibrations evolve the matter of the physical plane. May be the "Evolution of Life and Form" could teach something to the President of Section A of the British Association, if he would only read it.

A. B. C.

NETHERLANDS SECTION.

AMSTERDAM, September 28th, 1900.

The winter activities in Holland have begun with such vigour and vitality that we need not search with great difficulty to find things of interest for the *Theosophist* column of notes and news. The last time I wrote, I left off at the departure of Colonel Olcott from our midst, but since then we—at least a number of us—met him again. After visiting Germany he came back to Amsterdam—as chance would have it on a Tuesday, our lecture-day—to fetch Miss Mitchell, who had stayed, meantime, at the Amsterdam Headquarters, and to go with her to Paris in order to attend the Congress there.

Of course the Colonel was seized at once and pressed to deliver a lecture, which he did, stoically. He spoke to the Lodge on "Devotion in the Theosophical Society," and this splendid oration made a great impression on his hearers. It is printed in full in this month's *Theosophia*. Afterwards the responsible people bethought themselves that they had made somewhat of a martyr of our dear President, he having had ten hours' travelling behind him and another ten hours for the next early morning. But, Allah Akbar! who protects against the decrees of fate?

Not a few of our members then met him again in Paris presiding over the very successful Congress, and in London during the European Convention. We hope very much to have him with us again next year.

Mr. Leadbeater's visit to Holland has provided us—as written before—with some ten splendid articles on Theosophy, which were taken down in short-hand by Mr. Hallo. One of these, entitled "De Onde Mydferien" (The Old Mysteries) was reprinted separately in pamphlet form and has drawn no small amount of attention. Also a Dutch translation of Mrs. Besant's "Man and his Bodies" has been published, the translator being Mr. Van Manen. Six manuals have now appeared in Dutch. In the way of literature, the spiritual tendencies of our times are distinctly marked by the publication of a number of books along our lines. Holland is a country of much reading, and so it is small matter of surprise that Mr. Fielding's admirable "Soul of a People" (Buddhism in Burma) has already appeared in Dutch and that just now a third edition of a Dutch translation of Edwin Arnold's "Light of Asia" is to be published. The influence of our movement, as resulting in the above facts, is clearly shown by the dates of the three editions of the latter book; these are 1888, 1895 and 1900—an eloquent fact it seems to me.

The summer with its hot days has brought two months of rest for the managers of the Section's activities and affairs, but in September the general movement had begun anew with double force and important beginnings. Mrs. Muysken and Mr. Ros have established a new Centre at Utrecht, and have commenced our work in one of the three Episcopal sects in Holland. Utrecht is also one of the four Dutch University-towns, so there is a great field of labour in that place.

Another fact of importance is that the Rotterdam Lodge has acquired premises of its own. One of its members who is a housebuilder has erected a house of which the groundfloor is constructed as a hall for T. S. Meetings, besides containing some small office rooms, etc. The upper stories have been rented by members of the Society as their private rooms. The official and solemn opening of this Hall took place on September 24th, Mr. Fricke, the General Secretary, being in the chair, and a great number of members from all parts of the country attending. It was a fine evening, harmonious, joyous, and a visible testimony as to the strength and unity of the Section.

The public lectures which have opened the winter campaign have been by Mrs. Meuleman, at the Hague, on "The Purpose of Theosophy," and by Mr. Johan van Manen, at Amsterdam, on "The moral value of the Idea of Reincarnation."

The Amsterdam Lodge has taken a useful measure in order to combine the demands of propaganda as well as those of study. Its first two lectures of the month will be open for members of the Society only, so as to be able to go deeper into our subject than when non-members are present. The last lecture

of every month is given in a public hall and is devoted solely to propaganda, whereas the lectures between these are of a semi-popular character and will be open to a restricted number of bearers of introduction cards.

The Vâhana Lodge at Amsterdam has great plans for the near future, but of this I will be able to say more in my next letter. The Amsterdam Lotus Circle had its annual festive day on August 29th, under guidance of Mrs. Perk, the head of the Dutch division of the Golden Chain Movement. The Sectional Reference Library has reached the modest but increasing number of 200 works.

From the Dutch Indies we continue to hear good news. Mr. Van Asperen van der Velde, at Semarang, who lately joined the Society, and who is a printer and publisher by profession, has offered us valuable assistance. He re-printed a pamphlet on "Theosophy and the Theosophical Society," and sent it throughout the Indies. He also will act as the Dutch-Indian agent for the Dutch Theosophical Publishing Society. At Batavia there is a small but earnest circle of members of our Society and students of our Philosophy. Of them we hope much for the spread of our ideas in these Colonies.

NEW ZEALAND SECTION.

September 1900.

There is nothing of special importance to report from New Zealand this month. The attendance at the public meetings throughout the Section still continues satisfactory, classes are fairly well-attended, and new members are added from time to time. The whole activity is in a very healthy condition. The circulation of the *New Zealand Theosophical Magazine* is steadily increasing; the September issue was entirely sold out within a week of publication. Mrs. Draffin lectured in Auckland on "The Cause of Sorrow and Evil," to a very large audience; Mr. F. Davidson on "Hawaiki, the Ancient Home of the Maori"; in Christchurch, Mr. J. Rhodes on "Some Misconceptions about Death"; in Dunedin, Mr. A. W. Maurais on "The Arbiter of Destiny," and Miss Christie on "Burden Bearing."

Reviews.

RULES FOR DAILY LIFE.*

By A. SIVA ROW.

This most useful little pamphlet, of 98 pages, is a compilation of choice extracts from the works of Mrs. Besant, Mr. Leadbeater, Mr. Sinnett, and from other sources, comprising rules for personal activities, mental, moral and spiritual culture, and character building. We think no member of the T. S. would, after examining it, wish to be without it. The price is six annas, but it would be difficult to estimate its worth. It may be ordered from *The Theosophist Office*.

* Thompson & Co., Madras.

A NEW WORK ON SANSKRIT LITERATURE.*

"It is undoubtedly a surprising fact that down to the present time no history of Sanskrit literature as a whole has been written in English." This sentence taken from his preface, makes Professor Macdonell's new "Sanskrit Literature" (Heinemann, London, 6s.) all the more welcome, both to students of Indian thought and to those who, not professing to be students, are still interested in the story of the evolution of Indian ideas and customs. Hitherto, the best sources of knowledge on the history of Sanskrit literature have been Professor Max Müller's work on the Vedic period and Professor Weber's Berlin lectures, delivered in 1851, and afterwards published in Trübner's Oriental Series; but for many years the former of these books has been out of print, and the latter, owing to its academical style, has never appealed to the general reader. Professor Macdonell's latest volume, however, is.....worthy of praise. On nearly every page, as might be expected, there appear indications of original research and critical acumen, while the style of the book is such as to make it eminently interesting and readable. The author is known already by his Sanskrit Grammar and by his contributions to the *Journal of the Royal Asiatic Society*, but principally by his authoritative work "Vedic Mythology," in Bühler's "Encyclopædia of Indo-Aryan Research" brought out in Strasburg in 1897. For the future, the study of that book and of the book under review must be made to go together by all who would understand the origin and growth of the social and intellectual life of the people of India.

In Chapter I, we have a sketch of the progress made in Sanskrit studies since the days of Sir William Jones. Mention is made of Colebrooke and Franz Bopp, of Rudolf Roth, Max Müller and George Bühler, of Adalbert Kuhn, Dr. Böhtlingk, "the Nestor of Indianists," and others..... The results of an immense amount of work by men of great genius and wonderful patience are stated in the following words:—

"In the course of a century the whole range of Sanskrit literature, which in quantity exceeds that of Greece and Rome put together, has been explored. The great bulk of it has been edited and most of its valuable productions have been translated by competent hands. The detailed investigations in every department of Sanskrit literature are now so numerous, that a comprehensive work embodying the results of all these researches has become a necessity. An encyclopædia covering the whole domain of Indo-Aryan antiquity has accordingly been planned on a more extensive scale than that of any similar undertaking, and is now being published at Strasburg, in parts, contributed to by thirty specialists of various nationalities."

Two hundred and fifty pages are given to a detailed study of the literature of the Vedic period, which forms the first part of the book, the second part being occupied with a survey of the (so-called) classical period, in which the great epic poems and dramas were produced. One of the most instructive sections is that wherein it is demonstrated that the *Rigveda*, the oldest literary achievement in the world, is the work of many hands, in many different periods of time..... Indeed, it is in the chronological disposition of the various portions of Vedic literature and in the discovery of the composite character of its documents, that the great work of the first part of the book lies. The reader is now more able to estimate the value of a Vedic quotation, being able to assign

* These extracts are taken from a Review which appeared in the *Madras Mail* of October 2nd. The foot-notes are ours.—Ed. note.

it to its relative period in history and to avoid the construction of a theory of Hindu doctrine that depends upon the mistaken notion that every citation from the Vedas is equally appropriate and conclusive. In this particular Professor Macdonell's work forms a suitable counterpart to Professor Max Müller's "Six Systems of Indian Philosophy," where quotations are made without any indication being given of their respective positions in the "chronological strata" above mentioned.

In the chapter which deals with the mythology of the Vedas, the methods of the author's earlier book are followed, except that, instead of index references only, we have in several cases the quotations given *in extenso*, which, from the standpoint of the ordinary reader, adds much to the attractiveness of the book. For example, in praise of the greatness of Indra we have the following, which well represents the rhythm of the original:—

Who made the widespread earth, when quaking, steadfast?
Who brought to rest the agitated mountains?
Who measured out air's intermediate spaces?
Who gave the sky support? He, men, is Indra:
Heaven and earth themselves bow down before Him;
Before His might the very mountains tremble.
Who, known as Soma-drinker, armed with lightning,
Is wielder of the bolt? He, men, is Indra.

We must also reproduce two stanzas from a magnificent hymn to Dawn, which are worth quoting as an example of the imagery to be found in some of these early poems:—

Bright leader of glad sounds, she shines effulgent:
Widely she has unclosed for us her portals.
Arousing all the world, she shows us riches:
Dawn has awakened every living creature.
There Heaven's Daughter has appeared before us,
The maiden flashing in her brilliant garments;
Thou sovereign lady of all earthly treasure,
Auspicious Dawn, flash here to-day upon us.

It is then shown how the rudiments of Indian philosophy began to appear in speculations on the abode of departed spirits. Incidentally it is pointed out that Yama is not yet a god of death, that Vishnu and Siva are unknown as important deities, and that the Vedic idea of final bliss is something very different from that afterwards set forth in Vedānta literature. It must never be forgotten that although India, in modern times, is pessimistic above all other countries, and this largely because of the acceptance of a certain philosophic doctrine, her ancient literature possesses the very embodiment of a healthy and truer optimism. The ordinary life of ancient times is interestingly reviewed in Chapter VI, while in Chapter VII, the features which distinguish the later Vedas from the R̥c, are clearly delineated. Two quotations show the attitude of our author on two important questions. In the exposition of the Yajur Veda we read:—

"In the R̥gveda the object of devotion was the gods, for the power of bestowing benefits on mankind was believed to lie in their hands alone, while the sacrifice was only a means of influencing their will in favour of the offerer. In the Yajur Veda the sacrifice itself has become the centre of thought and desire, its correct perform-

ance in every detail being all important. Its power is now so great that it not merely influences but compels the gods to do the will of the officiating priest.*

And in the portion that deals with the Atharva Veda we have the following:—

"The verdict of the law treatises on the whole is, that as incantations of various kinds are injurious, the Atharva Veda is inferior and its practices impure.†

This inferiority is directly expressed in the Dharma Sātra of Apastamba. The most influential Brahmins of Southern India still refuse to accept the authority of the fourth Veda and deny its genuineness."‡

In an important chapter the Brāhmanas are described, after which the development of speculative ideas through these treatises, to the succeeding Upanishads, is carefully traced. We were interested in noticing a new etymology in connection with the Mundaka Upanishad. Professor Max Müller appears to accept the opinion of native scholiasts that it is the "Shaving Upanishad," because its doctrine cuts off the errors of the mind, like a razor; whereas Professor Macdonell now says that it derives its name from being the Upanishad of an association of ascetics who shaved their heads, as did Buddhist monks at a late time.

In the later chapters of the work we notice that the theory, preferred by Professor Max Müller and others, that the Sātra period began about the time of the rise of Buddhism, is accepted; that Holtzmann's recent arguments for the date of the Mahābhārata are entirely rejected and the date of the poem is put back several centuries; that the doctrine of transmigration is said to be not Indo-Aryan at all, but borrowed from the aborigines; that Professor Weber's assumption of Greek influence in the story of the Rāmāyana is held to be without foundation; but Buddhism and Jainism are stated to be based on the Sāṅkhya system of philosophy, and that, among European philosophers, Pythagoras and the Gnostics are said to have been influenced in no small degree by the speculations of India. Chapter XV, is given to a summary of philosophy proper, and is of so scrappy a character that it would have been better left out of the book. The attempt to condense into one chapter systems of such magnitude as those epitomised in the Shad Darsanas of India, is about as profitable a task as the proverbial search for a horn on the head of a hare. Chapter XV, is, comparatively, a failure; besides being defective, in its omissions, it is misleading in some of its assertions. This section excepted, Professor Macdonell's "Sanskrit Literature" is a book to be carefully and profitably studied. We heartily recommend it to our readers.

Exigencies of space prevent our reference to other topics that we had noted for observation, but the general excellence of one rather long passage that bears upon the study of Sanskrit must be our apology for its full quotation, with the added remark that in our opinion it bears with equal pertinence upon the study of all things Indian:

"It is impossible even for the Sanskrit scholar who has not lived in India, to appreciate fully the merits of this later poetry, much more so for those who can

* This shows the progress of spirituality. The author (Macdonell) means the reverse, perhaps?

† Undoubtedly some of the incantations are impure. But every Veda contains some such: the Atharva Veda contains lofty hymns also.

‡ This is because they are ignorant of the existence of the Atharva Veda studied in Western and North-Western India. They even hold that the Atharva Veda has become quite extinct—which is a piece of ignorance.

only become acquainted with it in translations. For, in the first place, the metres, artificial and elaborate though they are, have a beauty of their own which cannot be reproduced in other languages. Again, to understand it thoroughly, the reader must have seen the tropical plains and forests of Hindustan steeped in intense sunlight or bathed in brilliant moonlight; he must have viewed the silent ascetic seated at the foot of the sacred fig-tree; he must have experienced the feelings inspired by the approach of the monsoon: he must have watched beast and bird disporting themselves in tank and river: he must know the varying aspects of Nature in the different seasons; in short he must be acquainted with all the sights and sounds of an Indian landscape, the mere allusion to one of which may call up some familiar scene or touch some chord of sentiment. Otherwise, for instance, the mango tree, the red Asoka, the orange Kadamba, the various creepers, the different kinds of lotus, the mention of each of which should convey a vivid picture, are but empty names. Without a knowledge, moreover, of the habits, modes of thought, and traditions of the people, much must remain meaningless. But those who are properly equipped can see many beauties in classical Sanskrit poetry which are entirely lost to others. Thus a distinguished scholar known to the present writer has entered so fully into the spirit of that poetry, that he is unable to derive pleasure from any other."

MAGAZINES.

The Theosophical Review (October) opens with Mrs. Haig's translation from the Swedish, "On Pre-existence," by Viktor Rydberg. "A Child's Tragedy," by Eremita, though vividly picturing the first, acute sorrows of the child-heart, scarcely reaches the realm of 'tragedy.' Under "Indian Hymnology" we find the stately "Hymn to Durga," well rendered. Miss Hardcastle's "Counsels of Perfection," though in the main excellent, contain some which are difficult of assimilation, for instance: "That which is not eternal is nothing, and ought to be accounted as nothing." This needs considerable modification. Are we to utterly ignore all the divine manifestations throughout Nature? If so, what a waste of design! "The Secret of Evolution," by Mrs. Besant, should be re-published in pamphlet form. The noble truths contained therein deserve to be widely circulated. The advantages and disadvantages of "Society and Solitude as Means for Training Character," at different stages of evolution, are portrayed by Mrs. Corbett. W. J. John writes, in his usual laconic and logical style, on "The Reasonableness of Reincarnation," and C. S. P. gives the religious aspect of "The Teachings of Tolstoi." Mrs. Hooper notes some singular and significant features in connection with "Druidic Amulets and other Symbols." "The wise men of the Chilcats," by H. H. P., describes some of the traditional history, religious faith and psychic practices of the "wise men" of one of the tribes of the North American Indians. "The Pioneer of the Abhidhamma in English," is a recent translation from the Pāli, by Mrs. Caroline Rhys Davids, M.A. It is a 'Buddhist Manual of Psychological Ethics,' and Mr. J. C. Chatterji, in his review notice, recommends the work, as a "valuable addition to Buddhistic literature in English. * * *

In *Theosophy in Australasia* (September), F. G. G. Hynes gives "A Birds-Eye View of the Theosophical Movement," which is significant and instructive. We hope it will be continued. "Theosophy and Civilisation," by W. A. Mayers, is an introductory paper which promises well.

The N. Z. Theosophical Magazine for September has been enlarged and is working with a hearty good-will to meet the needs of its subscribers. The opening article, "Atlantis, the Lost Continent," by S. Stuart, is in his usual scholarly and scientific vein. Mrs. Draffin gives an interesting "Allegory," Marion Judson writes a valuable article on "Thought as a Factor in the Making of Character," there is another instalment of "The Mission of Mr. Narana," by Q. E. D., a contribution in the Children's Column on "Prince Koh-i-noor," and other matter.

The Theosophic Gleaner (October) opens with an article on "Manas," by P. H. Mehta. "Nirvana Without Intermediate Planes," by R. M. Mohedji, is continued, and there are some choice selections from our other T. S. Magazines.

The Vāhan's answers to questions are always very interesting.

The Theosophic Messenger for September (San Francisco) publishes the "National Committee Letter," which gives some details of a valuable plan for indexing our T. S. literature. It is proposed to have a Card Index at the Chicago Headquarters, to bring out the work by instalments in the *Messenger*, and afterwards to re-publish it in book form. If this plan is carried out, it will be of great use to students.

The Golden Chain is a magazine published monthly, at the same office as the preceding, "in the interest of children and young people of every land, for the purpose of linking them together in the bonds of love for each other and of kindness for every living thing"—a noble work.

The Phrenological Journal is always a welcome visitor at our office. The September issue contains portraits of the nominees for President and Vice-President, who will soon be voted for by the two leading political parties in America, along with their chief characteristics. The annual assembly of the American Institute of Phrenology was convened on September 5th. Its curriculum embraces general Anthropology, Phrenology, Anatomy, Physiology, Psychology, Physiognomy, Hygiene, Heredity, Ethnology and Oratory. The foregoing will include among other subjects, Temperaments, Mental Therapeutics, Human Magnetism, Psycho-Physiology and Brain Disorders. The Institute is highly recommended by prominent men.

Acknowledged with thanks: *Light*, *Review of Reviews*, *L' Initiation*, *Lotus Blüthen*, *Mind*, *The Ideal Review*, *Notes and Queries*, *Immortality*, *The Lamp*, *The New Century*, *Banner of Light*, *Harbinger of Light*, *Health* (formerly *Omega*), *Temple of Health*, *The Light of the East*, *The Light of Truth*, *The Buddhist*, *The Prasnotara*, *The Brahmavādin*, *Prabuddha Bhārata*, *The Brahmacharin*, *Maha-Bodhi Journal*, *Dawn*, *Indian Journal of Education*.

Our other non-English T. S. Exchanges have not arrived.

CUTTINGS AND COMMENTS.

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

Rev. Washington Gladden, D.D., contributes to *The Christian World* an article on "The Duty of Loving Ourselves," in which he says:

Which, now, of these selves—the animal self, whose law is exclusion, or the spiritual self, whose law is fellowship and co-operation—is the real human self? Not one of us would have any difficulty in answering that question. A true and genuine self-love, then, is the love that chooses the good of the higher self in preference to the lower. And that kind of self-love identifies us with our fellows, and makes it impossible for us to prosper by despoiling them or disregarding their welfare.

No one can doubt that a true self-realisation does involve the perfection of this higher part of our nature by which we are united in interest and affection with our fellow-men. And there is no danger whatever that we shall love the superior self, the real self, too well, since that self finds its happiness in the happiness of others, and its perfection in their welfare. Indeed we may say that the trouble with the man whom we call selfish, is that he is deficient in self-love. He does not love himself nearly as much as he ought. His real self, his manhood, his character, is not dear to him. What his heart is set upon is not the interests and possessions which make him a man, but rather those by which he is allied to the inferior realm, the things of flesh and sense—money, place, power—the kinds of goods to which the law of exclusion applies. Such selfishness inevitably dwarfs and degrades him. If a man had any intelligent regard for himself, he would not be a selfish man.

The duty of loving ourselves is, therefore, as nearly essential and fundamental as anything can be in character. In the true understanding of it, it is a deeply religious obligation.

The true self-love can no more be separated from neighbour-love than light from colour, or extension from space. No man can love himself, in the highest and truest sense, without loving his neighbour, and no one can love his neighbour as he ought to love him without loving himself.

The above is very good Theosophic teaching, even though coming from a D.D.

Those who are always inclined to mourn over and fear their hereditary ills may gather a few grains of hope and comfort from the following poem by Ella Wheeler Wilcox, which appeared in the *New York Press*:

There is no thing we cannot overcome;
Say not thy evil instinct is inherited
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited,
Back of thy parents and grandparents lies
The Great Eternal Will! That, too, is thine
Inheritance: strong, beautiful, divine,
Sure lever of success for one who tries.
Pry up thy fault with this great lever—will!
However deeply bedded in propensity,
However firmly set, I tell thee, firmer yet
Is that vast power that comes from truth's immensity.

Thou art a part of this strange world, I say;
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine and watch and pray.

There is no noble height thou canst not climb;
All triumphs may be thine in time's futurity,
If, whatso'er thy fault, thou dost not faint or halt,
But lean upon the staff of God's security.

Earth has no claim the soul cannot contest,
Know thyself part of the Eternal Source;
Then naught can stand before thy spirit's force.
The soul's Divine Inheritance is best.

Songs of
Indian
Beggars.

The lessons to be learned from the songs of the Indian beggar were admirably portrayed in a lecture delivered a short time ago at Trevandrum, by Mr. M. Ratnaswami Iyer, the Dewan Peishkar of that place. We subjoin a short extract from a translation of the lecture which appeared in the *Madras Mail*. Speaking of the sentiments which these familiar songs embody, he said:

Those who attentively listen to such philosophic songs are reminded at once of the false glamour of the *Mâyâ* intoxication which has been absorbing them all along and are led up to think of the ways of liberation from it and attaining salvation. Is the beggar who helps such a turn upwards in us, unworthy of the return we give? But nobody should allow himself to be allured into the delusion that the beggar who sings philosophy is a philosopher or sage himself. Those of the class who put on such a guise are mostly impostors. It is necessary to be forewarned of this and not to be deceived. Of such humbugs, who put on only ceremonial or outward forms of purity, without attaining intrinsic or inward purity, it has been well said:—"Their cold bath in early morning is only like that of the bird which dips into water for the sake of the fish in it; there is hardly any more good in their rubbing the body with white holy ashes than in the white powder temporarily put on by the water pumpkin; there is no more good in their loading all their body with *Rudhraksham* beads than in the *Elavu* (cotton) tree bearing ever so many unripe fruits; the rows after rows of *Namams* or holy marks they put on by the dozen, look only like the outstretched feathers of the white crane pouncing on and swallowing fish; there is no good in their stamping themselves with *Mudhras* or seal-marks like those of a *Pakalkai*; or putting on *Gopi* or sandal-marks like so many ripe bamboo leaves; there is no use in their merely throwing away heavenwards in supplications (*sandhya vandanams*) water by the hand, like the elephant's proboscis throwing away water heavenwards to quench its own thirst; there is no use in their merely croaking away daily like the frog on a dark rainy night, holy songs such as *Thevaram* and *Tiruvaimozhi*; their walking round temples ever so often like oxen constantly turning round the oil mill is of itself no good; there is no use in their simply eating roots, bulbs and fruits, like the cow grazing on herbs in the forest; or living long on air only like the serpent; or barely neglecting the body and treating it like a dry fuel stick exposed to wind and sun; or only lying unmoved in one place like a motionless boa constrictor; or merely bearing cold and heat like the branch of a tree exposed to rain, dew and sun; or sitting seemingly absorbed in grave contemplation with the body motionless like a heavy stone; or spending days together in the midst of five fires, like a blacksmith seated without feeling, near a furnace; or performing *Tapas* or penance, lying head downwards like the bat hanging suspended on its legs in the midst of the foliage in a tree; or lying concealed in a cave like the mouse living in its burrowed hole; or being silent without food or sleep, like a wooden doll which can neither talk nor move; or rearing thick knots of hair on the head, like ropes of roots falling down from the banyan tree!" None of these forms by themselves will do. Practical wisdom alone will avail. I appreciate—not the beggar—but his stock of philosophic songs, and would reward him only for exhibition of that stock.

*Views of
the Chinese
Minister.*

The highly educated and gentlemanly Chinese Minister to the Court of St. James, was recently asked his opinion of the crisis in his country. In the course of his reply he said:

The Boxer movement, as we know it to-day, is really a fusion of many secret societies incited to common action by the excesses of missionary zeal. The Chinese are not savages; they are possessed of a philosophy which inspired Comte, and which is the basis of positivism. The missionaries of culture, like Dr. Temple or Dr. Creighton, remain at home, and you send men whose zeal outruns their discretion. The converts are recruited from the lowest strata of the Chinese millions; they are subsidised to the extent of three dollars per month, and their avarice is fostered by the missionaries interfering in the contemptible squabbles between the convert and the non-convert, and encouraging law-suits, which generally do not result unfavourably for the convert, thanks to the influence of the missionary. The only effective means for the dispersal of secret societies for all time and the stamping-out of the germs of future risings is the removal, or at least the restriction, of the functions of the missionary.

His Excellency, in replying to a remark of his interviewer, said, further:

Did Jesus, or St. Paul, or St. Peter seek the Consul or the conclusive argument of the gunboat, or outrage a nation's feelings by sending girls of nineteen to teach the truths of life to men and women of forty? And you offer premiums to crime by sending them to places far from the coast where foreigners are unknown.

Again, in alluding to the artistic quality of literature he remarked:

The educated Chinese are of an inquiring turn of mind, and they turn to the Bible in order to realise Western manners and modes of thought, and are shocked at its graceless composition and inelegant phraseology.

* *

*A Model
Ruler.*

With a view to relieve the sufferings of his people, His Highness the Thakore Saheb of Morvi has undertaken works of varied importance in his State. A sum of about rupees three lakhs has been set apart for sinking and repairing new and old wells. Every facility, in addition to pecuniary help, is rendered to cultivators in doing this, and any one now going over the agricultural area in the State will scarcely find a field without a well. What is most fortunate is the fact that the task of getting these wells dug is not thrown upon cultivators' shoulders, but the State bears the labourers' expenses. The cultivation of the State will be much benefited in future years. The Thakore Saheb has not limited himself to providing wells for the cultivators, but seeds have been furnished to them for sowing operations. Food grains have been imported from different parts of Northern India and have been stored up in the Patel's house at Morvi.



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[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XIV.

(Year 1890.)

I AVAILED myself of the presence at headquarters of Mr. E. D. Fawcett to get up a course of lectures on the different schools of Philosophy, which he should afterwards bring out in book form under the title of "The Power Behind the Universe." This young man, then of twenty-four years, has a brain which is remarkably adapted to the study of metaphysics and philosophy, and I have noted in my Diary that I was profoundly impressed with his intellectual ability on reading the manuscript of his first lecture. It was a summary analysis of the whole series of modern metaphysicians, eighteen in number, from Descartes to von Hartmann. Yet at the same time, as his more recent contributions to the London magazines show, his mind is capable of flights into the realm of pure imagination, and he is very ingenious in inventing thrilling situations for the entanglement of the personages of his story.

His first lecture was given in our hall at Adyar on the 19th of July. The room looked grand with its decking of palm-fronds, flags, lights and a large picture of Sarasvati, the Indian Minerva, suspended over the speaker's platform. Every seat was occupied and the audience, which was mainly composed of University graduates and College undergraduates, was as intellectual an one as any speaker could wish to address. To us who know the Hindus it is hardly credible how little is known of this side of their character by their official superiors; the majority of military and civilian

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II. beautifully illustrated with views of Adyar, has just appeared. Price, cloth, Rs. 5.

British officials return home, sometimes after thirty-odd years' residence in this country, with no other impression of the Hindus than that which they have derived in their superficial relations with them in public offices, or from their exasperating experience with their sycophantic, usually illiterate and often intemperate domestic servants. How could they possibly expect to be on terms of good understanding with high-caste men (*i.e.*, gentlemen) whom they treat in official intercourse with unconcealed disdain, commonly classifying them as "niggers," without caring at all whether it comes to the insulted gentlemen's ears or not? It is inexpressibly sad to me to see this awful waste of good opportunity to bind the Indian Empire to the British Throne with silken bands of love, which are beyond comparison stronger than all the steel links that can be forged out of swords and bayonets. At the present writing we are blessed with a Viceroy, Lord Curzon of Kedleston, who has shown a tact more exquisite than any of his predecessors within the past twenty years, and I feel sure that he will leave behind him, on returning to England, a better feeling than has prevailed for many years. Politics, however, are not my concern, and I have only been tempted into this digression because of my own love for the Hindus and my sympathy in all their troubles.

The second lecture of the weekly course was one by Dr. Daly, on "Clairvoyance," which I read from the manuscript in his absence, and it was printed in the *Theosophist*. The third and subsequent ones were delivered at "Kernan Castle," the residence of Mr. Biligiri Iyengar, on the Marina, as we found that the distance of Adyar was inconvenient to the class of men who wished to hear the course. Two of the lectures I gave myself, and Mr. Harte gave one on "The Religion of the Future."

Among the many tokens of affection which I have received from the Hindus was a proposal which came to me in August from Babu Shishir K. Ghose, of Calcutta, informing me that a scheme was afoot for getting up an Indian National Testimonial to me, in the form of a subscription to ensure my future comfort. I declined it, of course, as my modest income from the magazine was quite enough to supply all my wants. The offer was, however, most gratifying. I notice in my Diary that the same proposal was made in a highly appreciative leading article in the *Indian Mirror* of the 21st August.

There was what the "cullud pusson" calls "a heap of trouble" in our theosophical groups at Paris, at this time. Dr. G. Encausse, better known by his literary sobriquet of "Papus," seemed disposed to play the part of an Ahriman in any organization in which he was not supreme director, and fell out with his French colleagues, seceded from our branch, made another one called the "Sphinx," and then asked me for a charter. A file of rather acrimonious correspondence was sent me and by the same mail came one from the unquiet gentleman himself, giving me direful threats if I should decide to stand

by H.P.B. in the current quarrel. She was driving me almost to desperation at about that time, even to the extent of sending out Mr. Keightley to India with a sort of letter-of-marque, apparently intended to destroy the prestige of Adyar and concentrate all exoteric, as well as esoteric, authority in London. Fortunately for all concerned, he showed this document to one of our strongest Indian members, who begged him not to show it to another person, for it certainly would give a death-blow to H.P.B.'s influence in India. This was the prickly side of my dear "chum." Yet I wrote by the returning mail, a letter to "Papus" which left him, at least, in no doubt as to the unswerving loyalty which I felt for her who had shown me the way in which to climb towards the Higher Self. He inserted in his magazine at one time, a dastardly attack on the characters of H.P.B. and Mrs. Besant, for which that loyal friend, the late M. Arnould, sent him his seconds; but in that case, at least, the offender declined a meeting. I also refused the charter and since that time the Society has not had the honour of counting him among its members; quite the contrary—it expelled him. Some years later, during one of my visits to Paris, he sent me an invitation to witness some most interesting hypnotic experiments at the Hospital of La Charité, at the same time holding out the palm-branch. Much as I wished to see Dr. Luys' experiments, I had to decline renewal of our personal relations until he had made in his magazine the *amende honorable* towards my two dear colleagues and friends.

I have noted throughout the summer months of that year that gifts, ranging from £100 to £3, for the support of headquarters, came in from Europe and America; by one mail I received three. It is strange how this thing has been going on from the beginning down to the present day; my wants for the Society, whether great or small, are invariably covered by timely remittances. If I had no other assurance of the over-looking sympathy of the Great Ones, I should be dull, indeed, not to recognise it in these beneficent promptings to those who can afford to give what is needed. In this, as I have elsewhere observed, my experience coincides with that of all unselfish workers for the public good.

It was in 1890 that H.P.B. and her staff settled in the since famous headquarters, 19, Avenue Road, St. John's Wood, London, and it was here that in the following year she died. As the property has passed out of our hands within the past twelvemonth, it may be as well to devote a paragraph to a description of it. It was a large house, standing in its own grounds, which formed a pleasant garden with bits of lawn, shrubbery and a few tall trees. Mounting the front steps one entered a vestibule and short hall from each side of which doors opened into rooms. The front one on the left was H.P.B.'s working-room and her small bedchamber adjoined it. From this inner room a short passage led into a rather spacious chamber which was built for and occupied by

the Esoteric Section. To the right of the hall on entering was an artistically furnished dining-room, which was also used for the reception of visitors. Back of this was a small room, then used as a general work-room, afterwards occupied by Mr. Leadbeater as his bed-chamber. A door cut through the West wall of the dining-room gave access to the new Hall of the Blavatsky Lodge; while one cut in the East wall of H.P.B.'s room led into the office of the General Secretary of the European Section. The upper stories of the house were sleeping apartments. The meeting-hall of the Blavatsky Lodge was of corrugated iron, the walls and ceiling sheathed with unpainted wood. Mr. R. Machell, the artist, had covered the two sloping halves of the ceiling with the symbolic representations of six great religions and of the zodiacal signs. At the South end was a low platform for the presiding officer and the lecturer of the evening. The Hall had a seating capacity of about two hundred. On the opening night the room was crammed and many were unable to gain admission. The speakers were Mrs. Besant, Mr. Sinnett, a Mrs. Woolff (of America), and Mr. Keightley. H.P.B. was present but said nothing on account of the critical state of her health.

H.P.B.'s work-room was crammed with furniture and on the walls hung a large number of photographs of her personal friends and of members of the Esoteric Section. Her large writing-desk faced a bay-window through which she could see the front grass-plot and trees, while the view of the street was shut out by a high brick wall. Avenue Road was a veritable bee-hive of workers, with no place for drones. H.P.B. herself setting the example of tireless literary drudgery, while her strong auric influence enwrapped and stimulated all about her. This very high-pressure of work naturally tended to destroy the feeling of geniality and welcome which members and enquirers visiting London had every reason to hope to find at the social centre of the European Section, and which could always be found at Adyar and in New York, when H.P.B. had fewer cares oppressing her mind. I have heard many complaints on this score and have known of some persons who had intended joining us, but were chilled into a change of mind. Under all the circumstances I cannot say that I regret that the residential headquarters have been given up.

On the 21st September, a telegram from Colombo informed me of the death by apoplexy of Megittuwatte, the incomparable Buddhist priest-orator. Among Sinhalese Buddhists he had not his equal as a public speaker. He played upon his audience as though they were some musical instrument which responded to his lightest touch. But he was not a morally strong man, and his behaviour towards me was most reprehensible after he saw that I would not give over to his control the National Fund that I had raised for the support of Buddhist schools and other propaganda agencies, and had vested in Boards of Trustees at Colombo and Galle. He built, out of funds collected by

himself in lecturing tours, the Temple in the Mutwal ward of Colombo, which most steamer passengers are taken to see by the local guides. Since his death it has fallen greatly in public esteem, and has about as much of the aroma of religion about it as a railway restaurant! And so passes from sight, and already almost from memory, a man who a quarter-century ago was one of the most influential monks in the Island.

I have often remarked that the self-same lecture on Theosophy, provided that its broad outlines are given, and the temptation to wander into the side paths of details be avoided, seems to be recognized by people of various religions as in each case a presentation of the fundamentals of their particular religion. I have remarked this before, but it again forces itself upon my mind in reading the entry for 28th September, in my Diary. On that day I went to a Mussalman meeting at Pachiappa's Hall to hear a Maulvi lecture on "Salvation." It was, I think, my first attendance at a meeting of this community in Madras, and I expected nothing else than to quietly seat myself near the door, so that if the lecture should prove uninteresting I could slip out without being noticed. But the moment I crossed the threshold I was surrounded by Mahommedan gentlemen who received me with great cordiality and straightway had me elected as chairman of the meeting! Protests were useless; in vain I declared that I was not a Mahommedan but a Theosophist and a Buddhist: they said that they had heard me lecture and I was as good a Mahommedan as any of them. So I took the chair and after a few preliminary remarks, which were received with great friendliness, invited the lecturer, Maulvi Hassan Ali, the well-known Muslim missionary, to address the audience. He was an eloquent speaker and a fervent religionist, and his discourse was listened to with every mark of approval by his auditors. Two days later, he called at Adyar and strongly urged me to publicly declare myself a Mahommedan as I "was undoubtedly one at heart"; he only asked that I should go on lecturing just as I had all along! On my refusal "he went away sorrowful." He is since dead.

I received, about this time, an urgent request from Colombo to preside at the opening of the 'Sanghamitta Girls' High School, by the Women's Educational Society of Ceylon. The invitation urged it upon me as a duty, since it was the first school of the kind ever opened in the Island, and the direct outcome of my own efforts. I went, and the function came off on the 18th October and was a brilliant success. Great enthusiasm was shown and the sum of Rs. 1,000 was subscribed in aid of the school. In view of its historical importance I may mention that the speakers were the High-Priest Sumangala, the learned Pandit Batuwantudawe, L. Wijesinha Mudaliar, Mr. A. E. Buultjens, B.A. (Cantab.), Dr. Daly, Mrs. Weerakoon, Babu K. C. Chowdry and myself.

As my visit to Ceylon extended over a few days, I was, as usual,

kept busy with visits and lectures; I also opened a Boys' school near Kotte, distributed prizes at the Boys' English High School, the one founded by Mr. Leadbeater, and was gratified to find that the Government School Inspector had given it credit for ninety per cent. of passes; a figure high above the Indian average, yet still five per cent. less than that obtained at last season's examination of the Pariah children in the Olcott Free School, Urur; thanks to Miss Palmer's most able management. I also presided at the anniversary of our Colombo Branch and at the annual dinner, where invariably the best of feeling prevails.

Meanwhile, before leaving home for Ceylon, I had written to H.P.B. my intention to retire from the Presidentship and to give her the entire executive, as well as spiritual, management, which she seemed anxious to acquire: I reminded her that our pioneering work was practically finished, and she could easily find half a dozen better educated and more yielding men than myself to help her continue the movement. My intention was also communicated to a number of our leading men, both of the East and West. I was so much in earnest that I wrote to Ootacamund to ascertain what was the best season for me to begin building a cottage which I intended for my old-age retreat—and where this very chapter is being written.

Protests came pouring in from all sides and a number of my correspondents announced that they should leave the Society unless I consented to remain. H.P.B. cabled Keightley that she would not allow him to read to the Convention a friendly farewell address to myself, which he had drafted and sent her a copy of for approval; she said that the Masters disapproved of my resignation, and by the next mail she wrote him a positive order to return at once, if I should retire; threatening to herself withdraw and dismember the T.S. By the next week's mail, which reached me on the last day of the year, she offered to make *any* sacrifice to keep me in office. As, in any case, the ruin of the Society was prophesied by so many of my most valued friends, I consented to continue in office for the present, and my announcement of this decision provoked a storm of applause at the Convention, when my Annual Address was read. In notifying H.P.B. of my suspended resignation, I told her that my continuance in office would depend upon her readiness to alter the form of obligation which candidates for the E.S. were then taking. It was worded so as to exact the promise of perfect obedience to her in all their relations with the T. S.; in short, giving her quasi-dictatorial powers and quite nullifying the basis of membership upon which the movement had been built up, and which left each member the most absolute freedom of conscience and action. I was very pleased when she adopted my suggestion and altered the indiscreet pledge to its present unobjectionable form. Had we been together, the mistake would not have been made.

I left Ceylon on the 27th of October for Tuticorin, whence I went

on to Tinnevely. Mr. Keightley met me here and together we made a tour in Southern India, which took us to Ambasamudram, Popanassum Temple and Falls, the hill called Agastya Rishi's Peak, Padumadi, Madura, Tanjore and Kumbakoniam, whence we returned to Adyar on the 10th of November. Our visit to the first-named place was very interesting. We were put up in the Albert Hall, a new building for the local library and public meetings, the erection of which was chiefly due to the enterprise of our local Branch, headed by Mr. V. Coopposwamy Iyer. In the large room hangs a tasteful brass Memorial Tablet to perpetuate the memory of my colleague, Mr. Powell, who was greatly beloved in that place. On the evening after our arrival we had the real pleasure of hearing a recitation of Puranas in the ancient style, by an actor-pandit; there was a musical accompaniment on Indian instruments by a very good band. One can imagine what a gratification it would be to European Sanskritists if, at one of their Oriental Congresses, they could hear the sonorous slokas of the Aryan Scriptures recited so beautifully as they were by this orator on the above occasion. On the way to the Rishi's Peak we halted at the Banatitham Falls and slept in the Forest Officer's bungalow at Mundantoray; and although there were no doors to keep out the cold air, no furniture, swarming mosquitos to be counted by the cubic inch, and rumours of elephants and tigers being near, we slept the sleep of the weary. The next morning we were ferried across a river on a platform-boat worked by a wire cable overhead. At Popanassum we were the reverse of pleased by the appearance of the dandy ascetic in charge of the Temple. His style will give the reader some idea of the stage of his spiritual development. He was a sleek and sensual person, wearing on his head, coronet-fashion, a string of large *rudraksha* beads, had gold earrings, around his neck a large gold talisman-case, or *taviz*, and about his body the usual orange cloth. One would as soon expect a fat sloth like that to help one to *Moksha* as one of the similar-looking spiritual shepherds of our Western sects, who fatten on the gifts and tithes of credulous laymen. At Tinnevely I got a young cocoanut from the tree which was planted in the Temple compound in 1881, by a Committee of Colombo Buddhists and myself. So the Hindus had *not* torn up our "Tree of Brotherly Love" as our loving friends, the Missionaries, had widely reported!

Shortly before the meeting of the Convention, a Committee of Burmese Buddhists notified me that they had raised Rs. 20,000 for a propaganda mission to Europe, of which they wanted me to be the leader and to start in February; all my expenses to be paid. Feeling that the time was not ripe, and foreseeing the uselessness of taking a Committee, with probably a very limited knowledge of English, to argue the claims of their religion with the ablest scholars of Europe, I declined.

In the month of December I suggested to the late Mr. Tookaram Taty, of Bombay, a scheme to transfer the Adyar property to the Adyar Library and have him endow it with the sum of Rs. 50,000, which he had long told me he intended to give the Society. My reasons were that by so doing we should give the Library a permanent existence after my death and despite all chances and changes; the Society to retain free of rent as much room in the house and grounds as might be needed for headquarters business. Even now, after the lapse of ten years, I think the idea a good one, for the Library is tenfold more valuable to-day than it was then, and if we should enlarge it, as proposed, into an Oriental Institute, increase the staff of pandits, organise series of lectures on the different schools of philosophy and religion, and need class-rooms, then it would be indispensable that the library should be put above and beyond all possible contingencies which could be anticipated. This could be accomplished by the plan above suggested. The Society has to face one serious contingency, *viz.*, that my successor might find it impossible to leave his country—supposing him to be a Western man—and take up residence at Adyar, where the temperature is that of the Tropics, and where life is so tranquil as to be maddening to one whose nerves have been always jangling in the hurly-burly of a Western city: for particulars, enquire of Mr. Fullerton. No large Society could ask for a better executive headquarters than ours; it offers everything to make a scholar's life pleasant and its surroundings one might almost call enchanting. When H.P.B. and I first saw it, it filled her with enthusiasm, and her love of it endured to the last. Then there is our collection of books, comprising more than twelve thousand volumes and constantly growing; more than 700 new manuscripts have been added within the past two months. If my successor could not, or would not, live at Adyar, what would be done but break up this executive and spiritual centre of the movement which has cost so many years of loving labour, and become the strong nucleus of the noble aspirations of the Founders of the Society and their working colleagues? H.P.B. expressed in her Will a wish that her ashes should be brought here, and if it be true that she has taken with her into the Beyond her interest in the movement, surely it would give her pain to see our beloved home sold to strangers and our library shipped away to a distant place. I am glad that the occasion is offered by the record in my Diary to bring this matter to the attention of my colleagues, and I sincerely hope that the way will present itself to settle this question to the best advantage of our Society.

The delegates for that year's Convention began to arrive on the 23rd December, the attendance on the opening day was rather large and the proceedings were unusually interesting. A large delegation attended from the Bombay Presidency; Mr. Fawcett gave three lectures on Herbert Spencer, Dr. Daly spoke on Technical Schools,

and Mr. Keightley on Theosophy in the West. On the 28th—the second day—we constitutionally organized the Indian Section, which I had provisionally formed sometime before, and Mr. Keightley was confirmed as General Secretary. There were lectures by Fawcett, Keightley, Nilakanta Sastri, Subramania Swami, C. Kottaya and Paudit Gopi Nath, of Lahore. The anniversary celebration, on the 29th, was a great success as usual, and there were nine speakers. By the 31st the house was cleared of all visitors and we were left to take up the usual daily routine, and so we come to the last page of the year's Diary, where I have written “Good-bye 1890!”

H. S. OLCOTT.

THE CONQUERING OF THE FIVE ENEMIES.

MAN'S chief enemies have been enumerated as five—Lust, Anger, Greed, Envy and Vanity—but we may deal with them as three for envy and vanity are only subtle forms of greed.

For the sake of convenience, we will place these enemies upon the planes where they seem to be most active, leaving aside those subtleties that show their interrelated workings on all planes. Beginning with the lowest, or physical plane, we will place lust at its lowest pole, and at its opposite pole place mother-love. I use the compound word mother-love, disconnecting it from any idea of sex, because it is the one term that expresses the highest quality of love. I might say father-mother love or androgynous love but mother-love is a familiar type of the love of which I speak and brings at once a concrete image to the mind. Now I will ask you to remember that I am not speaking of any arbitrary poles but only of convenient focusing centres of human sensation, emotion and reason. On the astral plane, we will place anger at the lowest pole, amiability at the highest; on the mental plane, greed at the lowest pole, generosity at the highest, or, if we use other synonyms at these last two poles, selfishness and unselfishness, separateness and oneness.

We have been told, both by ancient and modern science, that all forces may be traced to one force or, in other words, that there is only one force, which working in different vehicles gives the illusion of many kinds of force; that heat and light, electricity, magnetism, etc., may be transmuted one into the other, they are one and the same at their root. And it is so with the forces that we call lust, anger, greed; they are but one force working in different channels and, knowing this, the best way to conquer the enemies is to turn the force into channels that we recognize as good.

Let us for a moment liken our one force to water running through a garden hose. A gardener will use this hose to spray his plants, to sprinkle all their leaves; he knows just the amount of

water that each plant needs, his violets can stand more than his primroses, his ferns more than his geraniums, his orchids will need scarcely any. He will let the water run freely at the base of the lilac bushes, let it form in great puddles around the chestnut trees; the water mixing with the earth at the foot of the chestnut tree will not look as pure as the drops on the primrose and the violet but we have seen that it was the same water. Suppose, then, that an ignorant person, a child, undertakes to water this same garden. He turns the hose full-force on the delicate plants and their blossoms fall, their roots are washed up; then he barely sprinkles the lilac bushes and they droop, while the chestnut trees are left so dry that their leaves wither and drop off. So it is with this one great force working on the different planes, it may be used wisely or unwisely, and we must learn to direct it so that it will work beneficially, not destructively.

Refined minds are prone to look upon lust as the worst of the enemies and to turn with horror from the scenes in which force in this form revels, but they little know that, ugly, loathsome as it seems, in all its brutal strength, it is not nearly so powerful for harm as are the more subtle enemies of the higher planes. We who have studied the planes know that sin first arises in the mind, a thought gives rise to an emotion, an emotion to an act; man cannot get below an act, the physical plane is the outer wall and the wave striking here must dissipate or roll back upon itself. Now the wave that started from the mental plane has run its course when it reaches the physical, and according to the mental impetus given it, will be the force with which it strikes. So when we see a wave of lust striking with destructive force, let us pause and reflect that the beginning of that wave was a little thought, just such a little thought as might arise in our own minds, a little thought that was fortified by other little thoughts until it became an irresistible power. Then we will realize the importance of keeping our minds pure and we will look with less condemnation on our younger brothers. The gross act of one of these younger brothers may represent the final move in a particular line of Karma, while our own small thought may be the germ of something that will end in a far more loathsome act. Acts are but the servants of thoughts; let us remember it.

And "Let him who standeth take heed lest he fall!" We may think ourselves pure, we may guard our thoughts and our actions, but we do not know what karmic chains we have forged in the past, and, some unsuspecting day, we may meet some one to whom we are bound by one of these links, and, without a word of warning, the animal nature will be aroused and we will be dismayed by the vibrations of the rejected enemy. And now what are we going to do to conquer this enemy? Turn the force into a higher channel. Send it surging back to its higher pole. We must not forget that, however hateful the thought may be, lust is a phase of love, the lowest phase,

and we must proceed to purify it. We have been told that it is easier to purify than to create love, and so, instead of trying to stamp out, we must try to purify. The highest love that we can think of on any plane is maternal love, our minds can rise to no higher conception; if we rise at once to the highest symbol in the universe, the sun, we see it pouring out its vivifying force on its children throughout all the kingdoms. And on the physical plane, demonstrative mother-love is the opposite pole of lust. Dealing with the physical plane only, we see all dispassionate love taking this form. Our loved one, be it father, mother, brother, sister, husband, wife, child or friend, becomes to us an object to protect, to care for, and as soon as we have an object to care for, it becomes to us as a little child. The best proof that I can give you is, that love words itself in diminutives when addressing the loved one; you may notice this in all the relationships of life.

In the words of a great teacher, "The power to love gives the right to love." There is no bar to pure love, and we have the right to love anyone; that one's ties to another make no difference whatever, our only care need be to keep the love pure. A great deal of trouble in life is caused by misguided love. A man falls in love with a woman who is legally tied to another man and, *vice versa*, a man or woman offers love where it is not wanted; sin, sorrow, heart-break are the results. How they struggle and suffer! some trying to force their way, others trying to forget, and neither method bringing peace. Now we must cease to struggle, we must not try to forget, but we must purify. No bond, no tie can deprive mother-love of its right; this is the one love that may encircle the entire list of human relationships and no one has the right to question it, to put up bars against it. Therefore, when force is raging in the channel of lust, we must open up the channel of mother-love and let the strength of the current have full play. Suppose desire does go out to one who is tied to another and the untrained mind cannot master it? To try to check the force would be like stopping up outlets for steam in a boiling kettle; the result would be injury to the vehicle in which the force is restrained, just as the kettle explodes if the steam is shut in. Then let us turn the force into its higher channel and let it go out freely whither it will. If we are debarred from giving physical expression to the mother-love, let us not hesitate to mentally take the one to whom it goes, in our arms, as we would a little child, and hold that one close to the heart, as a mother holds her child. In this way we will change the character of the sensation, and when we again meet the object of our former desire the love will be so accustomed to the new channel that there will be no shock, no strain, no temptation. After awhile we will raise it higher still, so that it will not clamor for demonstration and, finally, we may cease to be troubled by thinking about this object at all. I once heard an older student say, "If you have a trouble, forget it and it will cease

to be a trouble." And that is true, but only a trained mind can soon forget and in the first agony of a trouble, it is easier to turn its force toward the opposite pole of the plane on which it is manifesting than to forget. Then let us remember to open up the higher channel, and the ugly enemy lust will be transmuted into the beautiful friend, mother-love.

Now, coming to the astral or emotional plane, we have put at the lowest pole, anger, at the highest, amiability. Anger is an emotion that plays violently over the nerves, while amiability uses the same conductors but moves gently, producing a pleasurable effect. We are now going to see what we can do toward conquering anger, and the method will be the same as the one used in conquering lust; for when we have sketched out a plan for treating any one of the enemies, it may be applied to all the others, if we simply subject it to the conditions of the plane on which it is to be applied. And here let me remind you that the enemies are not labeled "bad," "worse," "worst," in the order in which I am treating them, in all persons. Their order of precedence differs; greed may be worst in one, anger in another, lust in another. But now we are going to consider one in whom anger is the worst and see what he may do about it. Recognizing this as his worst enemy, this one gives his particular attention to its conquering, not forgetting the other enemies but giving them secondary care. He begins by trying not to answer back sharply, by striving to keep silent under abuse. To keep silent, that is the great accomplishment! I know of some one whose worst enemy was anger and who used to hold her tongue between her teeth as a reminder to keep silent. She had to do this so often that it became a habit and in the midst of most congenial surroundings she would suddenly realize that the unoffending member was a captive between her teeth. This is a good way but we won't flatter ourselves that it is always successful; we must sometimes bite the tongue deep in order to remember that it is not to move, for under provocation it darts out like the fang of a serpent if we for an instant relax our guard.

The one who is trying to conquer anger begins in these small ways. Angry words surge into his mind, he mentally throws them aside and sends out pleasant thoughts, or at least he tries to. His first efforts will meet with terrible resistance, for his blood will boil, his brain will throb under the vibrations of the force raging in its accustomed channel, and again and again the force will slip control and burst out with destructive vigor. But, nevertheless, the things thrown aside that he might have said mount up like a great pile of rubbish and he looks back upon them with satisfaction. Finally, perhaps, he finds so little to throw upon the pile that he says to himself, "These kinds of things will never trouble me again, the enemy is conquered and I can turn my attention to another enemy." He is glad and thankful, perhaps a little proud over the achievement

and sets himself to work in another direction. And then there comes a test, one of those tests that the Masters send to try the strength of their servants. He is off guard, and before he realizes what is happening the old enemy has blazed out and the supposed conqueror has gone down. Who, among us, has not known that awful silence after the fall? Who has not sat down in the midst of the desolation of the beautiful shelter that he had built for the Self and waited for the stroke to come out of space that would annihilate the servant unworthy of his trust? We all know what it is. And so this one sits in silence and desolation, waiting for the fatal stroke, and dares not look around. But the stroke does not come and, one by one, rational thoughts struggle into his brain. They all seem halting and feeble but he welcomes them. He says, "I will arise and live for others, although I have failed for myself," and he gets up and goes silently on his way. And, strange to say, he finds the way easier, and when he remembers to look to where stood the pile of cast-away evils, behold, they are all burned up; the terrible blaze has been only a bonfire of the big pile and it has disappeared forever. The wily enemy may come again in other guise but the old forms have been all burned up, they will not trouble him more. This is one of the strange paradoxes that confront the student from time to time, the great evil giving rise to great good.

It is hard, you will say, to turn the force from anger to amiability. When the heart is palpitating, when the brain is whirling, when the whole emotional nature is in rebellion against the attack of another, it is indeed hard to turn the force that would punish the offender, into a channel that will do him good. But when we have once decided that this is the right thing to do, when in our calm moments we have thought it over and adopted it as a good plan, we must carry it out. In the heat of the trial, we must throw ourselves mentally on our knees and send the force in all its strength, palpitating, whirling, into the channel of good-will toward him who has angered us. It does not make any difference how far he may be in the wrong; the farther, the more need of that strong current to better him, for we are working for the betterment of those who need it and not for those who are strong in themselves. And what are we doing if we let the angry current sweep on? We are intensifying the evil, for like finds like, "birds of a feather flock together." The vibrations sent out by us are in affinity with those sent out by the one who angers us and, as ours blend with his, the force is strengthened in the wrong channel, and we are to blame. Although his may have been the first offence, ours is the greater, because we know what effect is taking place and he probably does not. And let us not deceive ourselves by thinking that we are justified; for us, who are developing the Higher Manas, the higher mentality, there is no such thing as righteous anger, there is no such thing as justifiable anger. Anger may be excused in those on

the lower rungs of the ladder of evolution but not in us who have braced ourselves to climb. But there is such a thing as a righteous position, a justifiable stand. We need not alter our position, we need not move from the stand that we have taken, if we have decided that this is the right one for us; firmness does not imply anger, we must be firm but in all gentleness.

Now we are apt to look upon ourselves as greatly injured, as martyrs, when we are made the target of anger; but if we feel that way, it is a sure sign that we are getting just what we most need. If we feel the thrusts of anger, our characters are weak in just that particular point and need experience to strengthen them; how can they ever be strengthened if we don't have experience? We don't care for the angry words of children, and we must learn not to care for the angry words of grown-up children. We don't cease to love and guard the little ones because they do not appreciate it, and we must not cease to love and guard the child-souls that are perhaps given into our care. So that even here, when we transform our enemy anger into our friend amiability, we find that we have, under another name, our beautiful friend mother-love.

And now we turn to the mental plane, the plane of realities, for however real the astral and physical planes may seem they are only reflections of transactions on a higher plane, and a reflection can never be called real when the original is seen. Strictly speaking, we cannot generate force on the physical plane and so affect the astral, we cannot generate force on the astral and so affect the mental, but all force is generated on the mental plane and rushes down through the astral and physical planes. So the mental plane is the plane of causes, of realities, and this is why we must give more importance to thought than to action, this is why some sins are only skin-deep, because they are actions done with good motives. We have placed greed at the lower pole of the mental plane, generosity at the higher. The word greed has become so associated with physical things that one is apt to forget the wide range that it covers. Greed is selfishness; and envy, pride, vanity, ill-will and a score of other enemies to mankind are only minor phases of greed, of selfishness.

One of the most subtle forms of greed that takes hold on us is the greed of time. We want time for our studies, there are books upon books that we want to read, that we think we must read or be ignorant; we want to shut ourselves away from our kindred and cram our minds with printed facts. We struggle to do this, forgetting that Karma, the law of justice, has placed us where we are to work, that those into whose company we have been born are the ones to whom our nearest duty lies. We forget that there is splendid training, valuable knowledge to be had just where our rebellious minds refuse to stay; we forget that patience, sympathy and helpfulness are the first requirements of one who is leading the higher life; and above all, we forget that the printed words of other men,

however valuable they may be, are not as useful to our mental development as self-initiated thought. Fifteen minutes of self-initiated thought, along a steady line, will do more toward our real progress than the superficial reading of fifteen books. Remember, I say superficial reading, for if we read and reflect upon what we have read we are exercising our mental faculties to good advantage. When we rebel against family ties that call upon us to give up the time for reading fifteen books, let us reflect that the quiet fifteen minutes that we may have is going to strengthen the mind far more, because we are going to do our own work and not have it done for us, we are going to exercise our own faculties instead of reading how another man has exercised his. It is only by exercise that we gain strength. If we want to develop our muscles, we exercise them, and we gain more by moving our own muscles than by watching fifteen men move theirs. The examples of the fifteen men may give us good methods to follow but they cannot give us strength. Then let us remember when force rushes into the channel of greed to turn it into the channel of generosity. Let us not begrudge our time, our thoughts, our strength, for only as we live for others, do we really live for ourselves. Let us send out a current of generous help wherever we can; even if it strikes upon a rock, its continued pressure may force the rock to open, for there are little crevices in all rocks where force may enter and open up a way for the sunlight.

There are so many ways of being mentally generous, so many small ways that we overlook. We so often oppose the views of others with our own, thinking because we know a few wide truths that their views are narrow and worthless. Now oftentimes their views are only other phases of the same truths that we are trying to force upon them, and, if they are not, they are opinions that are perhaps better suited to their state of mental development than those we offer. We must learn to be generous in this respect, to commend good in whatever form it is given, to reinforce it when we can, and to be less greedy in wanting to have honour for our own way of looking at things. We are so ready to say, "Oh I knew that long ago," when someone voices a truth that is new to him, and thus throw a damper on his interest; we have not yet realized that our duty is more to sow than to reap, that to see the seed growing and spreading is recompense enough. We are not satisfied with our surroundings and compare them with those of others; we see others ignoring things that we would prize, and force, slyly, courses in the channel of envy. We look upon self-satisfied faces and congratulate ourselves that ours are not so; we think that we see the light of higher intellect in our eyes and want others to remark it, and so we keep force playing in the channel of vanity. We have not been accustomed to look upon these things as serious enemies, and unnoticed they grow strong. The force working in

subtle matter, if unchecked, makes an ever-widening channel, a channel that may broaden out into the astral plane through all forms of passion, and on down into the physical, to rage in brutal acts.

Our enemies are all akin, we might easily put them all under one title, Selfishness. Selfishness and Unselfishness, these are the two great poles, Separateness and Oneness are other names for them. We must turn our one mighty force from the pole of Selfishness and use our strength of thought, our strength of emotion, our strength of action to send it rushing back to the pole of Unselfishness; we must think for others, feel for others, act for others. So striving, we shall reflect in a small way the work of our highest symbol, the Sun, and, in loving care for the children of humanity, mirror back a small part of the wondrous Mother-love that guards the Kosmos.

ANNIE C. MCQUEEN.

UNIVERSAL BROTHERHOOD. *

WHEN the idea of Universal Brotherhood is first submitted to intelligent people, it seems so perfectly natural that it is generally accepted at once, without even an objection, and the remark readily follows: "How is it that Universal Brotherhood has not always existed, and is not already a reality?" As a matter of fact, there are probably few things that have been more universally talked of, and yet less understood and practised, than Brotherhood. The theoretical tenet that all men are—or ought to be—brothers, is, it is true, found, like so many other common ideas, at the basis of all religions. But how deficient the general practice has been, so far, we all know from past history, it being narrowed down to the family or tribe, or at best to the nation. And, strange to say, the very power that initiated the idea has also been the one to prevent its realisation, for it seems undeniable that if Universal Brotherhood has effectually been rendered impossible so far, this has really been the fault of each religion in turn, through the fact that each—instead of being merely a different glimpse of Truth,—has claimed to be the only true one, thereby leading to separateness, through each holding its own followers as better than all other men, and condemning unbelievers to unbrotherly chastisement.

Thus, the Jews had their Commandment: "Thou shalt not hate thy brother in thine heart, thou shalt in no wise rebuke thy neighbour and not suffer sin upon him, thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself" (Levit. XIX, 17-18, repeated in Math. XXII, 39); and certainly, up to the present day, the Jews have

* An address prepared, by request, for the inauguration of the "Japanese Young Men's Buddhist Association" of Honolulu, June 22, 1900.

preserved very faithfully and beautifully the brotherly tie among themselves, while the modern Jews are growing much more liberal towards outsiders. Yet, from the very words of this commandment, the injunction to brotherly love was thus clearly confined to the Jews in their own nation, and it was made more emphatic still, in its limitation, by the skin covenant, which even made necessary the caution: "not to vex strangers staying in the land" (Lev. XIX, 33-34). Consequently we all know how very proud and exclusive, as well as "stiffnecked" the Jews were. They entirely lost sight of the common origin of all nations even as given in their own scriptures (Gen. X), and their exclusiveness was so aggravated by the assumption that they were a chosen people—set apart—that, with them, the Gentiles—*i.e.*, all men outside of Israel, not direct descendants from Abraham—were practically never considered as entitled to equal rights of brotherhood, since brotherhood embraced only the worshippers of the same God, and Gentiles were "idolaters," *i.e.*, worshippers of different Gods; and certainly, from the Hebrew religious point of view, the Gentiles could never have been intended to be treated as brothers, if we judge by the cruel injunctions against foreign idolaters given unto the Hebrews, by that "merciful" tribal God,—who had chosen them as "his own People," the "lot of his own inheritance" (Deut. XXXII, 9; Ps. XXXIII, 12)—on the many occasions, recorded in the Old Testament, when he "drove the Canaanite, the Hittite, the Pizzite, the Hivite and the Jebusite"...(Ex. XXXIV, 11-13), destroyed their altars, killed the Prophets who dared to speak in the name of other Gods (Deut. XVIII, 20), and caused or ordered the general slaughter, not merely of the men, but of defenceless women and children—even of the cattle (Deut. XIII, 15)—from the neighbouring nations who did not or would not accept Jehovah's Godhood. There certainly was no Universal Brotherhood with the "Almighty" as he is depicted in the Bible, and therefore it is not surprising that those neighbours should have retaliated by carrying the Jews into captivity, whenever the occasion presented itself, thus making of the Jewish history a far from brotherly picture.

The Christians naturally inherited, in this respect, the Jewish tendencies, with their unbrotherly exclusiveness to all outside their faith, as well as their dream of this faith eventually becoming the One, Universal Religion, and consequently then, but only then, the centre of a limited kind of Universal Brotherhood: "It shall come to pass that the mountains of the Lord's house shall be established, and all nations shall flow into it" (Isaiah),...Thus, Jesus, however sublime and divine his life and teachings may have been, was himself a true Jew, the Messiah sent to his own people, who accepted him not. He avowedly came not as a Universal Redeemer—bringing Brotherhood for all men indiscriminately—but only "unto the lost sheep of the House of Israel" (Math. XV, 24-26), wherefore he

even hesitated to heal the girl of the neighboring coast; and he distinctly told his disciples not to "go into the way of the Gentiles and into any city of the Samaritans" (Math. X, 5-6), "but rather to the lost sheep of Israel:" and only when scorned by his people, did he announce that the "kingdom of God,"—and the Brotherhood connected with it,—would be taken away from the Jews and "given to a nation bringing forth the fruits thereof" (Math. XXI, 43). As John (I, 11) plainly puts it, "He came unto his own and his own received him not," but "God first sent His son Jesus unto the seed of Abraham" (Acts, III, 26). And it was only when He and his Apostles had been rejected by the Jews, that—as a kind of retaliation—they turned to the Gentiles (Acts, XIII, 46; XVIII, 6; XXVIII, 28), who thus gained what was first intended exclusively for the Jews, but who would not have been attended to had the Jews accepted Jesus. Moreover, even when salvation was thus offered to the whole world, it was promised and is to-day promised *only* to those who accepted the person of Jesus and his divinity. Therefore, it is natural that, while among Christians, we find a continual lip reference to brotherhood—as seen in Peter's admonition to add "to godliness, brotherly kindness, and to brotherly kindness, charity" (II, Pet. I, 7, also Rom. XII, 10), yet all the enunciations of brotherhood found in the New Testament are always especially addressed to and intended exclusively for the followers of and believers in Christ. "As I have loved you," said Jesus to his disciples, "so ye also love one another" (John XIII, 34; XV, 12); and this can be further confirmed by other passages of similar import, such as Peter's reference to the "unfeigned love of the brethren," whereby a believer in Christ "must love another with a pure heart fervently" (I, Pet. I, 22); "having compassion one of another, love as brethren, be pitiful and courteous" (I, Pet. III, 8); "above all things, have fervent charity among yourselves" (therefore not towards all men indiscriminately, because, had this been the Apostle's idea, it would necessarily have been emphatically expressed here), "and use hospitality one to another"—not towards all—"without grudging," for Charity—among the believers—"will cover a multitude of sins" (I, Pet. IV, 8-9.). Talking of the duties among the followers of Christ, we read: "Let brotherly love continue" (Heb. XIII, 1); "in lowliness of mind, let each"—among the "followers of the Spirit"—"esteem others better than himself" (Phil. II, 3), emphasized by the injunction to "honor all men, but love the brotherhood" of Christ (I, Pet. II, 17). "Bear ye one another's burdens, and so fulfil the law of Christ," was addressed by Paul and the brethren in Rome, not as a universal admonition but only to the brethren in Galatia (Gal. I, 2; II, 2). That the brotherhood of the early Christianity, though very beautiful, was thus always limited to the followers of the same God—not

extended to unbelievers—is further marked by the fact that "Every man ought to teach his neighbor and every man his brother, saying: 'Know ye the Lord'..." (Jer. XXI, 34; John VI, 45; XIV, 26; Heb. VIII, 2; I, Thes. IV, 9, etc.), in other words, the "Lord" being that same "jealous" God, who "will have no other Gods before Him" (Is. XLVI, 9, Ex. XX, 3), and who "charitably," if not exactly with brotherly feeling, orders the death of all idolaters (Deut. XIII, 8; XVII, 5). But nowhere can we find that worshippers of Baal, Moloch, Isis or Jupiter were also to be treated as brothers, since they were "surely to perish" (Deut. VIII, 19); and nowhere do we find even a hint at universal love for all beings.

From such teachings as those—so limited and exclusive—and which were very soon accentuated and further narrowed down by the early churches, into the distinction of the "sheep and the goats," or those of the right and left hand, that is to say those within the pale of the church and those without, the believers and the unbelievers, these last being moral lepers to be exterminated whenever possible, it is not surprising that true Universal Brotherhood should have absolutely failed to come out of Christianity, in which the various sects—now amounting to nearly 400—have ever treated, let alone the unbelievers, the Jews and the Heathen, but even each other, under the names of dissidents or heretics, with those well-known amenities of bloody wars, crimes and persecutions, culminating in the decidedly unbrotherly horrors, tortures and atrocities of Calvin and of the Inquisition, which would still be current to this day, had not the power of the Churches been broken down by freethought.*

There may be brotherhood among the Christians, at present, but, in reality it is purely a brotherhood of "Christian" views, not even of "Christian unity." In the same manner as we still hear the unbrotherly assumption that "There is no salvation outside of the Roman Catholic Church," so the Christian Brotherhood is yet still strictly limited to the sect, and through that, to the nation alone, as shown by the "brotherly" (?) international jealousies and war preparations still made, the world over, by Christian nations against other Christian states. In fact, the influence of this religious exclusivism reacts even on the various modern benevolent societies, whose brotherhood is ever limited to the membership of each. Thus, Christianity seems to have brought our modern society simply to the rule of "the survival of the fittest" and to intense sel-

* The council of Avignon, in 1209, enjoined on all Bishops to call upon the Civil Powers, to "exterminate" heretics, and the bull of Pope Innocent III, threatened any prince who refused to exterminate heretics, with excommunication and forfeiture of his realm. There was no brotherhood outside of the iron clad creed; but the men of the Reform were just as bad, for Luther, Calvin, Beze, Knox, Ridley, Cranmer and others loudly asked for persecution and suppression of those they deemed heretics.

fishness; "every one for himself," trying to be "smart" and to "out-do his neighbour." Let us even look with an impartial eye over the ponderous but ill-advised, costly and nearly useless work of the various rival Foreign Christian Missions, which has so often been a prolific cause of unbrotherly wars; let us enquire about those well meaning and devoted, if generally ignorant, missionaries, who, for centuries past, have given up their lives to carry the insufficiencies of Christianity unto peoples whose religions were often much loftier and deeper, whose teachings were more scientific than those stolen from the narrow and crude Hebrew religious views. In many of these missionaries, the proselyting ardor is due not so much to a pure sentiment of real universal brotherhood and love, as to a personal, selfish wish to promote and secure their own salvation, by "redeeming" some of those "benighted Heathen" from the "eternal damnation" so mercifully promised to all creatures who fail to believe in Jehovah and his "only" Son. More than this, still: we find the Christian idea of brotherhood often unable to have its full sway even among followers of the same sects in the same nation; for instance, without recalling the old Ghettos in which the Jews used to be confined in European towns, to-day in America—that Christian nation so often upheld as the model, the exemplary one—do we not see Christians going to the extent of allowing their feelings of brotherhood within Christianity, to be circumscribed by considerations of color and race? for certainly very few American Christians do condescend to regard their Christian neighbours, the Negroes or "colored people," and the Red Indians, as brothers, any more than they do Roman Catholics. And looking through the world as a whole, although misery and suffering will bring out feelings of humanity and charity irrespective of sect, yet we cannot find any more general feeling of real *brotherhood* between Protestants and Catholics or Greeks, than between the Christians and the Mahomedans, whose idea of brotherhood is also strictly limited to the followers of Mahomed, to the exclusion of all "Infidel dogs."

Even among the more refined religions of India, the idea of brotherhood is confined to the orthodox, and among them further cabined by caste limitations; and although full of compassion for all living beings, yet no proud Brahmin would ever consider a "Mlechcha"—a foreigner—as a brother in the full meaning of the term.

It is to Buddhism that belongs the high honor of being the broadest of all religions, going ideally even further than mere human Universal Brotherhood, for Buddha attained Buddhahood and sacrificed himself, not merely to save his own people, not only to help the whole of Humanity, but to "remove the sorrows of all living things" (Fo-Sho-Hing-Tsan-King, v. 35); "to save countless beings, not omitting even the least in his intention" (Phu-yau-King, 2);

"he was full of compassion for every living being" (Saddharma Pundarika, III, 143 and XIII, 45); and he said:

....."That Thou may'st know
What others will not,—that I loved Thee most,
Because I loved so well All living Souls,.....
Because my heart beats with each throb of hearts that ache."

(Light of Asia, bk. 4).

also adding: "all beings desire happiness; therefore to All extend your benevolence" (Mahavansa, XII), so that the true man "lives only to be help to others" (Q. K. Milinda, IV, II, 30); and "showeth mercy to every sentient being" (Udanavarga, XXXI, 44).

Indeed, the peculiar characteristic of Buddhism is verily this love—and consequently brotherhood—extended to all living things:

"The birds, and beasts, and creeping things—'tis writ—
Had sense of Buddha's vast embracing love,
And took the promise of his piteous speech."

(Light of Asia, bk. 8.)

for the Buddha "has mercy even on the meanest thing" (Cullagga, v. 21), and is "a friend to all creatures in the world" (Saddharma Pundarika, XIII, 59), "bent on promoting the happiness of all created beings" (Lalita Vistara, VII).

How does this universal love, compassion and attention, compare with the tendencies of the Jehovah of the Jews and Christians, who first destroyed all the creatures he had made, yea, "the beasts, the creeping things and the fowls of the air," simply on account of man's iniquity (Gen. VI, 7; VII, 21, 22 and 23)? and who, later, constantly prescribed burnt and meat offerings, while atoning for the sins of humanity through running blood, *i.e.*, the slaughter of innocent cattle (I, 10, 11; Lev. XVII, 11)? And how can a true Buddhist look without horror at Solomon's holocaust, so agreeable to the Lord (I, Kings, VIII, 63), when his own Buddha tells that "the practice of Religion involves, as a first principle, a loving, compassionate heart for ALL creatures" (Fo-pen-hing-tsih-king, ch. 21)? adding further: "How can any system requiring the infliction of misery on other beings be called a religious system?... To seek a good by doing an evil is surely no safe plan" (Ibid, ch. xx).

But, apart from the compassion and brotherly feeling for all things which forbids a Buddhist to kill even the lowest life—and probably on account of that universal compassion—another proud but just boast of Buddhism, is that it is the only religion that has never started a religious war or persecution on mere religious grounds. Other religions have made war on and persecuted the Buddhists, but no Buddhist state has ever used armed force, fire and sword, to proselyte among different believers. Therefore the nearest approach to true human brotherhood is found among Buddhist populations, though the accretions of time have made even them sadly fall short of Buddha's ideal.

But the world was not ready when Buddha came to preach the

sacred Dharma, and his followers have remained a fraction only of the earth's population. So the dominating races, who needed a harsher discipline, had to be left to the tender mercies of the Jehovistic religion and of the sects derived from it: and thereby the leading white and dark races, Christians or Mahomedans, in spite of their creeds—or on account of them—have utterly failed to realize Universal Brotherhood, and will continue in this failure so long as they persevere in their narrow-minded religious exclusivism and their arrogant assumption that they alone are in possession of the Truth and of salvation, with a monopoly of divine revelation. In fact, the more liberal tendencies of the closing century and the various late steps towards a closer Brotherhood of Nations—such as the Universal Postal Union, the Parliament of Religions and the attempt at Universal International Arbitration, whereby even "Heathen Nations" are entitled to an equal footing with the Christian states—have come, not through, but in spite of, Christian influence and ruling, and as a forced result of the natural course of evolution we call civilisation, just as the curse of modern materialism has been a reaction from and against the narrow and illiberal tendencies of Christian teachings and proselytism.

However, we are now nearing a period in the world's existence, in which a closer bond of brotherhood between all nations—together with their spiritual enlightenment—will be an indispensable factor, if Humanity is to progress for good. This critical period is the closing of a waning cycle and the opening of a new one, which is the important forerunner of the advent of those nations of the great sixth sub-race, who will have control of the earth as successors to those nations now existing and whose life-span is nearing its end. Thus, not only "bitter will be, in the twentieth century, the struggle between the dying materiality and the growing spirituality of the world" (A. Besant), but we can see at present, a mighty wave of evolution bringing fatally all nations and peoples together, from the West to the East, sweeping away the laggards and unifying all interests in a common mixing of all the races now living, so that out of this churning the new nations may spring. Therefore, some realisation of real Universal Brotherhood, outside of all creed divisions, is now more necessary than it has been for centuries past, and some presentation of that important idea must be made to reach people who have failed to obtain it through their religious teachings. So, while at the end of every century, some adequate effort is made by the great, invisible Guides of Humanity, to help its general progress, the special effort of the nineteenth century has been directed towards a revival of this great ideal, Universal Brotherhood. But, as nothing could be obtained or expected in that direction from the present Christianity and the nations under its sway, a special current, independent of all sects, was started to bring together all the minds ready for it, by the formation of a pecu-

liar Society, the great, international, truly cosmopolitan Theosophical Society, started under occult guidance, by a Russian, in America, the home of the forthcoming ruling race, and having its headquarters in India, with branches in every part of the world. The essential object of this Society is to endeavour "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste, or Color." Nothing so broad and liberal has ever been presented to the world, and strict adherence to this broad tenet is binding on all who wish to join the Society. There are also two subsidiary 'Objects,' optional, which are: "The study of comparative religions, philosophies and sciences" and "The investigation of the powers latent in man;" but both these objects are intended merely as helps to the understanding of the first, by breaking down all religious barriers, through proving the fundamental unity of all religions, and by showing man to be everywhere formed and gifted in the same manner, as it must be, if we are really all brothers. Thus it has come to pass that, to this Theosophical Society, many, who would never have thought of it, now owe this new ideal of a real Brotherhood, as an unexpected revelation, embracing the whole of Humanity without restriction, and not impeded by any difference—in religious or other views—and have been enabled to do their share of a devoted work towards its realization.

A. MARQUES.

(To be concluded).

VIRAGA.

OF the many virtues that have to be practised by a yogic aspirant, i.e., one who aspires to work his way from darkness unto light and realize the truths of Brahma-Vidyâ as matters of first hand knowledge, Virâga is one of fundamental importance. Truth and Virâga are the two wings by the aid of which the ego immersed in matter may soar upwards to the realms of spirit.

Virâga is defined as dispassion or non-attachment to sensuous and intellectual objects. Before considering why this dispassion is necessary for spiritual evolution, we may consider what attachment really means and what really happens when a human ego is moving amidst a net-work of sensuous or intellectual objects. It will be remembered by those who have read the Upanishads, how a human ego is compared therein to a spider. As a spider throws out from himself the fibres that make up his net, and lives in the net surrounded by the fibrous emanations of himself, likewise the human ego. The ego is a centre of life which is surrounded by a sphere of living substance and this is constantly moulded by the ego according to the way in which he behaves. If an object appeal to the ego and if the ego respond to the appeal sympathetically, the living

substance is moulded by this sympathy. The spider has woven a fibre of his net. The ego has created a specialized groove for the flow of life. The groove is either filled up or deepened by the future behaviour of the human being. These specialized sympathies working as causes determine the nature of the future harvest.

Now in this process of the evolution of the human soul, we see two things which are detrimental to spiritual growth; one is the specialization and hence contraction of the life of the soul, the other is its downward swing. The contraction is a deadly enemy of the divine element. The sun shines for all and the air is breath for all. The Logos by His sacrifice is sustaining all. He who wants to live in the divine life that He has poured forth must broaden his sympathy, must reflect the Divine in his life action. He who narrows his life evolution is involving himself in matter, not evolving the divine life out of matter. It is hence plain that a process of broadening the sympathy on every side is necessary for approaching the Divine, even on the plane of life under consideration. This is rising above love and hate, pleasure and pain.

The downward swing of the ego is the other evil. However noble a human soul may be in its functioning on the material planes of being, it must consciously aspire upwards. It must definitely formulate to itself that the noumenal plane of causes is superior to the plane of phenomenal effects and must be actuated by a genuine desire to live in a realm of realities in preference to the realm of appearances, to the cloud land of ever changing contours. If there be such a genuine wish in a human soul, then such a soul will function on the normal planes of life, for service unto the Deity and not for service unto self. Service unto self on the lower planes has come to be understood as in reality disservice, since it impedes the progress of the Pilgrim.

Now we get the active aspect of the great virtue. It is dissociation of the self from the actions done on the lower plane and withholding of all personal sympathy with life on such a plane, so that the inner life of the self may flow upwards and nurture the spiritual growth. It is transference of life from a lower to a higher plane. Virâga is defined in the "Seven Portals" as "indifference to pleasure and pain, illusion conquered, truth alone perceived." To conquer illusion, what a grand thing is implied in this expression! To explain this is to explain what Buddhahood means, but yet something must be said about it when it is attempted to understand the virtue of Virâga. Illusion is a distorted view of things, or as said often, a view of things as they appear and not as they are.

The world illusion is called Mahâmâyâ and this is produced by hosts of Devas and Dhyan Chohans working according to the laws of cosmic evolution. They work according to a gamut of limitation known as the Nidânas. Thus working, they show the

One Life under different aspects. From the standpoint of aspect there is limitation but from the standpoint of the One Life there is none. To take the illustration which is often employed to represent a Cosmos: the seed of the Cosmos is the spiritual ray dropped by the darkness into the deep; or the potentiality of all forms and limitations called space or waters of space, in the "Secret Doctrine." This is the permanent seed for a Cosmos and all else below are in the seed and only show the potency thereof. The One Life is known as Jiva in Sanskrit and in theosophical writings. This is A'tma or the A'tmic plane and it contains all. It contains all in terms of life, not life known as vibrations, for this is of the lower planes, but life as potential vibration or as numbers. This statement is made not as of any profit to people like the writer, because it is not understandable, but as one of potency.

Herein is the Upâdhi of the Cosmos—the Mâyâ thereof—the principle that shows as limited within the boundaries of a Cosmos the really limitless Jiva. This is the Brahman enwrapped by Mâyâ, spoken of in the Purânas. Now Mâyâ, as said already, is the principle of limitation. It is the genius that may be labelled as the many—the opposite pole of the one. It is the inertia state of life. During Pralaya intervals the many becomes one because the life of the body called many is drawn back into the one germ. The circumference made up of points—drawing its breath from the centre, the unknowable Brahman, the Sadâsiva—falls to the ultimate atoms or disappears because the radii of life are indrawn into the Sadâsiva of the sacred ashes.

From the critical condition of the One Life in the A'tmic plane, the Breath works outwards in the Upâdhi called Mâyâ and the imperishable root of the Cosmos comes into manifestation. It is the Monad—the A'tma Buddhi—the plank of salvation to the Yogins in search of Truth. The eternal abode of the Dhyan Chohans is here. They are not divided compartments but are one inseparably. They form one harmony. Here Mâyâ has been accentuated one step downward. This is the plane of the one in many, for the One Life has put forth seven aspects of itself. Here are the roots of the Cosmic tree hidden on high, the tree itself swinging downwards.

One more accentuation of the life of Mâyâ and we get the ideal Nature. It is the plane of Cosmic intelligence and ideation. All are here as prototypes. They are ideal forms. Brahmâ of the four faces is the lens through which the rays of life from the A'tma Buddhic world are transmitted outwards to bring into existence and sustain the lower lokas. This is the trunk of the tree, the imperishable base of all later offshoots during a Manvantara. This is the abode of the Mânasins. Here Mâyâ has taken a distinct aspect. It has become the body as contrasted with the Life that informs the body. The Life has become sound. The sons of the Brahma Rishis recite the Veda. The Veda acting on Cosmic

upādhi electrifies it into forms. The first and the seventh lokas of the evolving septenary, the first as the seed and the seventh as the fruit, are on the first layer of form. The momentum of the life wave pushes the matrix along a curve on which are the seven globes, that are formed out of the matrix on the four layers. The layers are formed by concretions within the concrete. The lowest layer is the layer of Mahāmâyâ where separation is the law. But it is all apparent separation to one who views from above, the aspect of the One Life.

Now we see that a vast congeries of illusions has to be passed through by the Pilgrim—the Human Ego. Turn where you may, there is glamour. Everything that shines with an individualized being carries in that shine the glamour of the element of individualization. One who is attracted and lends himself to the attraction creates a karma that binds the soul, that calls it into function amidst the attracting conditions so that the soul may learn the emptiness of the seeming full. It is in reality a glamour that falls on the soul and that makes the soul cook and eat on the back of a sea monster. The faculty of the soul to sense the truth is dwarfed by the glamour. It is dark where light was expected, but the darkness is the shadow of the sins of the soul or the glamour wrought round the soul by the bonds between the soul and the objects of the external worlds.

From the above it will be seen how very important it is to cultivate the two virtues, Truth and Virâga. It is only the firm determination to know the truth and live in it that can carry a Yogî forward. It is the soul's essential life which becomes operative when work is done with the weapon of Virâga. It is this weapon which ought to be sharpened and applied to clear the jungle of Mâyâ. Let it not be forgotten that this jungle of Mâyâ is a jungle only to the advanced ranks of the evolving humanity. It is a school to the others. Every one who goes from a class to one higher is bound to do his best to improve the lower class to make it more effective, and this can be done in the light of the experience acquired. Thus only can service be done to the Founder of the school with all its classes.

12. How can Virâga be cultivated is a question which may be considered now. In this connection we may bear in mind the words of Sri-Krishna in the 2nd chapter of the Gîtâ, about the evolution of evil. He starts with the plane of thought. Thought creates the bond and the bond sets up the kâmic agitation, as the Lord says. Therefore the antithesis must also be generated on the thought plane. Virtues are wrought into the soul by meditation over them and practice. Where a practice is begun without strength on the thought plane, there comes a collapse. This accounts for the unfortunate degradation of several holy orders. Thought being set up, attempts ought to be made to practice it, for practice is healthy circulation set up to keep up and strengthen the thought.

Then the soul develops the faculty. The advantage of association must also be utilized whenever possible. The mighty Lord of Truth, the Thathagata—The Hamsa enthroned on purity—advised the Bhikshus to form themselves into groups for the practice of the Dharma as a remedy against the individual weakness of the Bhikshus. This advice emanating from such a supreme source ought to be treasured up in our hearts.

A. NILAKANTI SASTRI.

INDUSTRY AS FORMING CHARACTER.

"Working to Live or Living to Work."

WHEN discussions arise as to the nature of peoples' occupations in the world, we do not go far in the matter without meeting from what is generally termed "the working population," the homely statement that they work to live. Personally I object to the term 'working population,' as if there were no work being done unless by men and women and boys and girls with their sleeves tucked up, and muscles of arms or fingers in full play. It would astonish some of our factory hands whose lives are full and happy in the work they do in obedience to the industrial capacity within them, to know how dreadfully hard some of the idle drones of the world work at doing nothing, to all appearances, but really at seeking for that which will dispel the frightful sameness and boredom of a life without any interest in it; innocent of any salt whatever, even the salt of sin or sorrow. Waiting, endlessly waiting, to find the object which is destined to be the next one they are to strive for and reach. Go the round of the factory hands and they will tell you that they work to live, and of course on the bare surface of things, this is a manifest truism—without working, the necessities of life could not be theirs—and I think it is one of the grandest evidences of the Divine wisdom and love, especially the latter, that these same factory hands for the most part find pleasure in their work, reach to what self-respect they have through their work, and all without, again for the most part, any perception of the grand fact behind it all, that they also live to work. I say for the most part, but not entirely, for many are the more intelligent of our so-called industrial classes, who are now sufficiently 'advanced,' as I would call it, to perceive dimly that a purpose of some kind is behind the phenomenal life in which they are bound. As yet however there are but few, and it is for us to whom the Ancient Wisdom has brought some unveiling of part of the Divine purpose, to make these few the many and to carry to as many hearts as possible the invincible strength which comes with a knowledge that all that is wise and right, considered as a means of growth into the future which awaits us in the great beyond.

If the T.S. as a body properly carry out its mission to the whole of humanity it cannot leave out of count the numerous organi-

zations seeking the betterment of the industrial population in various ways, and our effort to take economical lines ought to be, to leaven the forces already at work in their ranks with so much of the Truth of Theosophy as they will be able to stand, without destroying the peculiar flavor which gives them power over the people they seek to reach. It is unwise to ignore the magnitude of the movement throughout the world, in the direction of the levelling down of the very rich and the levelling up of the very poor; it runs through almost every country in the world, and, in some, the numbers and importance of the people in its front ranks press the matter for immediate solution upon the more intelligent and quick sighted governments of our time. To attempt to ignore it has in some countries brought dynasties to an end; it lost France to the Bourbons and Napoleons, and costs Great Britain to-day the loyalty of Ireland. The struggle between capital and labour, wrongly placed as they are by our competitive system in opposition to each other, grows every year more keen, and threatens to culminate one day in a gigantic upheaval of our entire social fabric. We have no right to face any prospect of this kind with indifference or to find refuge in the statement, however oft repeated or true, that we are not a philanthropic society, and seek to put in force higher energies than the physical, to reach for the roots of human ills which lie beyond the sphere where those ills are operating. I quite agree that it will be misplaced energy for the T. S. to attempt to grapple even with the problem of the 'submerged truth,' much less to go out to battle with that Giant, 'Socialism in our Time,' but if any success is to attend our efforts to carry the hope and encouragement of Theosophy to the people weary with heavy labour, we must meet them on the plane of their every-day life—offer them in fact our spice of wisdom so that they can take it with the bread and butter of daily toil. I believe that many a person who feels an interest in our teachings, is turned from further enquiry, by lack of simplicity in the presentation made to them of Theosophy in every-day life, or by the selection made of that particular side of Theosophy which possesses the greatest value for them. We often tilt at windmills and grind away at an axe that is sharp enough all the time. To attempt to lay the higher ranges of Karma before a man whose life and that of those in his artisan's home is made bitter to him by the tyranny of an ignorant employer, would be about as wise as to talk of the mysteries of the seven spirits before the Throne to the man who was only just beginning to see a possible Divinity in the relations between the nature of metals and light. Because we cannot bring the higher ranges of the Karmic Law within the reach of the man who sees in the eight hour day the cure for all ills, or the complete horizon of the desirable, is no reason why we should not get him to see that there is something more behind the doing of those eight hours' work than the mere keeping of the wolf from

the door—in other words to put before him some reasonable arguments for supposing that the totality of the twenty odd thousand eight hour days of the life leave something more behind them than a vote for his sons and daughters at elections and the honor and glory perhaps of paying rates and taxes as holders of property.

Is it such a desperately difficult thing to get the average person to believe in their being a purpose in life? Because the churches do not fill, and even were they to be crammed would only hold a miserable fraction of our populations (facts which go to show that forms of religion do not hold the mass of the people), is no argument that there is no perception of a future. For myself I seem to see in the attitude of the average person towards the difficulties of every-day life an unmistakable confidence that, though he can tell you nothing of what future there is beyond the bodily consciousness, there is somewhere in that 'beyond,' a power that makes for justice and will one day put all right that now is wrong. It is upon this confidence that we should go to work in pressing the laws of Karma upon people's attention. For doing this no church dogmas ever formulated can compete in power with the instruments furnished by Reincarnation and Karma. So hopelessly are they left behind that our own Christian Creed will be compelled, as time goes on, to take them up and teach them, or completely lose hold on the mind of mankind, as its capacity increases. The theory of the one life on earth may die hard, but it is shortly going to die as surely as the summer in September; it cannot live beside the greater reasonableness of the growth of the soul by repetition of lives.

Now if the conception of this great Truth grows upon the minds of men at large what does it bring with it; will it not amount to a recognition of the fact that we live to work, and do not merely work to live? And when this has on all sides been admitted, it is wonderful to reflect upon the mass of at present overpowering problems which it will not so much have dealt with and solved as removed out of our path as not necessary now to be thought about, so much else will have been brought into the horizon to be considered. Take for instance that large, and to me very interesting, section of our people who find themselves surrounded with darkness and difficulty from no apparent fault of their own; those with whom nothing seems to prosper; loss of fortune, of friends, of health, one after another these things come to them; whole lives are sometimes passed in one succession of struggles with the wolves of poverty, ill-health, or sorrow, often maintained to the very last. And we sometimes see a life going out completely stifled by a sea of troubles, because no rift can be seen in the clouds, because the purpose of it all is not made plain. Carry to such as these the power to see that life here is but a gateway of probation to obtain a passport to the real existence free of the body, and you have given a talisman that will render tolerable the most trying circumstances of life. It is

because the average person does not look far enough ahead to see the purpose of life, but is content to look out of the windows of the soul only just as far as the little grass plot of the present personality, ignoring the wide expanse of the ages that have gone before and that will follow after, that all the trouble comes. It is failure to realise the great fact of growth with the Spiritual life. We may profess religious belief in a state hereafter, superior to the present, but our actions are almost entirely directed towards securing a satisfactory environment here.

I know it will be said that environment here is all important to most persons, since if you deprive them of the surroundings which, as it were, prop their lives up, hold them together, they would go under in the whirling maelstrom of struggle, and I am quite willing to concede that it is important, up to a certain stage; but I claim that there comes a time when, for the progress of the soul, those props have to be one by one knocked away, that the soul may learn to stand without them. For I take it that the majority of at any rate the Aryan race, have come to that point where they must no longer regard the earthly life as a hunting ground for the greatest amount of pleasure possible to be secured, not merely to ourselves, but to those about us. It is a fine theosophical adage, that I must ever seek to make myself better and my fellow men happier, but the man who can see to the innermost parts of this will know that the happiness he can bring to his fellow can only be real if it minister to his growth, only be real if it bring with it chastening elements that make for character, only be of permanent value if it add some deficient quality, or strengthen some weakness that wanted building up.

Would it be possible for any of us with the great unfoldment of the Ancient Wisdom laid out before us, to desire for any of our friends merely that kind of happiness which brings to them a perfectly even flow of days and nights, free of all sorrow; a social domestic and political blue sky from which all clouds are rigidly excluded? Do I not know that under such a sky my fellow man's soul must stagnate? So must I always desire that into the blue horizon of his life, as of mine, shall ever come so much of the cloud as will bring the storm of struggle and of growth—so much of it as will ever keep us both with faces turned to the goal of progress marked out before us. Take for example your deepest bosom friend; take that Jonathan of your heart with whom you link whatever future you feel there may be in store for you in the great hereafter. Would you if you could, hedge him round with that kind of happiness which if indefinitely prolonged would leave him far behind in the march which the rest of us all are making towards the goal, along a road paved only with difficulties, with sorrows, with suffering, nay with sin? Will you not rather feel that if it is to be possible for you to find him still at your side in that great hereafter, he

must tread the thorns and the rough stones of the only road you know as possible for you? Then if I recognise this need for my becoming better, and that this is the only way, I must wish my friend to be also walking that road in my company.

The class amongst our community who claim such immense importance for our physical surroundings, are almost always found to regard the question of work from the standpoint of a horrible necessity thrust upon us as a result of the fact that our bodies cannot subsist without so much food, clothing and shelter; and their attitude towards the Power whom they consider responsible for such ordinary things is one of distrust and fear, if not of outright hate; and from them we hear the open confession that they work only to live, often made in such a way as to leave a flavour in the mouth that compulsion alone draws any effort from them, and that without it life would be entirely free of work.

Now, apart altogether from the splendid purpose, the grand achievement our teachings show as being behind our compulsions towards effort, what, let us ask, would this world be like without any work to do in it? From such a world even the idlest vagabond would soon pray to be delivered. It is a well known fact that condemned prisoners have pleaded for some work to be given them. The man who regards work only as a dread necessity for keeping the wolf of want from his door, loses more than half the salt of life, fails utterly to perceive the drift and the power of that magnificent inherent quality, some of which every one of us possesses, for showing forth some capacity for doing something. Some of the very best of our socialist friends will tell us that it is the stifling, by environment, of this very capacity that they are fighting against. On the face of it this is a legitimate call to us to help in giving that capacity a chance, but only on the face of it, for, below the surface, deep down, the withholding, the temporary curbing, of that capacity may, to the agents of the Deity, who rule our Karma, be of infinitely greater value for the time. If the great painter, Turner, had been compelled to make shoes for a livelihood the world would have lost a great artist and the suppression of the gigantic talent of the genius would have been bitter to the heart of the man; yet had it been so ordered our Theosophy compels us to admit that even so the strength of that genius must have been added to by other qualities the result of that suppression, and the outlet of that genius by another channel. For no genius can ever be quite suppressed. Shut the soul of Beethoven up within the confines of a world where no musical sounds were ever known or thought of, and the expression of his genius would be a series of eternal harmonies in some form or other, though he never strike a note or a chord.

The man therefore who accepts the grand outlines of the Ancient Wisdom stands compelled not only to acquiesce patiently when he sees suppression of a talent resulting from the stern neces-

sities of life, but to recognise in those necessities themselves a wise provision for the outlet of the soul's wide strength in another direction. To me there is nothing to be more admired, almost worshipped, than the quiet acceptance by most men and women of the line of life and work lived out by their environment right in front of them. They may feel that in this and that direction their talents would point out a road to a greater excellence, a greater distinction, than anything their compelled line of life will ever lead them to, yet for the sake of duty, or possibly from an inner perception that the soul is intended to endure and to bear, the thing that is given them to do is thoroughly done. A very dear friend of mine, in writing to me lately, speaking of the widening out of our sympathies to all conditions of men said: "I find it is so easy to love most people; no matter what their station in life, however rich or poor, you feel there is something they are wrestling with, that you know nothing about, and this something ennobles them in one's eyes." For myself I feel the utter truth of this; it is quite the exception to meet with people who altogether repel, and when met with, I think, if I analyse well my feelings towards them, they amount to negative rather than positive qualities; the soul seems not to be at work, to be asleep, or perhaps, sad to think as possible, in some cases not there at all. But let there be in any form of it, evidence of the activity of the Soul, of that Fighter within, bravely, and (mark well the word) *man-fully* clearing his way through the present difficulty right in front of him, and the response of our own souls, whether our personal selves give expression to it or not, must be instant and deep.

Armed with the beautiful conception of the capacity of the soul of man to gather strength and advancement out of *every* environment it finds itself in—and my own Theosophy boils down pretty well to that—a man goes down into the arena of life, with a feeling that few of the struggles around him are too bitter to bear. It will be that the heart will quiver with the intensity of the effort, perhaps with the shame of the defeat, but right in view all the time will be the picture of the soul of man growing by the work prescribed for him to do. If to any mind this seem to drag in the danger of indifference to the sufferings around us, I reply, the fact that your own troubles and sufferings are first so regarded is the best foundation for your coming so to regard those of others; the very recognition of the danger of indifference coming to you so, is a sign of character and is a title to the position taken up.

So for my dearest friends, I would not ask that they should do one whit less work or wish to shorten their particular take of bricks; not this so much as that whatever call may be made on them shall be within their capacity; if it should be very narrowly within that capacity and call for the utmost that is in them, then should I be glad that the soul is busy and is not merely wasting time—idly stretching itself in the sunshine. Of course I would not have it said there is to

be no sitting in the sun, but only so much of it as the soul needs for taking breath, as it were; as much as will preserve the tone of the whole man and prevent any warping of the nature. And so long as this is done, it does not matter much what the work may be, so long as there is no outraging of the soul's standard of right and wrong, so long as there is constantly in view an ideal high enough to call forth the very best there is in the man. On questions of national economy it is distressing of course to see high capacities denied any outlet by reason of the compulsions of poverty. The nation's wealth is, on the surface, so much less because a genius has to grind scissors for his daily bread, but if the menial occupation is used aright, the increase of the wealth of humanity as a whole is going on all the time.

All this being so, ought we to seek too rapidly to alter the existing order of things? I do not mean to say that we should not seek to abolish crime or to reform all criminals; to rescue fallen women, and the city waifs and strays. The efforts to remove these blots upon our national life afford in themselves a splendid field of work, wealthiest of all in that material which the soul, hungriest for self-development, will seek; this is surely one of the compensations for the ills of the present competitive system, and one of the prices to be paid for our social Utopia whenever it may come, when there shall be no more Mary Magdalènes and no more prodigal sons, will be the closing up of the channels by which the qualities of charity, pity and compassion have built up the Saviours of the world. To me it seems certain that the bulk of us have yet to reach to the foundations of these qualities, and if to get at them and make them quite its own, humanity has yet to offer in some of its members, subjects to be worked upon, it will not be too great a price to pay. Probably we shall all of us struggle to keep ourselves outside the circle of those so worked upon. What is more natural and right than that we should avoid the role of Lazarus, but if there were not a Lazarus and no men falling among thieves, there would be no Good Samaritan and no Abraham's bosom.

I conclude then that work, whether ostensibly for a livelihood or a voluntary outlet for the soul's energies, is altogether noble, and that no man should fear to take up whatever share of it is put distinctly in his way; rather the one thing to be feared is idleness, not merely of the hands or of the head, but of the heart. For our conception of work has got to be most catholic, and we have got to see that because others are not busy in the way we understand business, they may not be idle. Hands and head may both be very quiet, yet the heart be busy with its work of compassionate and pitiful sympathy. It may seem strange to regard as noble some of the occupations which people follow for a livelihood, or some of the methods which men adopt who put together great fortunes. All this is work it will be said, and is this to be endorsed? Of itself no particular calling holds any great nobility only as it offers an outlet for the

growth of character, and for this the so-called basest trades offer the richest fields for a certain section of humanity. Whatever anomalies we seem to see in life to-day, Those whose business it is to set us each our take of bricks, understand quite thoroughly what they are about. They know our various differences of age, our various deficiencies of character, and if our present competitive system of wages and work is destined to prevail for ages yet, it will be because They entirely approve of it as being the best for our people as they stand.

Thus is our Gospel of work a Gospel of content. Content not with everything as it is to-day, but with the evident means placed in our hands for change as we grow into better things. As one to whom this Gospel of content has come through Theosophy's Gospel of work I am quite satisfied to leave the fixing of the time when poverty and want shall cease, with Those who have our future in Their hands.

W. G. JOHN.

THE LATE MAX MÜLLER.

THE death of a man like the Right Honorable F. Max Müller, K. M., M. A., LL.D., D.C.L., late Privy Councillor, is an event that cannot be passed over in silence by any journal or society which is interested in the progress of Oriental Literature. He ranked among the greatest Western scholars of our times, and his genius has indelibly impressed itself on the page of history. Who he was in his preceding incarnation would be most interesting to know. He must at any rate have been a devotee of learning, for he brought over with him into the present birth, all the capacity, the energy and perseverance needed to accomplish the great things which he did.

He was born at Dessau on the 6th December 1823 and died October 28th, 1900. His whole life, since his 18th year, has been one of hard work. His father was Wilhelm Müller, the German poet, and he gave him the most liberal education his means allowed. He was educated at the public schools of Dessau and Leipzig, and subsequently attended lectures at the Leipzig and Berlin Universities, studying Arabic, Persian, Sanskrit, Comparative Philology and Philosophy. From an able notice in the *Madras Mail*, the following passages are taken, as the present notice is written away from our Library and its books of reference :

"In 1843 he took his degree, and in the following year published his first work, 'The Hitopadesa,' a collection of Sanskrit fables. He first earned his livelihood, he tells us, by writing and copying Oriental manuscripts for other people. When still a very young man he began what he regarded as the work of his life, 'the first edition of the oldest book in the

world, the Bible of India, the Veda,' and for 20 years 'I slaved day after day and night after night on this book, and when it was completed I had received as recompense for my drudgery no higher pay than that of the humblest clerk in the India Office.' But he accepted the position with resignation and expressed his gratitude to his patrons, the Directors of the old East India Company, and 'received a most generous present from the Indian Government at the completion of my work. The publication of the Rig Veda in six large volumes was the turning point of my career. It made me.'

Max-Müller went to Oxford in 1846 with the intention of staying there for a fortnight only, and he remained there till the end of his days, or for 56 years, and the work in which he revelled—'I am never so happy as when I am at work'—and which he turned out in such profusion, will be an undying record of his vast literary and philological attainments. He was possessed of a knowledge of no less than 15 languages, which he studied for scientific purposes alone—not for speaking purposes, which he left, as he once remarked, to couriers and ladies' maids—and the uses to which he put these remarkable linguistic attainments are to be found in the innumerable books, essays and other literary communications which he published in the course of his long and well spent life. In 1868, Oxford University founded a new Professorship of Comparative Philology, and the Statute by which it was established specially provided that if Dr. Max-Müller would accept the appointment, no other names need be considered. He was accordingly appointed to fill this lucrative office, and discharged the duties appertaining to it to the end. He had never come into rivalry with an Englishman, and only once, in the case of the election to the Chair of Sanskrit, engaged in any competition in which an Englishman had taken part. He prided himself on the fact that very seldom had a feeling of jealousy been manifested, and then only to a slight degree, on account of his preferment. Though he had lived for so many years in England, Max-Müller died, as he lived, 'German in heart.' Among other notable features of a long career of usefulness we may refer to the distinguishing honour which was accorded to him by the late Dean Stanley, who invited him in 1873 to deliver a lecture in Westminster Abbey on 'The Religions of the World,' a unique honour, as no other layman has ever delivered an address in that sacred place. Four years ago he was made a member of the Privy Council, and some time afterwards a Knight Commander of the Légion d'Honneur. He was also a Knight Commander of the Corone d'Italia and of Albrecht the Bear, and the recipient of many honours from learned societies in Great Britain and on the Continent. He never ceased work, and we believe he was engaged upon a revision of his collected works and writing a volume to be called 'My Friends in India,' while his latest contribution to a magazine is that on 'The Religions of China,' the second part of which appears in the current issue of the *Nineteenth Century*."

It is hardly correct to say that he lived in harmony with his contemporary *savants*, for in his time he engaged in sharp controversies with several of them and sometimes used very harsh language. There was a bitter rivalry between him and the late Prof. A. D. Whitney, of Yale University, another great Sanskritist, and it is reflected in the books of both. He was also contemptuous when speaking of Prof. Sir Monier-Williams, whose Oriental Insti-

tute at Oxford he described to me in personal conversation as "a repository for stuffed elephants." He had, moreover, for Mme. Blavatsky a chronic aversion, which leaked out in some of his later books, lectures and magazine articles. In his last letter to me he declared that Orientalists would never permit themselves to listen to her expositions, and at our notable personal interview at his house, some years ago, he said that we were spoiling all the excellent reputation we had gained by what we had done for the revival of Sanskrit learning, by "pandering to the superstitious folly of the Hindus in pretending that there was a secret doctrine embodied in their Scriptures." This prejudice and narrow-mindedness was the greatest impediment in his career. If he had had the open-mindedness to admit that the Hindus knew the true spirit of the hereditary teachings of their Rishis and other Sages, he might have immortalised his name in India; as it was, he lived and died a Philologist and Orientalist of the Western type, almost unknown to the orthodox, and derided by such distinctively Indian Pandits as Swami Dyanand Sarasvati, who gave him the nickname of "Moksh Müller." Towards myself personally he was kind and courteous in correspondence, and quite recently had promised to be on the look-out for a young German Sanskritist like Prof. Thibaut, to take literary charge of the Adyar Library. The richest legacies which he has left to posterity are his edition of the Rig Veda and his splendid edition of "The Sacred Books of the East." In whatever light he is studied, he appears to have been one of the most remarkable men of our times.

H. S. O.

NOTES ON A VISIT TO VAISALI.

THE city of Vaisâli, the capital of Videha, appears to have been founded in the prehistoric period by Râja Visâla. Râma, while going to Mithilâ (now Janakpur) to marry Sitâ, passed this town with Rishi Visvâmitra. At the time of Gautama Buddha, the Vrijies and Lichchhavis were established here as an independent republic of eighteen nobles, of whom Mahâvira's father was one, being constantly at war with the kings of Mâgadha—Bimbasâra and Ajâtasatru. Three years after the death of the Buddha, Ajâtasatru invaded and besieged Vaisâli from his base at the new fort of Pâtaliputra, which had been constructed for that purpose. Sowing dissensions among the chiefs of the town, the Râjgriha king easily conquered Vaisâli, from which the Mauryas fled away in an eastern direction. Ajâtasatru was born of a Videha (Vaisâli) princess; therefore he was known as Vaidehi-putra.

In 61 A.B. (482 B.C.), when Sisunâga, whose mother was a

Vaisâli princess, was elected king by the nobles of Râjgriha, who put an end to the patricide dynasty of Ajâtasatru, he removed to the Vriji town and made it his capital. In 441 B.C., the second Buddhist council was held here in the Vâlikâ-Arâma. But Kalâsoka-Nanda, who made Pâtaliputra his seat of Government, sided with the heterodox, who seceded from the Sthavira or orthodox party; and thus the Mahâsangika sect was brought into prominence. After this event, Vaisâli does not appear to have played any part in the history of Mâgadha; though it continued to be the headquarters of a local sect, called the Easterners, whom, long after, A'ryadeva, the sixteenth Sthavira, defeated in the presence of the king.

But in the history of the Jaina Church, Vaisâli stands pre-eminent; for, here, at Kundagrâma, Mahâvira was born, attained *Kevala*, (knowledge,) and preached the religion of Pârsva, which he reformed in the 6th Century B.C.* The Jainas were known at the time as Nirgranthas—those who untied the knots of worldly life. In the course of ages the Jainas continued to flourish, and at the time of the visit of Hiuen Tsiang, when the Buddhist community declined, the Nirgranthas were prominent inhabitants of Vaisâli and its neighbourhood. But now the Jainas, none of whom live there, have altogether forgotten it as the cradle of their faith; and no Orientalist has yet turned his attention to it as one of the most promising fields for antiquarian research, as my rough note shows.

The *Mahâ-parinirvâna Sûtra* records the last journey of Buddha from Râjgriha to Kusinagara, where he died. After crossing the Ganges, just at the west side of the then rising town of Pâtaliagrâma, from which fact the place was known as Gautama's Ferry, he halted at Sinsaka grove, north of the village of Kotigrâma, probably Ghatâra of the present day; and next day in the Gunjaka, a brick rest-house for travellers at Nâdikâ, which was a double village on the shore of a large tank of the same name. His next place of halt was in the Vihâra in the mango garden of Amrapâli, which appears to have been situated on the south of the city of Vaisâli. Here he admired the city, exclaiming to his favourite attendant and disciple: "How delightful a spot, Ananda, is Vaisâli, and the Udena Chaitya, the Gautamaka Chaitya, the Sattambaka Chaitya, the Vahuputra Chaitya, the Sarandada, and the Chapala Chaitya." From Amrapâli's Vihâra, he went northward to the Kutâgâra hall, in Mahâvana forest, and near the Monkey-tank. From there, he went to Beluvagrâma, and spent his last *Was* (Varshâ rainy season) in the Balukarâma Vihâra at the time when there was a famine. Beluva was a village at the foot of a hill, most probably the large mounds in the middle and west of Bakra. Thence Gautama Buddha returned to Vaisâli, and calling in his scattered followers, preached to them at the Jnyuipura (Service Hall), and halting for the last time

* He died in B.C. 527.

at Chapala Chaitya, left the city by the western gate, and journeyed towards Kusinagara. He visited the following villages on the way: Bhandagrâma, Hatthigrâma, Ambagrâma, Jambugrâma, Bhogana-gara, and Pāvā.

Dulva III, of the Tibetan Buddhistic literature, records that there were three districts in Vaisâli. In the first district, there were 7,000 houses with golden towers; in the middle district were 14,000 houses with silver towers; and in the last were 21,000 with copper towers. In these lived the upper, the middle and the lower classes, according to their positions (Rockhill's "Life of the Buddha").

The Jaina *Kalpa Sûtra*, which was written by Bhadrabâhu, in about 360 B.C., mentions, while recording the Life of Mahāvira, that he was born at Kundagrâma, resided at the Chaitya of Duipalâsa, near Kollâga (Kollua), which was situated a short distance north-east of Vanijagrâma, the Beniya of the present day. Kundapura or Gâma had two portions, of which the southern was inhabited by the Brahmans and the northern by the Kshattriyas of the Knâtika or Nâya clan, being a large town with interior and exterior portions. The Dûipalâsa consisted of a park with a shrine, situated in the Gandavana of the Nâya clan, where Mahāvira renounced secular life. Jiyasattu was Râjâ of Vâniyagâma; while Siddhârtha, the father of Mahāvira, was Râjâ of Kundapura, being chief of the Nâya clan, and residing at Kollâga, a suburb of the city of Vaisâli, of which Kundapura, now Bâsukund, near Benipur, and north-east of the ruined fort, appears to be another. After the attainment of *Kevâla*, Mahāvira remained at Vâniyagâma and Vaisâli for twelve years. Vâniyagâma was inhabited by the upper, middle, and lower classes, thus agreeing with the description of Vaisâli, as quoted above from the Tibetan authority.

Hiuen Tsiang in 637 A.D., mentions four or rather five groups of monuments at Vaisâli, which, though in ruins in his time, were 60 or 70 li. in circuit. (1) The citadel, evidently that now known as Rajah Visâlkâ *garh* was 4 or 5 li. in circuit; (2) 5 or 6 li. north-west of the citadel was the Hinayana monastery of the Sammatiya School, with three Stûpas close by, of which that raised over the relics of the Buddha, from Kusinagara, by the king of Vaisâli was most important, and which was deprived of its contents by Asoka who rebuilt it; (3) 3 or 4 li. north-east of this (2) was a 3rd group of 3 Stûpas and Vimalakirti's house; (4) 3 or 4 li. north of (2) were a great number of monuments, among which was a Stûpa where the Buddha looked at Vaisâli for the last time; (5) and north-west, presumably of No. 2, were the Asoka Stûpa and the Lion-pillar, south of which was the Monkey-tank with another Stûpa, and a temple on the south and west. Besides, 14 or 15 li. south-east of the great city was a Stûpa marking the site where the second synod of the Buddhists was held in 441 B. C.

On plotting the main ruins that H. Tsiang saw in about 637

A.D., in a sketch map, I find that General Cunningham is right in his identifications of the royal palace and the Monkey-tank with its neighbouring monuments; they being so prominent as to be easily recognized by anybody. But he did not determine any other site.

H. Tsiang adds that "both within and without the city of Vaisâli, and all round it, the sacred vestiges are so numerous that it would be difficult to recount them all. At every step, commanding sites and old foundations are seen, which the succession of seasons and lapse of years have entirely destroyed. The forests are uprooted; the shallow lakes are dried up and stinking; nought but offensive remnants of decay can be recorded." Beal's *Western World*, Vol. II, p. 73.

Fa Hian, in about 400 A.D., mentions the chief monuments, giving their bearings. He mentions the outer city, 3 li. south of which and a little on the west of the road was Amrapali's park. Three li. north-west of the city was the Stûpa of Bows and Arrows, evidently the Bahuputra Chaitya, near which the Buddha announced his Parinirvâna, and 3 or 4 li. east of which was the Stûpa of the second Buddhistic Council. On the north of the city was the Mahâvana Vihâra, near which was the Stûpa of Ânanda. Fa Hian also mentions the west gate of the city, at a short distance from which and turning towards the north, was the Stûpa marking the spot where the Buddha cast his last look towards the great city.

In comparing the two accounts, I find great difficulty in reconciling Amrapali's Vihâra and the Stûpa of the second Buddhistic Council. But the Preaching Hall of H. Tsiang is evidently the Mahâvana Vihâra of Fa Hian; for both are towards the north of the city and have the Ânanda Stûpa close by, the Hinayana Sangharama being evidently a quite different structure, most probably within the northern rampart of the city. And Balukarama, where the Buddha halted before he departed for Kusinagara, and Valikarama, where the second council of the Buddhists was held, about 100 years after the Parinirvâna, were evidently one monument, situated at Beluvagrama, now represented by the present village of Bakra, which term most probably preserves Baluka or Valika by a slight change of *l* into *r* and transposition of *r* from before to after *k*. Buddhaghosha, in his commentary, records that Baluva was at the foot of a hill, near Vaisâli. Bakrâ still possesses such a hill or two, where the Luniâ tribe now extracts saltpetre from beneath earth mounds. Both Fa Hian and Hiuen Tsiang appear to have committed a great error in their bearings and distance of this site, though the former is evidently nearer to truth.

Taking the clue of Vana (forest), I began to enquire of the villagers whether such a name exists. I heard at last that *Madhuvana* is the name of a large tract of land, south of Kolhua and the Monkey-tank, now known as Kund. It is about two miles north-west of Visâlgurh, and about a mile north-west of the city rampart. Re-

membering that at the time of Gautama Buddha, there was a great forest of *Sal* on the north of the city, which, like all forests, abounded with bees, I can safely identify *Mahāvana* with the *Madhuvana* of the present day, which was evidently remembered for its supplying the inhabitants with honey (*Madhu*), most probably in connection with the *Madhu Stūpa*, south of the *Markata hrada*. The monkeys were also said to have supplied honey to the Buddha—another link of evidence to the identification of the site of the great forest (*Mahāvana*). Now as *Kutâgâra*, the two-storied *Vihâra*, was situated somewhere near the *Markata hrada* (Monkey-tank), I found no difficulty in locating it on the north-east of the Lion-pillar, where the field is comparatively high, and where some years ago the local *Zemindar* excavated hundreds of cartloads of bricks which he carried to *Bakrâ* to build his house. And as about 1,000 feet north of the *Asoka Stūpa*, a very fine and life-size statue of the *Bodhisattva* was exhumed some twenty years ago, it most probably shows the site of the chapel of the *Vihâra*. As to any possible objection to my reading N. W. for north, for the hall, I would reply that the proposed identification will still show to the north of the western part of the city. *Kutâgâra* being thus found, the neighbouring *Stūpas*, detailed by H. Tsiang, require only a little search, for which purpose, however, I could not find time during my short stay at *Vaisâli*.

Noticing that H. Tsiang gives 60 or 70 li. as the outer dimension of the city, which General Cunningham and subsequent explorers overlooked, I began to enquire whether there still exist the remains of the ancient rampart; and a *Brâhmana* at last informed me that the city, which was *Panchakrosi* (five kosa), 10 miles in extent, had in the corners, temples of *Chaumukhi* (four-faced) *Mâhadeva*, of which two on the S. E. and N. E. he showed me. That on the south-east corner, about half a mile south-east of the present village of *Basarh*, is now buried under the embankment of a large tank, which occupies this portion of the ancient city. From this point the earthen rampart extended west and north, which can be traced to a considerable extent. On the south of the village of *Benipur*, I saw a large *Chaumukhi* (*Chaturmukhi*) *Linga* of *Mâhadeva*, about 4 feet below the present level of the ground. Since this figure most probably occupied the highest spot of the ground, or rampart, the present level of the fields shows how high the country has been raised since Gautama Buddha departed. Tradition records that just on the north of it, a river, *Sarasvati* by name, used to flow from N. W. to S. E., now represented by low fields. The ramparts from this point westward cannot be traced, for the fields are all level and even. Going about a mile or more west I saw another *Chaumukhi* *Linga*, north-east of the village of *Beniya*—which is now enshrined in a modern temple.

I succeeded in tracing the western rampart on the high em-

bankment, just east of the long tank of *Ghorhdourh*, the reminiscence of the ancient race-course. The southern rampart extended to *Dharârâ* village, which turned northward to join that of *Ghorhdourh*. At *Dharârâ*, just south-west of the corner of the fort, was the fourth *Chaumukhi*, which was stolen and removed to *Jalalpur* several years ago.

A few hundred feet north of *Benipur* is the small village of *Vasu-Kund*, which presumably represents the ancient town of *Kund-pura* or *grâma*, where *Mahāvira* was born in the sixth century B. C. On the north of it is a line of low fields which show the ancient channel of a river, still remembered by the people as *Kundwâ*, *Sâ. Kunda*, whence evidently the town was called *Kundapura*.

The next point to determine was the position of the *Hinâyana* *Sanghârâma* (Monastery,) from which H. Tsiang gives his bearings and distances of other monuments. Now closely examining the fields between *Beniyagrama* and the citadel, I was rewarded with detecting an elevated spot, full of broken bricks, which accords with about 3 or 4 li. (half a mile) north-west of the latter. It is on the north side of the *Kharonâ Tank*, and has a rather commanding position. The whole spot around the tank is now known as *Vana* (forest). The tract from here to the *garh* is now full of water, and I got an impression that, in prehistoric times, there was a river of respectable size flowing here from west to east, of which the *Nala Nâsi* or *Newli*, most probably the river *Vaggamuda* of the Buddhist literature, now considerably altered and reduced in its course, is a vestige.

Hearing of the existence of a village by the name of *Beniya*, in the neighbourhood, I at once concluded that this must be the *Vaniya-grâma* of *Kalpa-sûtra*, compiled by *Bhadrabâhu* in about 360 B.C.* *Mahāvira*, the last *Tirthankara* of the *Jainas*, lived here as also at *Vaisâli* for twelve years. I began therefore to enquire whether there is any *Jaina* statue or temple, and was glad to hear that about eight years ago, two figures of *Tirthankaras*—one seated, the other standing—were exhumed and sheltered in a shed, built for the purpose. They were found, about 8 feet below the field level, about 1,500 feet west of the village. They were complete and not broken in the least, and were very beautiful to look at. But two years ago they were stolen one night, when a *Sahab* was encamped at *Bakra*. It is a great pity that this important link of *Jaina* evidence has been lost forever. And I feel it my duty to emphasise that conservation of relics is as important a matter as that of ancient monuments. The N. W. P. Government is particular about it; and the local authorities keep such a strict watch, even in the outlying jungles of *Bundelkhund*, that no visitor dares to remove any relics. But here in *Bengal*, I find the reverse; and in private bungalows and railway

*See "Sacred Books of the East," Vol. XXII., p. 264, and "Uvasagadasas," p. 169.

compounds, I see collections of ancient statues which ought to grace a Museum.

In the Bâwân temple are a number of images, Brahmanical and Buddhist, amongst which I found a beautiful seated Tirthankara in black marble, which is said to have been exhumed from the neighbouring tank. It is another relic of Jaina worship at Vaisâli.

As to Amrapâli's Vihâra, I am disposed to locate it at Dâunagar, where is an earthen mound; for the road that Fa Hian mentions, was presumably that passing over the ancient bridge or causeway communicating with the south gate of the citadel. The citadel was evidently the seat of the republic, where the Vriji barons had their mansions; and Amarapali, the courtesan, must have occupied the most fashionable quarter of the city square to attract the rich. But I have not yet found time to examine minutely the tract, south and west of Basârh, to say positively whether the identification of the proposed site is within a degree of certainty.

The hamlet, known as Bodhâ tola, appears to be an ancient site, probably that of the Stûpa of the last look of the Buddha. Here is a small mound now almost levelled by the Luniyas for the purpose of extracting saltpetre. Luniyas have in fact taken possession of all the ancient mounds in this neighbourhood; and it is now very difficult to identify all the monuments mentioned by the Chinese pilgrims. The houses in those days were mostly built as now, of mud; the remains therefore are of saline earth, now in the possession of the Luniyas. And even the two earthen Stûpas, now known as Bhim Sen's Pallas (baskets), have already been invaded by them, who should be at once prevented from so doing; for these two most probably represent some sites in association with the sojourn of the Buddha.

Kolluâ, the Kollâga of Mahâvira's time, has also a large mound in the eastern side of the village, and a *Bhindâ* about two furlongs north-east of it. But next to Basârh and Bakrâ, Beniyâ contains extensive mounds; and on the south-west are two small mounds close to each other, which evidently represent some ancient monuments.

Since I could not spare more than half a day of the three I stayed at Vaisâli I could not explore more than what is embodied above. But I doubt not that, if more time is devoted to the work, all the other monuments mentioned by the Chinese pilgrims and other ancient records will be found. Only a little superficial excavation will be required here and there, for the country has been considerably raised. According to local tradition, Rajah Vaisâla in the prehistoric times founded this town, whence it was known as Vaisâli (literally, belonging to Vaisâla). Râma of Ayodhya, on his way from Harihar *Chhatra* (Kshetra), visited it while going to Janakpur. Buddha admired the buildings and inhabitants of the great city, near which, at Kundagrama, Mahâvira was born in the

6th century B. C., and subsequently it became a great centre of Buddhism and Jainism; so it is worth thorough exploration.

P. C. MUKHERJI,
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THE SANYA'SIN.

OF the four *âsramas* or stages of life that a Brâhmana is expected by the Hindu scriptures to pass through, the *Brahmacharya*, *Grihasta*, *Vânâprastha* and *Sanyâsa*, the last is the most difficult to achieve. *Sanyâsa* consists in the complete renunciation by the aspirant after *mukti* or absolution, of the world, with all its joys and sorrows, its pleasures and pains, its longings and aspirations, with their concomitant realisations and disappointments. This, as can be readily seen, is by no means an easy thing to do, and the three previous stages are therefore intended as a preparation. As a *Brahmachârin*, or student, the Brâhmana engages in the acquisition of learning. This done, he marries, becomes a *grihasta*, or householder, and discharges faithfully the duties enjoined on him as son, husband, father, citizen. Then comes the further discipline of the *Vânâprastha*, or the life of the recluse in the forest, with or without wife. When the man has passed through the purifying and ennobling discipline of these three stages, and when the conviction has thus become borne in upon him of the transitoriness and the consequent unreality of all worldly things, and when he has fully realised the absolute vanity of all human wishes and aspirations, he enters upon the last stage of existence, the life of the *Sanyâsin*.

Before a person can take to such a mode of life, he has to go through certain forms and ceremonies, every one of which is typical of what he is expected to renounce and what he is expected to take up instead. The first thing that an aspirant after the *Sanyâsa âsrama* has to do is to call in a body of not less than four elderly *grihasthas* and communicate to them his wish to enter the order of the orange robe. Elaborate rites of purification and expiation are prescribed for him which are identical with the ceremonies which are laid down in the case of a person on his death bed, save for the omission of the *karnamantra*, which is enjoined to be whispered in the ear of a twice-born at the precise moment when the spirit quits the body and wings its way above. Such ceremonies are ordained, for, when a person becomes a *Sanyâsin*, he is expected to utterly renounce the world with all its ties and obligations; he becomes dead indeed to kinsmen, friends and all. And such purification alone can fit him to enter upon the fourth and the highest stage in the life of a Brâhmana. These expiatory rites performed, the would-be *Sanyâsin* next goes solemnly through the forms of giving up, one after another, his allegiance to the *Smrities*, or *Dharma Sâstras*, the

Vedas (the *Karma Kanda* or ritualistic portion) and even the *Gāyatri*, which is the essence of the *Vedas*, as being all and severally inadequate to enable him to perceive and realise the perfect identity between his individual spirit and the *Para-brahman* or the Universal Spirit; and takes refuge in the mystical *A. U. M.*, in token whereof the sacred thread, or *Yajnopavita*, is snapped and thrown off. He then vows to renounce wife, son, wealth, etc., indeed everything that is of a worldly nature, and in token of it divests himself of his *sikhā*, or lock of hair, and his head is completely shaved. The donning of the orange-coloured robe, symbolical of his desire to devote himself to the acquisition of the knowledge of Brahman (the Supreme Self); the assumption of the ascetic's staff of twelve knots with the handle a-top of them, and the water pot—the former typifying that his soul in the course of its evolution has passed through all the twelve grades and now aspires to absorption in the Absolute, and the latter emblematical of his setting no greater store by his physical body than by that vessel of clay, both of which he regards with equal indifference and unconcern—by these the aspirant has now become invested with all the outward marks, but with them alone, the mere trappings, the livery of the ascetic.

The best things of this world, and of the other world for the matter of that, which would be his reward, if he lived as he ought through the first three stages and stopped there, have ceased to possess any attraction for him, being all of them perishable in the long run. He is now fired with the desire to seek the knowledge of the Absolute, that thereby he may achieve reunion with that whence he has come. That the desire may bear fruit, the novice, full of this lofty aspiration, has to get himself initiated into the knowledge of the Supreme Self. With this object in view he "goes forth from his home alone, without a companion, silent and regardless of objects of desire and composed in resolution," wanders about till he meets with a Sanyâsin competent to instruct him in the knowledge. To him the novice attaches himself and serves with that whole-hearted devotion with which the Brahmachârin, or student, is bidden by the ordinances of the scriptures to serve the *guru*, or preceptor. The Sanyâsin accepts the service, but otherwise seems to take no notice of the novice. But the truth is far otherwise. He knows what the novice has come for and watches his conduct closely, to satisfy himself that the new comer is fit to receive, assimilate, and thus profit by the knowledge of the Supreme Self which he seeks. After a rather prolonged period of such probationary service, during the whole of which he has been under very close observation, he is taken notice of and is asked why and wherefore he has assumed the uniform of the Sanyâsin. His motives must be looked into. The sincerity of his professions must be ascertained beyond all doubt. Is his desire of *âsrama* the offspring of genuine conviction, or is it but

the ephemeral creation of the mere impulse of a moment? His home might have been an unquiet one; he might have been unfortunate in the choice of his wife; his only son might have so misbehaved himself as to bring great disgrace upon the whole family; the wife of his bosom, whom he loved as himself, or the son of his old age upon whom he reckoned for the due performance of his funeral rites, might have been snatched away by the cruel hand of Death; or he might have been afflicted by one or another of the thousand and one calamities that flesh is heir to, which filled his mind for the moment with utter disgust for the world and he might have assumed the staff and the water-pot under that momentary impulse. It is likewise just possible that it was a deliberate step, but not taken in that frame of mind which ought to mark a person when he is about to take that, the most important, step in his life. A person might, by his own recklessness and extravagance, have reduced himself to insolvency, or he might have committed some grave crime; and to escape the unpleasant consequences of such insolvency or crime he might have changed his *âsrama*. For a Sanyâsin, according to the Sâstras, is a new being altogether, with nothing to connect him with his past life and, therefore, not liable to be called to account for the deeds done in his past *âsramas*. It is equally possible that a person might have become a Sanyâsin under compulsion, as in a case like the following: A marriage has been arranged to be celebrated on a certain day, and if it be not celebrated on that particular day, it could not be celebrated for a twelvemonth, no auspicious day being available in the interval. All the preparations have been made and everything is ready for the celebration. But all of a sudden an old relation is suddenly taken seriously ill and happens to be in a critical condition about the time appointed for the celebration. If he should die, the parties to the marriage will come under pollution and the marriage cannot take place. Pressure is therefore brought to bear on the poor individual, and he is rushed through the forms referred to at the commencement of this article; for a Sanyâsin, being considered to be civilly dead, his passing away can cause pollution to none. The victim, however, survives and enforced Sanyâsahood is his lot.

Great care has to be taken to find out that the novice who seeks initiation at the hands of the Sanyâsin belongs to none of these categories. If he should come under one or another of them and regret the hasty or enforced step, he is now free to go back to his former *âsrama*, after the due performance of certain prescribed penances. The difficulties and troubles of the Sanyâsin's life are fully explained to him and even magnified, so that when the novice enters upon this, the most exacting, stage of existence he may do so with his eyes wide open, with a full sense of the demands and responsibilities of that life. When the novice ex-

presses himself resolute, and declares that he has seen enough of the world and what it has to offer, and that his mind is made up that he will not revert like the dog that returns to its vomit, then alone is the novice deemed fit for initiation. Even now the ceremony of initiation cannot be immediately performed. It costs some money to do it, and both the novice and the Sanyâsin being alike without the means, absolute poverty being a fundamental rule of their order, the novice has to possess his soul in patience until a good *grihastha* can be found possessing alike the will and the means to advance the requisite sum. The rites are then gone through as prescribed by *Visvesvâra smṛiti*, which lays down in great detail the rules of life and conduct of this order. It has been said above that a person became dead in the eye of the law the moment he assumed the outward symbols of the fourth order. Nor is this all. He is considered to have lost his personality in the eye of the world also. He is deemed to have taken a new birth. The first rites of initiation are thus the *jâlakarma*, the ceremonies performed in the case of a new born child. Then follow those of *nâmakarana*, or giving a name, the two together answering roughly to baptism among Christians, which makes him regenerate. The novice now receives a new name different from the one he bore in the past. A somewhat singular procedure is adopted for fixing upon the new name. The novice is bidden to touch some part of the body of the Sanyâsin who imparts the initiation. Different letters of the alphabet are assigned to the different parts of the human body, and the letter assigned to that part of the body which is touched by the novice is made the first letter of the novice's new name. The novice is then shaved afresh, receives a new staff and pot, together with a bit of cloth containing in crude needle-work the place and date of the initiation as well as of the *guru* who made him an initiate, which he must carefully preserve and ever carry about with him tied to the butt end of the staff; for this is his diploma of initiation into the mysteries of the order of the orange-coloured robe, and his age is thereafter reckoned from this day, and the order of seniority among Sanyâsins is determined by the date of initiation, not by the number of years they have lived since coming into the world. This novice then receives *upadesa*, or instruction in the fundamental mystic *mantras* and the rules of life and conduct that relate to his new and regenerate existence. The novice has now become a full-blown Sanyâsin. He has, however, a great deal to learn yet, but he has been fairly started on the path of knowledge that is to lead him to *mukti*, or final absolution.

There are four kinds of Sanyâsins, but there is no great difference among them in the matter of essentials. Elaborate and minute regulations have been laid down for the mode of life and conduct of Sanyâsins. The Sanyâsins speak a jargon of their own, which, to the uninitiated, is not a little amusing. Realising, as they

are supposed to have done, the utter absence of any real connection or even mere association between the immortal spirit, which alone is, and the phenomenal physical body, they scrupulously avoid the current phraseology of the world, which to them has the serious defect of mixing up and in a manner identifying the two. They never say, "I go," or "I think," or "I feel," but "This body goes," "This mind thinks," "This heart feels;" the I being neither the body nor the mind, nor indeed aught else that is phenomenal. Thus the Sanyâsin lives, or ought to live, his mode of life a perpetual and emphatic protest against the hustle and turmoil, the hurry and anxiety of this huckstering and advertising age, with all its rage for material prosperity and worldly fame. And when the Sanyâsin ceases to live, it is not said of him that he has died, or even euphemistically that his soul has attained to heaven—for even the joys of heaven are, according to the Hindu scriptures perishable in the end and therefore are not his goal, but he is said to have "achieved"—achieved what is most worthy of achievement, achieved that beyond which there is nothing to achieve, achieved the most cherished object of his desire, that for which he renounced all else, and assumed the orange robe, the staff and the pot—to live and move and have his being in the Eternal Spirit. [R.—in the *Madras Mail*].

SKA'NDA PURA'NA.

NOT long ago it was announced that a very old manuscript of the Skânda Purâna was discovered in Nepal. This MS. is said to have been written in the eleventh century A.D. It is generally admitted that the Purânas, as we have them at present, contain many interpolations. Even the Râmâyana which is daily read, as a part of one's religious duty, by many millions of pious Hindus, and which is ordinarily incapable of interpolations owing to the beautiful arrangement followed in its composition, does, it is found, contain such interpolations. The arrangement followed in the composition of Râmâyana is that the first letter of every thousandth verse must begin with one of the letters of the Gâyatrî taken in their order. If interpolations are rejected from the modern edition of the Râmâyana it is to be feared that we may not get the complete work, *i.e.*, the 24,000 slokas in their original form. With the Mahâbhârata the case is deplorable. The Tîrtha and Sthala Mâhâtmyas of every place in India are found to have been included in several places in the Mahâbhârata. When the late lamented Protap Chandra Roy edited his Mahâbhârata he found on collation that the Northern Indian MSS. contained the Tîrtha and Sthala Mâhâtmyas of Northern India and that South Indian MSS. likewise contained those of the South. He then rejected both sets of Tîrtha and Sthala Mâhâtmyas impartially and brought out an edition containing about 80,000 verses.

The remaining verses required to make up the lakh and a quarter have not yet been found.

The case of Brahmānda Purāna (the 18th and the last among the Mahāpurānas) which is said to contain 12,000 verses, and the Skānda Purāna (the 13th in the order of Mahāpurānas) which is said to contain 81,100 * verses, is equally pitiable. MSS. of these two works, containing all the verses in their original form have not yet been discovered. Orientalists, it may be said without fear of contradiction, have not even found out MSS. dealing with the full contents of these works.

The Adyar Library deserves to be congratulated for having secured an old MS. which gives the contents in full of the Skānda Purāna. We append a list showing the full contents of the Skānda as found in the MS. under reference, for the benefit of those who make researches into the ancient Sanskrit literature, in the hope that they may some day find a MS., containing complete or scattered portions not already discovered, of the Skānda Purāna, and that they may, with the aid of this list, be able to judge of it the better. The "A'nandāsrama" of Poona has the idea of publishing the Brahmānda and Skānda Purānas, and if any of our readers or their friends discover correct MSS. of these two Purānas, they will kindly send them to the undersigned who will have them best utilised in the edition of these works by the "A'nandāsrama." By so doing they will render an invaluable service to the cause of our ancient literature.

APPENDIX.

Table of contents of the Skānda Purāna containing one lakh of verses. This Purāna is divided into 6 books called Samhitās—

The contents of each of the above Samhitās are given below :—

I. Sanatkumāra Samhitā 50,000 verses—

1. Kshetra Khanda.
2. Tirtha do
3. Kāsi do printed.
4. Sahyādri do do
5. Himāchala do
6. Malayāchala Khanda. Sivatatva Sudhānidhi—printed.
7. Vindhyādri do
8. Moksha do
9. Prabhāsa do printed.
10. Pushkara do do
11. Nāgara do do
12. Narmadā do Revā Mahātmya—printed.
13. Srisailla do 60 chapters.
14. Avanti do printed.
15. Gauri do

* These figures are according to the computation of the Vishnu Bhāgavata xii., 13, 4-8. But according to Sūtasamhitā, I, 1, 19, the Skānda Purāna is said to contain one lakh of verses, and this seems to be more acceptable, as the former work forms part of the latter and it is also supported by the list appended hereto

16. Kurnkshetra Khanda—printed.
17. Kedāra do do
18. Haridvāra do Māyāpurī Khanda—printed.
19. Setu Mahātmya, Khanda—printed.
20. Kālikā do
21. Vratopākhyāna do
22. Nadi Khanda,
23. Dharma do
24. Desa do
25. Varsha do

II. Sūta Samhitā. 6,000 verses beautifully brought out by the Anandāsrama, Poona.

1. Sivamahātmya Khanda
2. Jñāna Yoga do
3. Mukti do
4. Yajñavalkya do

Printed.

III. Sankara Samhitā. 30,000 verses.

1. Sivarahasya Khanda, 13,000 verses—printed.
2. Atri Khanda.
3. Uptoghāta Khanda.
4. Svāra do
5. Gangā Sāgara Khanda.
6. Sāgara do
7. Vedasāra do
8. Siddhi do
9. Prameya do
10. Umā do
11. Narakākhyāna do
12. Prāyaschitta do
13. Karmavipāka do
14. Dānaprasamsā do
15. Kalyāna do includes Tāmraparnī Mahātmya.
16. Agastya Khanda Hālāshya Mahātmya forms part of this.

IV. Vaishnava Samhitā, comprising Purvabhāga and Uttarabhāga, containing 300 chapters and 10,000 verses (some say 5,000).

V. Brahma Samhitā. 3,000 verses.

VI. Saura Samhitā, 16 chapters. 1,000; total 100,000.

R. ANANTHAKRISHNA SASTRY.

Theosophy in All Lands.

EUROPE.

LONDON, October 31st, 1900.

With the month of October the winter season seems fully ushered in, from the point of view of Theosophical Activities, although the foliage still lingers in the parks and some bright sunshiny days prolong the sensation of summer. At head-quarters the librarian rejoices in a greater number of members using the reference library and reading room than has ever been the case before. The advantages of a more central situation have been marked in no direction more than in this.

The Blavatsky Lodge has inaugurated a course of popular Sunday evening lectures, in addition to the regular Thursday meetings, and the attendance during the month has shown that the lectures have been appreciated, and the movement one in the right direction. Another innovation is the devotion of one Thursday evening each month to a social meeting for members when opportunity is afforded for interchange of ideas in a more informal way than is possible at a lecture, and when members can become better acquainted with each other while chatting in small groups or discussing a cup of tea or coffee.

A fortnightly practice-discussion class has been started, with the object of affording opportunity for younger members to practise the art of expressing their ideas in public. The notion has been well taken up and under the guidance of Mrs. Charles Mallet, who is specially fitted for this work, the results ought to be eminently satisfactory.

That students shall be equipped with something to say is almost more important than that they should know how to say it, so for helping in this direction an evening study class is to be shortly commenced under the guidance of Mr. G. Dyne, and ought to be of special value to the younger men who have more recently joined the T. S.

Nor is this all. The next six Monday afternoons are to be devoted to informal meetings to which visitors are specially invited for discussion and questions on Theosophy. Half a dozen different members are severally responsible for the appointed afternoons, Mr. Sinnett taking the lead on November 5th, and it is hoped that the opportunities will be fully utilised by many of those who are attending the Sunday lectures.

Mr. Mead commenced a course of lectures early in the month, covering similar ground to that dealt within his new book, and will continue the series during November. The attendances have shown an increasing interest in the subject.

Countess Wachtmeister has been speaking in Birmingham and also in Liverpool; in the latter city a large new lodge room was opened on the occasion of her visit, which may, we hope, be taken as an indication that Theosophy is recovering lost ground in the great northern sea port.

London has been badly disgraced by the riotous way in which the 'Hooligan' element among its population has just welcomed its citizen

soldiers on their return from South Africa. Realising the tremendous influx of unevolved egos into the population of our city, which such mad, undisciplined scenes as we have witnessed clearly evidence, one no longer wonders that the stern hand of war should be needed for their evolution and only regrets that a far larger proportion should not come under the more immediate training of a long campaign. As one studies the special and most obnoxious characteristics of the genus 'Hooligan,' one is almost forced to the conclusion that we are reaping, in his presence amongst us, the evil karma of exterminatory wars waged from time to time by civilised against savage man in his own habitat. If civilisation too hastily drives the Australian aborigine and other little evolved people out of incarnation in the regions where they belong, what is to prevent them pushing back into the lowest of our slums in London, Sydney or New York, when their necessarily extremely short devachanic life is over? He is a problem to be dealt with in all our large centres of population and nothing but Theosophy will explain his native savagery, or afford the clue to his appearance.

Almost as these lines are written the venerable Professor Max Müller passes into the region where perhaps he will find the truth of some of those teachings which he missed finding in the *Vedas* that he nevertheless revered. His attitude towards the Theosophical Society was not uniformly friendly for he never realised the work that was being done by it to popularise in the West those Eastern scriptures which his own labour was employed in revealing. But Theosophists will prefer to recognise the good and ignore the blemishes in a great life which karma will adjust. Almost the last act of that life was an endeavour to promote a better understanding between those two great branches of the Teutonic race, the nation of his birth and the nation of his adoption, and much can be forgiven to the man who moves a single barrier which prevents the mutual understanding of Germany and Great Britain. None recognise more truly than theosophists that on the strengthening of these race affinities depends so much, in the near future of the world.

Several new books are issuing from the press. Mr. Mead's large volume is already having a good reception. Our President-Founder's history of the Theosophical Movement—in continuation—should find a place in every member's library. It will be a most valuable book of reference in years to come. India has contributed a study of the "Science of the Emotions," that is sure to be eagerly read after Mrs. Besant's most intensely interesting lectures on that subject during the present year and, previously, to the Blavatsky Lodge.

Not among strictly theosophical works, but of the greatest interest to theosophical students, is Andrew Lang's "Making of Religion" which we welcome most cordially in its cheaper form (5s. instead of 12s. 6d.) and a new preface thrown into the bargain. Mr. Lang has made the nearest approach to a theosophical view of the origin of religion of any anthropologist and his work ought to be familiar to students as it abounds with useful arguments.

Writing of anthropology reminds me that the Blavatsky Lodge has recently had the pleasure of listening to a most carefully prepared paper by Mr. James Stirling of the Queensland Geological Survey, and one of our Australian members. The subject was the submerged continent of Lemuria, and Mr. Stirling testified in unqualified terms to the inspiration which he had received from the "Secret Doctrine," and showed how his own researches enabled him to appreciate the statements there set forth.

A. B. C.

October 1900.

Mrs. Draffin's lectures to ladies still continue to be very well attended. During the summer months they will be discontinued, to be resumed again on the approach of the cool weather. Mrs. Richmond has begun a ladies' meeting in Wellington, and has also met with pronounced success. The meetings are held on the first Thursday of each month, in the afternoon, in the Wellington Branch rooms.

The increasing demand for our T. S. Magazine has led to a larger number being printed, and it has also been enlarged four pages. A special effort is being made to continue this during the coming year, when it is hoped that the circulation will be still larger.

Mrs. Draffin has lectured in Auckland on "God's Angels," Mrs. Richmond in Wellington on "The Great Quest," and Mr. A. W. Maurais in Dunedin on "The Lord's Song." The attendance at the public meetings continues to be very good.

BELGIUM.

ANTWERP, 3rd November 1900.

DEAR COL. OLCOTT,

It is with hearts full of love and gratitude that your Antwerp children take the liberty of addressing you.

First of all, we must state that your short visit to Antwerp, left an impression that strengthened our energy. Notwithstanding our faults and limitations, believe that our hearts remain fixed on the task. Great is the work that awaits us, but great the love of those who guide us to the goal.

Our Branch-work goes on steadily and our meetings take place at least once a week for the study of Theosophical writings. We may not forget to say that reading "Old Diary Leaves," is really an indispensable work for members of the Theosophical Society (and we shall be highly pleased to get the second volume, which you spoke of in Antwerp).

According to your advice, we have adopted a set of Rules, and have made our meetings private—but on the other hand, we continue to make our little propaganda externally. We have also our "Journal of Proceedings," so that we are able to look back at what have been our activities. These records began with your visit to Antwerp. We have also a class for the study of English, so as to prepare our members to read English theosophical literature in the original. The Branch receives the *Vāhan* and also the *Revue Théosophique Française*. Besides a great number of books, we are very busy, especially with the "Voice of the Silence" and the "Bhagavad Gītā," in order to become practical and true Theosophists in heart and mind.

Please receive the best wishes and the assurance of the profound esteem, and love of your Antwerp children. Signed by Messrs. Coret, Schenck, Mackot, and six other members of the Antwerp Branch.

Reviews.

THE FEELINGS, MUSIC AND GESTURE.*

Colonel de Rochas, the Director of the Ecole Polytechnique, Paris, is, at one and the same time, a man of high literary and æsthetic culture and a scientist with an enthusiastic desire for research: he is, also, an eminent philologist and has received a number of decorations for work in that department. His studies and experiments in practical Psychology during the past fifteen years or so have, however, done more to give him renown throughout the world than either of his previous activities. He has produced several works upon hypnotic research which have become classics, and made his name quoted by all recent writers upon this subject. Colonel de Rochas is, first and last, a scientific experimenter, so that one need not expect to find in his books any leaning toward mysticism, but simply a mass of facts of great value to the mystic who wishes to get more data with regard to the problem of human consciousness. The book which he has now kindly sent us for the Adyar Library, is most important to the artist, musician, savant and psychological specialist. It is, truly, what the French call an *édition de luxe*, for in paper, typography and illustrations it is a gem of the printer's art. It is a 4to. of 279 pages, with a Supplement of about a hundred more, and a large number of full page and smaller illustrations. The basis of the work is his course of experiments with a remarkable hypnotic sensitive named Lina, who was also an artist's model by profession but, as the Colonel assures us, a young woman of blameless character. Some distinguished artists of the Opera, the Theatre Français, and the greater studios, besides some of his own scientific colleagues, witnessed and took part in many of the experiments. The method of procedure employed was very simple. Lina was found to be hypnotically sensitive to an extraordinary degree, so much so that, after a while, Colonel de Rochas became able to put her to sleep by simply intercepting her glance for an instant, and to re-awaken her to consciousness by gazing on her forehead. "It is an astonishing sight," says the author, "to see her, when in the course of a sitting one makes her rest on bringing her back to her normal state, conversing with the spectator, indifferent to the music that may be playing, up to the moment when I catch her glance as it passes; then she rises suddenly and represents, like an automaton, the various suggestions conveyed by the music." Her sensitiveness to suggestion is so strange that "Every variation, every hesitation in the thought or language of the suggestor is reflected in the subject by transformations of attitude." She is a sort of human Æolian harp, which responds to every passing breath of thought. One great actor, who tested her for expressions in gesture to match the sentiments contained in an author's words, speaks rapturously of the incalculable benefit rendered to art by the employment of such a sensitive as Lina; another one says that when Lina was in an attitude which exactly mirrored the sentiment of a verse, he

* "Les Sentiments, la Musique et le Geste," par Albert de Rochas. Grenoble. H. Falque et Félix Perrin. 1900.

could make her stand in that same pose, as long as he chose, by simply ceasing to read; she, being again like a musical instrument whose cords cease vibrating the moment the player removes his hand. Madame Calvé, the great artist, found it possible, even when standing behind Lina, and out of sight, to make her, by simply reciting a piece, to beautifully and fervently express in gestures the meaning of the author. M. Ripert, the actor, in a highly interesting communication to Col. de Rochas, says that in Lina, "under the influence of hypnotic handlings all that goes to make up her own personality is momentarily annihilated; she is an automaton, admirably sensitive, whose muscles are ready to play under the influence of the feelings which one arouses in her, with an extraordinary intensity because *there is no longer in her any obstructive cause.*" This is just the terrible price that must be paid by the victim of science; she must be changed from a free personality into a human automaton, without will of her own to make the smallest initiative act.

Our space forbids giving to this superb book the lengthy notice it deserves. We must refer the French-knowing student to it for a complete idea of the number and value of Col. de Rochas' researches, which covered the ground of the effect of musical vibrations upon the sensitive human being, as well as that of spoken words. Col. de Rochas makes no pretence of having discovered these laws of nature, for they have been known and utilised for religious and therapeutic purposes since the most remote antiquity. That which entitles him to the fullest credit is the thoroughness with which he has made, and the lucidity with which he has reported, his experiments. To the class of Western people who know little more about science than they have found in the Bible, one need only point to the story of the calming of King Saul's psychical whirlwinds, involving homicidal mania, by the harp-playing of David. The effect of the music and recitatives in the world's temples, churches, synagogues and mosques is a standing proof of the reality of the influence in question. Mesmer employed music as one agent to provoke, what we now know to have been hysterical crises. The learned Professor Ochorowicz, of the University of Lemberg, tells us ("De la Suggestion Mentale," Paris, 1887) on the authority of the Austrian scientist Seifert, that Mesmer believed that physical transmission (of currents) is aided by sound, and that the sonorous wave may be, so to say, charged with the mesmeric fluid so as to carry it to a distance. He made an interesting experiment to prove this. At the castle of Baron Horetzky, where he treated many sick patients, it was the custom for two musicians to play from time to time on hunting-horns in a summer-house in the garden. The patients waiting for Mesmer's arrival, in a hall separated by several walls from the garden, loved to hear this music. One day, when he did not arrive punctually, Seifert came to the hall to see him. He was not there, but Seifert was astounded to see that some of the patients, instead of delighting in the music as usual, began to be uneasy and even showed certain serious nervous disturbances. "Seifert hurried off to find Mesmer and found him in the summer-house, holding with his right hand the outer edge of a hunting-horn which the musician was blowing into. He told him what had happened; Mesmer smiled as he listened and said that he expected that. Then he touched the instrument with his left hand and finally let it go entirely, saying 'Now, or presently, the sick patients will become calm.' They returned to the hall and found the patients gradually recovering from

their disturbance." Prof. Ochorowicz tells us of an original experiment. A certain Mme. M. was in the mesmeric sleep. He played some chords on the piano which at once caused the sleeper to come out of a paralytic stupor and show a feeling of pleasure. "As she never heard any one but myself, I wished to verify what would be the action of sound made by another person. I gave a signal to Mlle. B. who went to the piano and played the same chords. Mme. M. showed no sensation. I re-commenced; she heard. Mlle. B. again played and very loudly; no action. 'Do you hear me play?' said I to the somnambulist, trying to lead her into error. 'No,' said she, 'I heard nothing.'" In his great classical work ("La Grande Hysterie") the learned Doctor Paul Richer tells us (p. 691), "music profoundly influences the patient even to making him assume attitudes which relate to the various sentiments which it expresses. The changes occur with astonishing rapidity. One sees a subject, carried away by dance music, suddenly flinging herself on her knees, with hands joined, her gaze towards heaven, if the orchestra, without interruption, plays a religious air. When the music stops, the catalepsy returns in full intensity at once."

Before closing we must cite one point in the narrative of M. Ripert which is highly suggestive to believers in thought-transference. He says: "I begin, then, to declaim the words which she must repeat [after me]. As soon as they leave my mouth, and sometimes *even before*, as soon as my thought has taken form, we have before us a being who, etc., etc." By what crude theory of nervous palpitation can the materialistic pupil of Charcot explain this simultaneity of mental action between M. Ripert and Lina? And then we have the equally extraordinary experience of Col. Olcott at the hypnotic exhibition at Nice, in 1884, when a sensitive, like Lina, who was showing in appropriate poses the sentiment conveyed by different passages of music played on the piano, on being brought into *rapport* with him by her mesmeriser, was transfixed in the midst of a difficult posture which could not have been maintained for a moment by anyone in the waking state, and remained there as though she had been a carved statue. In this case no word was spoken, no gesture made, no eye-glance passed between the two, for the Colonel bent his eyes on the ground and simply sent his thought-current at her, ordering her to stand as she was. He who knows the secret of hypnotism and mesmerism has the key to all the mysteries of man, but the secret will never be unveiled to any experimentalist who does not learn the laws of mental action, individually and reciprocally.

EUSAPIA'S PHENOMENA.*

Our esteemed colleague, Baron de Fontenay, has favoured us with a copy of his report upon the famous séances at Montfort L'Amoury, at the country place of our beloved Mr. Bleph, whose Parisian home is the active centre of the new theosophical movement in the French metropolis. A committee of the new theosophical movement in the French metropolis. A committee of scientists and amateurs entirely qualified to deal with these researches—since it included among others Col. de Rochas and the astronomer M. Camille Flammarion—had charge of the séances and every precaution was taken to prevent deception on the part of the medium. A number of extraordinary physical phenomena occurred, of which the self-levitation of the table was one of most

* A propos d' Eusapia Paladino, par Guillaume de Fontenay, Paris Société Editions Scientifiques, 1898.

scientific value; and Baron de Fontenay's excellent report is enriched by a series of flash-light photographs, a picture of the table as it hung suspended in the air giving incontestible proof of the reality of this phenomenon, which ought to convince any sceptical scientist of the extreme value of mediumistic phenomena in a study of physical laws. The author appends to his report a lengthy commentary upon the facts and their bearing upon scientific hypothesis. He maintains that the real danger in psychical studies is not in the phenomena themselves but rather in the immensity of the horizons which they open up and which must be considered. He says that this same danger is presented by the sudden enlargement of views which is the result of the study of philosophy, geology, astronomy and other sciences—in which oceans of thought only strong swimmers should venture. Another undesirable result of these profound studies is that they tend to weaken one's interest in the common affairs and duties of life, so that the natural deduction is that in threading these high paths one should keep a cool head and not venture blindly into by-ways which may lead to precipices. His book is in part a plea for the performance of personal duty and the strengthening of the religious nature in oneself. "Do not madly throw yourself," says he (p. 257), "into the study of these phenomena. Make rather of the new science a diversion amid your other fixed activities. You will judge more sanely and surely if you bring to bear upon this particular point the general methods of analysis and criticism." Here are some other sensible sayings: "Unless you are perfectly sure of the sharpness of your intelligence and your judgment, beware of all that is not of the nature of physical effects. Even these are not always very easy to criticise. What to say then of the others? When one is thorough master of physical effects, intellectual phenomena will appear in a surprisingly clear light. Be slow in assertion but prompt at hypothesis. It is useless and puerile to shudder before a new fact (of course one proved and certain) and whine that this is an inexplicable fact and in contradiction with such or such law. Remember, please, that a law can never prevail against a fact. If there is apparent, essential contradiction, do not hesitate a single moment: *the law must be wrong.*"

THE BUDDHIST CATECHISM IN BURMESE.

A gifted European F.T.S., in the Civil Service, has translated into Burmese and published at Rangoon a translation of the 33d Edition of the *Buddhist Catechism*, this making its 34th Edition in all, and its twentieth language. The Author has written a special explanatory Introduction to the work and added a few new Questions and Answers. The Translator, in his own Preface, says: "The great utility to Burmese Buddhists of a work of such perfect trustworthiness as to have been recommended twice, in 1881 and 1897, by the revered High Priest Hikkaduwe Sumangala, of Ceylon, for use in all Buddhist schools, will be readily apparent." After giving the Burmese Buddhists a fatherly reproof for their national ignorance of the relative importance of their community and that of the whole Buddhist world, he speaks thus of Col. Olcott's grasp of the Buddha's teaching: "His profound knowledge of it is proved by the fact that Councils of the greatest priests of Burma, Ceylon and Japan have unanimously adopted his draft of the fundamental basis of Buddhism." Persons wishing copies should apply to the Rangoon Branch of the T.S., 43, Phayre Street, Rangoon.

THE GOPALA TAPINI AND KRISHNOPANISHADS

WITH THREE COMMENTARIES.*

Mr. Sastry's edition of the Upanishads under review are the 95th and 96th in the order of 108 Upanishads. According to Sri Rāma's teachings these 108 Upanishads, if properly studied, will enable us to attain to *Videha Kaivalya*. Most of these Upanishads have been commented upon by reputed authors. All have been commented upon by Appaya Dikshita (Junior), a living author. The works of this writer are preserved in the Mysore Government Library. The translator has done well in bringing to the notice of the public, for the first time, the commentaries on these two Upanishads, of this living author who has written more than three lakhs of grandhas on Vedānta and who is now the leader of the Anubhavā Dvaita school of philosophy. The other two commentaries followed by the translator are those of Nārāyana and Visvesvara. The translation is literal and the style simple. The pamphlet contains 63 pages 8vo, and will enable the ordinary reader to better understand the spiritual value of *Krishna-līlas*.

G. K. S.

DIARIES.

Our thanks are due to Messrs. Thompson & Co., Publishers, Broadway, Madras, for samples of their valuable "Minerva" Diaries for 1901. They contain the various kinds of useful information usually found in such publications, and are issued in five different styles, the two larger 8×10 in. and 8×13 in., being interleaved with blotters. The public will find them entirely satisfactory. Their prices range from 4 as. to Re. 1-4.

MAGAZINES.

The Theosophical Review for November opens with an interesting story by Michael Ward, entitled, "The Bending of the Twig," in which the sufferings and persecutions of a lad gifted with clairvoyant vision are portrayed. W. C. Worsdell next points out the parallelism existing between the fundamental principles of "Theosophy and Modern Science." "On the Way," is a brief Biographical sketch of a young Swiss poetess, Alice de Chambrier, whose nobility of character and faithful devotion to suffering humanity are worthy of record. Mr. Mead contributes to this issue "The General Sermon of Hermes the Thrice-Greatest," which is mainly in the form of a dialogue between Hermes and Asclepius. "Modern Thought in the Light of the Vedānta," is the text of a very valuable paper, by W. C. Worsdell, which was read before the "Hindu Association" in London, on 3rd December, 1898. "The Cēle Dé or Culdees," by Mrs. Hooper, is the first instalment of 'a study on the origins of the early British Church.' Margaret S. Duncan contributes a paper on "Taiyumanavai—a Poet-Philosopher of Southern India." Two of his poems—"God and the Soul," and "The Life of the Disciple"—are given at the close. Mrs. Besant gives the Introduction and first Chapter of an essay on "Thought-Power, its Control and Culture," which will prove instructive to all who carefully read it. Miss Hardcastle writes on "Magic Lyres or Problems of Consciousness," and C. B. gives a brief but interesting chapter of personal experience.

In *Theosophy in Australasia* for October, F. G. G. Hynes continues his

* Translated into English by R. A. Sastry of Adyar Library and published by Lodd Govindass, Madras, with his own introduction. To be had of R. A. Sastry, Adyar. Price per copy, Annas 8.

"Bird's-eye view of the Theosophical Movement," showing what immense benefits have come to human souls through this channel. Mr. W. A. Mayers contributes his second paper on "Theosophy and Civilisation," under the sub-title of "Unity." Miss J. M. Davies writes briefly on "The Infolding and Unfolding of Deity." "The Medicine of the Future," by Dr. A. Marques, abounds in valuable ideas.

The *N. Z. Theosophical Magazine* for October has a very good article on "Reincarnation in Relation to Character and Environment," by Mrs. E. Richmond; an excellent poem on "Endurance," by Ella Wheeler Wilcox; a thoughtful paper on "War as a Factor in Evolution," by H. Horne; a story by the erudite S. Stuart, entitled, "The Magic Speculum"—which is to be continued—and other matter.

The *Theosophic Gleaner* for November opens with an interesting lecture on "Two Undiscovered Planets," by G. E. Sutcliffe. There is another instalment of "Nirvāna without Intermediate Planes," followed by a few selections from our current T. S. magazines.

The *Arya Bala Bodhini* announces that after the December issue it will be transferred to Benares and issued under the personal management of Mrs. Besant, as the *Hindu College Magazine*. The Table of Contents for November is above the average.

Revue Théosophique. The September and October numbers of Com-mandant Courmes' excellent periodical are fully up to the mark. Besides the usual translations each number contains an instalment of the translation of the "Secret Doctrine," and a continued original article by Dr. Pascal on "The Duality of the States of Consciousness," which is a masterly treatment of the subject by a ripe scholar and true Theosophist. The October number opens with a translation of the excellent paper read by Babu Gyanendra Nath Chakravarti, before the International Theosophical Congress of 1900, at Paris. It is not a little to say that it has lost nothing in the transfer to a foreign language. Unless the paper has already been appropriated by Mr. Mead, we shall gratify our readers by translating it back again into English.

Teosofisk Tidskrift (June to September) opens with a report of the fifth annual Convention of the Scandinavian Section, T. S., at which the President-Founder was present. This is followed by "An Interview with an Occultist," and "Devotion"—these being two papers which were read at the Convention. Further we find an account of "Col. Olcott's visit to Stockholm," by Pekka Ervast, "The Appreciation of Music" (a translation), an article on "Our Duties," a poem on "The Spirit of Man and the Ocean," a story entitled "Grief of Heart," and "Theosophical Activities."

Sophia (Madrid). That excellent Theosophist, Sr. Manuel Treviño, contributes an article on the Egyptian teaching on the "Pert Mem Hru" (the coming of the day), based upon a discourse of Mons. F. Chabas, at the International Congress of Orientalists of 1873, at Paris, and upon other researches. He tells us that M. Chabas compares it to the Indian Nirvāna, a liberation of the soul from the grosser sheaths of matter. Sr. Soria y Mata writes on the "Form of the Universe," with his usual erudition. Translations fill up the rest of the September number.

The issue for October contains translations from Mr. Leadbeater on "Ancient Chaldea," and "The Beginnings of the Fifth Race:" and from Mrs. Besant on "The Use of Evil." A translation of "The Idyll of the White Lotus" completes the number.

Philadelphia (Buenos Aires). The number for July, of our instructive contemporary, opens with a paper on "Materialism and Spiritualism from the Theosophical point of View," in which the author, Sr. Alejandro Sorondo, President of the Luz Branch of the T. S., handles the subject with his usual grace and scholarship. One of his editorial colleagues writes about it enthusiastically, saying that "Sr. Sorondo has erected a resplendent pharos in the immense ocean of shadows in which are navigating the unhappy multitude who are crushed in the great miseries of existence." Translations from Du Prel, Flammarion and others follow.

In the August number, Leopold Lugones writes on "Our Scientific Method," Julio Lermima on "The Literature of Occultism," Guymiot, on "Karma and Reincarnation," Alexander Wilder treats of some interesting cases of "Projection of the Double," and the Editor writes on the "International Theosophic Congress" and other subjects.

In the September number, besides translations, there is an article on the Pain of Death, considered in the light of Theosophy," by Carlos M. Collet, a good sociological study by Señor Sorondo on the "Probable Tendency of our Civilisation," and an editorial note on the lecture of Sr. Collet before the Ananda Branch T. S.

Teosofia (Rome). Signora Calvari continues her interesting article on "The Earth and Humanity in their Relations with the Solar System," in which she traces the different currents of the life of the Logos around the planetary chains, and deals with the subjects of manvantaras and pralayas. There are, besides, translations from Mrs. Besant and Mr. Leadbeater. In a supplement paragraph, the Editor feels warranted, on behalf of the whole body of our Italian colleagues, to express to Mrs. A. C. Lloyd their liveliest sense of gratitude for what she has done within the past four years, for the Theosophical Movement in their country.

The October number opens with the continued paper by Olga Calvari, on "The Earth and Humanity, and their relations with the Solar System"; this is followed by translations from Mrs. Besant's "Problems of Sociology," and from Mr. Leadbeater's "Clairvoyance."

Theosophia for September contains translations from the writings of H. P. B. and A. P. Sinnett, J. van Manen's continued translation of the "Tao-Te-King," translations of lectures given by C. W. Leadbeater and Col. H. S. Olcott, before the Amsterdam Lodge, an article on "The Harmony of the Spheres," by J. L. M. Lauwericks, also "Gems from the East" and notes on "The Theosophical Movement."

In the October number the translations are continued, P. de Heer writes on "Islām as a Popular Religion in Sumatra," and M. Russmaker on "Solitude, Duty and Love." There is also a translation entitled "Dharma and Karma," and other matter.

Acknowledged with thanks: *The Vāhan, Light, L'Initiation, Review of Reviews, Lotus Blithen, The Ideal Review, Notes and Queries, Mind, The New Century, The Lamp, Banner of Light, Harbinger of Light, Health, Temple of Health, Suggestive Therapeutics, The Psychic Digest, The Brahmavādin, The Dawn, The Light of the East, The Light of Truth, The Prasnottara, Prabuddha Bhārata, The Brahmacharin, Mahā-Bodhi Journal, Indian Journal of Education, Christian College Magazine, The Indian Review, and The University Magazine, a College Journal published in Madras.*

CUTTINGS AND COMMENTS.

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

Herr Ernst von Hesse-Wartegg contributes to the *October Century* an interesting account of his travels in the Chinese Province of Kiao-Chau, in the course of which he describes a visit to the tomb of that profound philosopher Kung-Foo-Tse, or Confucius. He says:

"Passing through the temple, which contains nothing but a large table of sacrifice, of red lacquer, I entered the central enclosure and stood before the grave of Confucius. Here, under an earthen mound probably fifty feet high and one hundred and twenty feet in circumference, lie the ashes of the Sage, or, as the inscription on the stone tablet in front of it says: 'The most sacred, the serene Sage, the venerable teacher, the philosopher Kung.' Twenty-six centuries have elapsed since this mound was erected, thousands of millions of sons of Han have lived and died, and still the teachings of the great man form the Bible of this most numerous nation on earth. He has impressed his religion and his code of morals on a third of the entire population of the globe; but all these millions, from the long line of emperors down to the present day, worship him not as a god, but as a man. They erected no gorgeous temples for sacred shrines over his grave, and no relics of Confucius are worshipped, like the piece of ivory which in the temple of Kaudy represents the tooth of Buddha, or the hair from the head of Mahommed in the Mosque of Kairwan. Confucius is not a legendary figure, distorted by the commentaries of priests, but a man like his contemporaries and their descendants, yet withal greater than the deities for whom the peoples of Asia prostrate themselves in the dust."

A correspondent from Simla (K. C. M.) writes as follows:—

Spirit children in Kama Loka. Florence Marryatt in her book entitled "There is no death" narrates certain facts in the chapter headed "My spirit child," which seem to clash with the Theosophical teachings. The author mentions that her child was only 10 days old when it died and yet the child grew up into a girl of 17, entirely cured of the bodily deformity with which she was born and buried. The child was also expected to grow up into womanhood in the same spirit land, although no great further change in personal appearance was expected after she had passed her 19th year.

In the first place how could the child which had not attained an age when she could know any one retain a very affectionate remembrance of her mother? Secondly, how could she be a denizen of the Kama Loka for a considerable period, when her lower principles were not developed during her short sojourn on this earth? Thirdly, how could her astral form change and develop and also heal in the Kama Loka just as if the form was a material one? And lastly, if the perfection of an astral form implies that it would look like one who has not passed his or her teens, why should there be other astral forms in the spirit land which have the appearance of old men and women?

The author does not give any explanation and has on purpose refrained from advancing any theory on the subject. She simply narrates facts she had witnessed.

Can any light be thrown on the subject from the Theosophical point of view?

ED. NOTE.—Our correspondent puts the case as clearly and sensibly as it could have been treated. The whole theory expounded by Florence Marryatt, and held to by many Spiritualists, as to the post-mortem growth of baby spirits and their relations to living friends seems to us sheer nonsense.

The *Daily Mail* publishes the following concerning the discoveries made in a cave which was recently opened in Mount Dicte, in the island of Crete—the traditional birthplace of Zeus:

"After blasting away the limestone blocks which obstructed the mouth of the cave, Mr. Hogarth found on entering, a quantity of offerings, chiefly bronze weapons and terra-cotta statuettes, many of them ornamented with the double axe, or symbol of Zeus. A lower cave was also reached by a shaft 150 ft. deep, and found to contain, in the niches of the stalactites, quantities of offerings of higher value than those in the cave above. In view of the fact, attested by countless references by classical writers, that Crete was one of the greatest centres of ancient worship, the finds of Mr. Evans and Mr. Hogarth may be only the prelude to discoveries of far greater ethnological importance."

A correspondent of the *Indian Forester* writes:

Crows and Cholera. "A friend of mine told me that crows could by instinct find out if the atmosphere over a particular region was unhealthy, and if so that they would migrate to a healthier atmosphere. My house is surrounded by a number of trees, where these birds are housed in hundreds. It so happened early in April last they commenced thinning out, till they had disappeared to the last crow. Quite simultaneously with their migration, cholera broke out, and now that cholera is fast disappearing the crows are again mustering in their former strength."

Consecration of Thought. Rev. George H. Hepworth, of New York, gives to the world some very ennobling ideas. The following are a few sample paragraphs:

Health and happiness are founded on wholesome thoughts. The mind is master, not the body. Think toward God and you become godlike: think evil and every pore is a wide open door through which disease may enter. *** You can never be your best self, therefore, until you put your thoughts on the altar and consecrate them to the service of God and man.

This rule applies also to our environment. You can be happy and useful under any circumstances if you fill them with heavenly purposes. Greed and envy and selfishness are the bane of our human life. We long for what we have not, and are thus unfitted to do the best with what we have. We live in a dream of what we hope to acquire, and are always restless, uncomfortable and discontented. If we could persuade ourselves that we can be happy with what surrounds us, that our mission is to get as much out of life as is possible instead of worrying because others have more than we, and so finding fault with Providence and our ill luck and reaping the misery which such thoughts always bring, we should change the color of our environment and the quality of our character. You may be pretty sure that if you cannot be happy where you are you cannot be happy anywhere. Neither wealth nor fame can give you what you want, for you must find it in your soul or not find it at all.

This is Christianity rightly understood—to do all you can in whatever position you occupy and to make your little life great with great thoughts. God is the guest of poverty as well as of wealth, and poverty with God is better than wealth without Him. The spirit of Christ is the spirit of love and contentment, and though you have hardships and bereavements they melt away in the presence of the Divine Lord. You bear them with patience, and patience is another word for strength. Perfect peace will come at last to him who endures, and peace unlocks the doors of heaven.

The unhappy Countess Cannavaro has left Ceylon for her American home after an experience of three years of disappointments, disillusionment, strife and suffering. Her lot has been a sad one and much sympathy will be felt for her sorrows, though no surprise at the outcome of her ill-starred missionary experi-

ment. It was foredoomed to failure from the start. There was no field open for her, for she was unfit by temperament to occupy one. Ceylon offers any amount of opportunity to the right men and women, as the success of its many schools and colleges proves. But they have been established by practical, common-sense workers, whereas this was not what the poor Countess could be called. She was of a supersensitive, hysterical temperament, romantic and idealistic. She ought never to have been asked to come to Ceylon, and the blame of this disaster rests upon her equally impulsive and impracticable "spiritual Guru"—as she styled him—H. Dharmapala. He denies the impeachment, she affirms it, so there the question hangs. The one thing certain is that she sold or gave away her personal property, went through a ridiculous ceremony in America, in which Dharmapala received her publicly as a Buddhist (to the keen enjoyment of the caustic American reporters), put on a hybrid costume, and was launched before the Ceylon public with much *réclame*. A Ceylon paper says:

The Countess still continues to be a staunch Buddhist, although not a great admirer of some of the Buddhists she has met in Ceylon, and no doubt the lady who now looks "a spirit chastened with affliction" leaves Ceylon much wiser than when she first arrived in the spicy island. Her stay in Ceylon has been full of pathetic interest, and no doubt will serve as a warning to all amateur religious propagandists to count the cost before launching in such missionary effort.

Personally the Countess was a tall, handsome lady of engaging manners and unquestionable earnestness; it was the fault of her neurotic temperament that she did not do great good to the Sinhalese people, for if good will had sufficed, she would have made them better than she found them. Our kindest and most friendly good wishes follow her to her far-distant land, and we hope she will receive every help she needs.

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Stories like the following one contributed by a correspondent of the *Madras Mail* have a distinct value of their own because of the light thrown on the popular beliefs of primitive Indian people about the powers and practices of dealers in Black Magic. The present one is written, it is true, in a sarcastic and incredulous tone, but that does not lessen the interest of the facts themselves:

C. S. G. P. writes: It is, no doubt, the rarest feat of human perseverance and tenacious strength of mind to have propitiated and pressed into one's personal service the entire devildom of our planet, numbering 4,448 evil spirits according to Hindu Devilology. Yet this was what, the tradition goes, Kandath Raman Nair, of Mathur Amsom, Palghat Taluq, did about the beginning of the eighteenth century. In his days the whole of Malabar trembled at the very name of Kandath Raman Nair or, as he is generally known, Kandathar. The propitiation for personal service, of a devil, is not an easy matter. Each devil has, as its own, a certain *mantram* or incantation of one or more syllables, which has to be repeated a prescribed number of times over with the fullest concentration of attention and under several trying situations. This is what is called the process of acquiring *mantrasidhi*. In several cases, for acquiring *mantrasidhi*, the number of times a *mantram* has to be repeated runs up to 100,000 and according to the nature of the spirit, it has to be repeated in any one or more of the following situations, viz.: the solitude of a closed room, a cremation ground, standing up to the neck or fully immersed in water, sitting on the uppermost branch of a banyan tree at dead of night, &c. There is yet another difficulty. Some of the spirits will try to frighten the practitioner out of his wits, by producing hideous noises in his ears, by

shaking the whole earth around him, by feigning to beat him to powder with an uprooted tree, by throwing him into a tank and by all means that lie in their power. Woe be to you if you get unnerved to the slightest possible extent, for then surely you will have to spend the rest of your days in a Lunatic Asylum. Mr. Kandathar must have been a more than superhuman being to have enslaved the 4,448 devils under such circumstances. If you wanted to kill any of your enemies secretly Kandathar was the man for it. He wanted only your enemy's name and *nalu* (the lunar star in which he was born). The wizard made a geometrical figure in a thin sheet of copper, on which he wrote a powerful *mantram*, and your enemy's name and *nalu*; a sort of *pūja* was offered to the sheet which was then put into a pot containing a mixture of water, saffron and *chunam*. The pot was then placed over a fire and as sure as anything, be the object of the witchcraft Samson or Sadow, his life fluid would decrease in proportion as the mixture decreased by evaporation. When the whole mixture disappeared your enemy was dead. Again, the girl you loved might prove a little refractory. You had only to go to Kandathar with, say, half a rupee's weight of earth taken from any place touched by her feet. He repeated certain incantations over the earth. The next day the girl, be she the proudest of her sex, was yours.

There is an interesting tradition telling you how Kandathar became so great a magician. The spirit known as Bhadrakali is the Queen of all these 4,448 devils. She is the exclusive possessor of a *grantham* (a book of cadjans) containing the 4,448 *mantrams* relating to these spirits. Wherever a dead body is cremated she is bound to make her attendance at the funeral ashes at dead of night and spend an hour of deep spiritual meditation. Kandathar had knowledge of the exact place where Bhadrakali would sit for her meditation. So once, when a dead body was cremated in his village, Kandathar carefully prepared a pit and got into it before nightfall, giving instruction to his *sishtyas* to cover it up with planks and sod, leaving a small opening touching the spot where Bhadrakali would sit for her meditation. Bhadrakali, as usual, came at dead of night, sat on the prescribed spot and soon dissolved into her meditation, leaving her *grantham* on her lap. Kandathar quietly put his hand through the opening and stole the *grantham*. When Bhadrakali awoke, she found her *grantham* lost. She searched and searched in vain, made several hideous noises, technically called *ashlahasam* (eight laughs), for several hours, but as she was obliged to go away before daybreak she went away, vowing dire vengeance on the thief if ever she happened to come across him. In the morning our hero came away rejoiced at his triumphant expedition. On reaching home the first thing he did was to prepare certain charms mentioned in the Bhadrakali's *grantham* and string them up together round his waist so that nobody could kill him so long as the charms remained on his body. Bhadrakali discovered the thief, only after Kandathar had had sufficient time to prepare and wear all those charms. But she was powerless to do any injury to him on account of the charms he always wore about him. He then began to acquire *sidhi* one by one of all the *mantrams* of the *grantham* and in due course of time became the most terrible wizard in all the world. Bhadrakali herself was compelled to do menial service to Kandathar. She was compelled to be at his beck and call. But she was always watching her opportunity. One day when the wizard was bathing in a tank, he accidentally broke his string of charms which fell into the water, but before he had time to pick them up and in the twinkling of an eye Bhadrakali chopped off his head with her sword. There now happened a strange phenomenon. Though the body fell senseless, the head began to roll and roll about the village, making hideous noises, knocking at the gates of houses and frightening the people. The village people, therefore, resolved to build a temple and consecrate it to the spirit of Kandathar. The temple still exists and is situated about four miles south-west of Palghat. The most propitious offering to Kandathar is what is called *thorulatuvettal* (killing sheep in a chain). The person offering this sacrifice begins by killing a sheep at the gate of his house. As soon as the head is severed from the body, the body is dragged along so that the blood spouting out may mark the way by a continuous length of red line. Where the blood of one sheep ceases to flow another is killed and treated in the same way and so on until the whole distance from the devotee's house to Kandathar's temple is marked by an uninterrupted

line of blood. Even to this day, people who can afford it do sometimes offer this sacrifice to Kandathar.

Evaporation of Lakes. A correspondent sends us the subjoined cutting relating to the daring Swedish explorer, Dr. Sven Hedin, who made such adventurous journeys in Eastern Turkestan, Tibet and Mongolia, which ended some two years ago:

He visited the great sheet of water called Lob Nor. This he found to differ materially from the maps and the descriptions of previous observers, and he has now examined it a second time. Situated rather more than two thousand feet above sea level, its waters are fed by the river Tarim, but emptied only by evaporation, for no stream issues from it. Thus they should be salt, but Dr. SVEN HEDIN found them to be fresh. From this he concluded that the Lake could not have been long in existence. The impossibility of reconciling the observations of his predecessors with what he had himself seen also suggested that Lob Nor was not a permanent sheet of water, like the Dead Sea or Lake Balkhash, but was constantly shifting its position, the lake bed at one time being filled up by desert sand, and forming again in new places. The correctness of his original inference has now been placed beyond doubt. The lake known to earlier observers has now disappeared, and its dry bed is strewn with shells and other organisms which had lived in its waters. But a system of new lakes has been formed around the old basin, which Dr. SVEN HEDIN has explored and mapped. The Tarim Basin is a barren and dry land—a region of travelling waves of desert sand. All this tract has been drying up, probably continuously, even in historic times. The same thing is true of Western as well as of Eastern Turkestan. Lake Balkhash is disappearing with comparative rapidity. According to the Russian geographers, its area has been greatly reduced during the present century, and those who dwell by its shores assert that its level is lowered at the rate of a foot in every five years. But the same thing is true of the Syr Daria and the Amu Daria and the Aral Sea, into which their waters are emptied. In fact, the whole drainage basin of this sea and of the Caspian is undergoing desiccation, slow but sure. These two seas, with many minor salt lakes, are but pools left in the deeper hollows of a great ocean by which the Mediterranean was extended into the heart of Asia. There are banks of Dead Sea shells where once the waves were breaking; there are dry steppes where once the herbage was green and forests flourished. The fact is certain, but the cause not easy to discover. The climate must be changing, not in this or that locality, but over a broad and extensive zone, which runs with little interruption from Northern Africa to the Eastern end of the Desert of Gobi. A similar change has occurred in the New World. The Great Salt Lake of Utah is but a remnant of a vastly greater sheet of fresh water which once sent a river to the Pacific.

Fruit acids as germicides.

An exchange has the following—useful if true: It may not be generally known that fruit acids are germicidal, but the information is of special value to planters of tea gardens. The juice of lime and lemon is as deadly to cholera germs as corrosive sublimate, or sulphur fumes, or formaldehyde, or any other disinfectant. It is so powerful a germicide that if the juice of one lime or lemon be squeezed into a glass of water, that is then left standing ten or fifteen minutes, the water will be disinfected. It makes little difference where the water has been obtained, or whether it has been boiled or filtered. This is a fact worth knowing, for any one may at any time find himself under circumstances in which it is impossible to get either boiled or filtered water. In such a case, the juice of a lime or lemon will purify the water perfectly.

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[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XV.

(Year 1890.)

AS soon as I knew that a Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe and that delegates were being sent to Adyar to urge it upon me, I telegraphed for Sinhalese and Japanese delegates to come from Colombo to meet the Burmese. Accordingly two Japanese gentlemen, Messrs. Kozen Gunaratna and C. Tokuzawa, two Sinhalese, Messrs. H. Dharmapala and Hemchandra, and two Burmese, Messrs. U. Hmouay Tha Aung and Maung Tha Dwe, met in committee with me on the 8th of January 1891. The European mission being put aside, I then laid before them my views and invited full discussion; which went on day by day until the 12th, when all points of belief in the Northern and Southern Schools of Buddhists having been compared, I drafted a platform, embracing fourteen clauses, upon which all Buddhist sects could agree if disposed to promote brotherly feeling and mutual sympathy between themselves. A fair copy of this document was signed by the delegates and myself. Besides the nations above mentioned, the Chittagong Maghs, a Buddhist nation in Eastern Bengal, concurred, through a special delegate, acting as proxy for Babu Krishna Chandra Chowdry, the leader of the Maghs, who had requested me by telegraph to appoint one for him. Unquestionably this was a document of the deepest importance, for previously no mutual ground of compromise and co-operation had been found upon which the mighty forces of the Buddhist

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager *Theosophist*: Price, cloth, Rs. 5.

world could converge for the spread of their religious ideas. The platform, it is now generally known, was adopted by the leaders of the Northern and Southern sections of Buddhism, and when the time comes for me to report the action upon it taken in Japan towards the close of the year, I shall give its text in full.

My programme for that year opened with a proposed visit to Australia for the double purpose of enquiring into the circumstances of the bequest of the Hartmann estate, at Toowoomba, and of visiting our Branches in the Colonies. I had intended to start almost immediately after the Convention, but when the Burmese delegates heard of this they made me an impassioned appeal to visit first their country. They even went so far as to say that the "whole nation" expected me. Upon mature reflection I decided to accept the invitation, as my time was my own throughout the year. The Convention had asked me to take a holiday—the first in the twelve years of my Indian service—and I had consented and put the Presidentship in temporary "commission," giving over my responsibilities and prerogatives to Messrs. Tookaram Tatya, Norendro Nath Sen, N. D. Khandalvala and W. Q. Judge, to manage the Society until I should be ready and willing to return to duty. So, on the 17th of January, I sailed for Rangoon with the two Burmese delegates. The tour in Burma was so very interesting that I shall use portions of the narrative which I wrote and published at the time, while the events were fresh in my memory.

Those who have followed my narrative throughout, will remember the circumstances under which my first visit to the country was made. Towards the end of the year 1884, I received from the now-deposed King Theebaw an invitation to visit him at Mandalay to discuss Buddhism. The intermediary was his Italian physician, Dr. Barbieri de Intorini—now the President of our revived branch at Milano, Italy. On the chance of getting His Majesty to help the Sinhalese Buddhists and to bring about more intimate relations between them and their Burmese co-religionists, I accepted, and in January 1885, accompanied by Mr. Leadbeater, went to Rangoon. A week later I was telegraphed to return, as Mme. Blavatsky was apparently dying. Leaving Leadbeater there, I returned home, only to find that by one of those almost miraculous changes which happened to her, she was convalescent, and after a week she let me go to Burma. I found that Mr. Leadbeater had worked up so great an interest that almost immediately I was able to organize three Branches. Meanwhile the inquiries which I made among Burmans as to the King's character, so disgusted me with him that I determined not to go to Mandalay, and just at this time a cable from Damodar informed me that H. P. B. had had a relapse and her recovery was despaired of. So I immediately abandoned the tour, returned to Adyar, and thus ended my first visit to the fertile land over which the long line of Alompara kings had reigned in barbaric splendour.

My reception on this, my second visit, was most enthusiastic and brotherly. I was put up in the elegant house of a private Burmese gentleman and called upon by many of the Elders (*Lugyies*) of the town. It was the season of the full moon and, as I say in my published account, "To a Westerner it would have been a novel picture to have seen us squatted on mats on the flat roof of the house, discussing the subtle problems of Buddhistic metaphysics. They are a clever people, the Burmans, and as every man of them had passed his term in a *kyoung* (monastery) according to the inflexible national custom, the questions they put to me were such as to require distinct and thoughtful answers." I had made it part of my programme to win the approval of the leading priests of Burma for my compromise platform, so, as I found my Rangoon visitors so sharp and eager, I broached the subject and invited their opinions. The discussion led us far afield and brought up the true and false views of Nirvana, Karma and other vital questions. The discussion became very animated and one old *lugyic*, a veteran wrangler, whose furrowed face, sunken cheeks and emaciated body showed the ascetic training to which he had long submitted himself, was particularly vehement. When a point was raised, he went at it as though he would not stop short of the complete dismemberment of his gaunt frame, and his nervous gesticulations and head-shakings threw such a tangle of black shadows on the moonlit terrace as to produce a queer and uncanny effect. As it turned out, he was backing up my positions, and it was down the throats of the others, not mine, that he seemed ready to jump. "The upshot of the two nights' talk was that my several propositions were found orthodox and according to the Tripitikas: I had no misdoubts after that as to what would happen in Mandalay when I should meet the greatest of the Burmese monks in council."

On the 23rd January I left Rangoon for Pantanaw, an inland town, situate on an affluent of the Irrawaddy, in a small double-decked sternwheel steamboat. With me were my Madras escort and a large committee of leading men of Pantanaw headed by Moungh Shway Hla, Head Master of the Government School in that place; a genial, courteous and kind-hearted gentleman. There were no cabins nor saloons on the little steamboat, only the open deck crowded in every part with Burmese men, women and children and their personal belongings, together with a mixed cargo of sorts, including the fragrant *n'pec*, a condiment made of pounded shrinups and ripened, by long keeping, up to that acute point where the Limburger cheese, the perfected sauerkraut, and the air-tainting garlic come into odoriferous competition with the verbena and the tuberose, to subdue man's olfactory nerves to their intoxicating influences. To a veteran traveller like myself, the prospect of a night's sleeping on a blanket on a hard deck, in such a mixed company and such an atmosphere of spoilt fish, was a trifle—but one

out of scores of experiences. So with my Pantanaw committee-men near by and Babula at my side, I got through the night very comfortably. We reached Yandoon at 8.30 A.M., and from thence went on in sampans—those buoyant, easily-oversetting, two-sterned boats, that are rowed by one man who stands to his work and faces forward. In such frail craft we crossed the wind-swept Irrawaddy, ascended Pantanaw creek, and reached that place at 3.30 P.M. At the wharf the Buddhist flag was flying in welcome, and the chief officials and elders of the town, headed by Mounge Pé, the Extra Asst. Commissioner, received me most cordially.

At Pantanaw I was lodged in the upper story of the Government School building—there being scarcely any travellers' rest-houses as yet in Burma—and was most kindly treated. I availed of some leisure time here to draft a scheme for a National Buddhist Society, with a subsidiary network of township and village societies to share and systematise on a national scale the work of Buddhistic revival and propaganda. On the 25th, at 6 A.M., I lectured at the Shwe-moin-din Pagoda, the most graceful in outlines, I think, that I saw in all Burma. The next day I left Pantanaw for Wákema in a long Burmese boat, propelled by three rowers, and with a cabin (!) made by arching across the boat some mats (*chiks*) of split bamboo. In that blessed place I and my party—U. Hmoay, Mounge Shway Hla, and two servants—had to stop for twenty-two long hours, after which, with aching bones, we came to Wákema. We were accommodated in a suite of rooms in the Court House. At 5 P.M. I lectured to a large audience, whose gay silken turbans, scarves and waist-cloths made them look perfectly gorgeous. Shway Yeo (Mr. J. G. Scott), the historian of Burma, says of such a crowd, "wind-stirred tulip-beds, or a stirabout of rainbows, or a blind man's idea of a chromatrope are the only suggestions which can be offered." At Wákema I saw for the first time one of their national marionette-plays, in which are represented the tribulations and final blissful union of a prince and princess, children of two kings who had had other designs in their heads for the young people. The play began at 10 P.M. and was kept up until 5 o'clock in the morning, that witching hour when the "mower is heard whetting his scythe" and nature bathes her face in dew. The village was crowded with people come for the raising of a new temple, a congenial work to which all devote themselves with positive enthusiasm. My stay here was protracted until the 30th, as I had to wait for a steamer to take me back to Rangoon. She came at last, and on the "Syriam," a swift and perfectly appointed boat of the Flotilla Company, I made a pleasant night passage to the city which I had left a week before in the little stern-wheeler. That same evening I took the train for Mandalay, and reached it on the 1st February at about the same hour. The railway was in a wretched condition, giving one, as poor Horace Greeley said of a similar road, more exercise to the mile than any other in the world.

My head ached and my bones were weary when I came to the journey's end, but, at any rate, here I was in Mandalay at last. And a forlorn, dusty, comfortless place it is; while, as for Theebaw's Palace, it is a gilded wooden barn, with not one comfortable room inside where one would care to live, but with a series of roofs and towers that give it a lovely architectural appearance. Seen from a little distance, the mass of buildings composing the Palace are extremely pretty, an effect due to the curved roofs and the delicately carved eaves, gable-joints, and finials, where the carver has succeeded in imitating the flickering of flames as rising from the roofs under which those sons of splendour and sources of light, the King and Princes dwelt, like so many Nats in a Palace of Fairyland!

The brotherly kindnesses I received at Mandalay from the elders and others were such as linger in the memory for years. Truly the Burmese are a loveable people, and a manly, self-respecting, albeit awfully lazy people. Nothing delights them more than to bestow hospitality, and all writers agree in saying that with noble and peasant, rich and poor, the same spirit prevails. I was told that if I had but visited the capital in the time of the Min-doon-min, the pious predecessor of Theebaw, I should have been treated right royally, and experienced what Burmese hospitality means.

The purpose of my visit being known, I had first to undergo a close questioning by the leading laymen before my visit to the Sangha Raja (Royal High Priest) could be arranged. All doubts having been removed, the meeting was fixed for 1 P.M., on the 3rd February, at the Taun-do-Seya-d-Temple, the shrine and monastery where His Royal Holiness—if that is the proper title for a King's brother turned monk—lives and officiates.

The Sangha Praja was a venerable man of 70 years, of an amiable rather than strong countenance, and with the wrinkles of laughter at the outer corners of his eyes. His head is high, his forehead smooth, and one would take him to have his full share of brains packed together under the skull. His orange robe was of plain cotton cloth like that of the poorest monk in the Council—a circumstance which made me, thinking of his royal blood and of the show he might be expected to indulge in, recall the splendid silken brocades and embroideries of certain High Priests in Japan, who are supposed to typify the Tathâgatha himself in their temple processions, but who must resemble him rather as Heir Apparent of Kapilavastu than as the homeless ascetic of Isipatana. The old priest gave me a copy of his portrait in which he appears seated on a gilded *gadi*, but still with his yellow cotton robes wrapped around him, leaving the right shoulder bare.

The other ranking priests at the Council were similarly enrobed, and I found upon enquiry of themselves that their ages ran from 70 to 80 years each. Behind the chief priests knelt a number of their

subordinate monks, and the *samaneras*, or young postulants, filled all the remaining space to the walls,—right, left and back. I and my party knelt facing the Sangha Raja, to my right was the ex-Minister of the Interior under Theebaw, a cultured gentleman and earnest Buddhist, who being very conversant with French from a long residence in Paris, kindly served as my interpreter: he taking my remarks in French and translating them fluently and admirably into Burmese. The Council opened at 1 and broke up only at a quarter past 5 o'clock, by which time my poor legs and back were so tired by the, to me, unaccustomed and strained position, that I felt as if I had been run over by a herd of Shan ponies.

Before reporting the proceedings of the Council I must say a word or two about the room in which we met. Like most of the monasteries in Burma and Japan, this *kyoung* was built of teak-wood. The lofty ceiling was supported on straight shafts of teak, without flaw or blemish, chosen for their perfection of shape and freedom from knots or flaws. They are painted or lacquered in Venetian red, and embellished in parts with girdles of gold-leaf laid on in graceful patterns. Ceiling and walls are panelled in cunning carpentry and the whole thickly covered with the pure gold leaf of Yunnan and Sou-ch'uen, whose rich tone gives a beautiful effect without the least gaudiness or vulgarity. The various doors of the great apartment are bordered with exquisite specimens of the wood-carver's art, which in Burma is carried to a high pitch of perfection. The planks of the floor are spread with glossy, strong and finely-woven mats of split rattan or bamboo, which come from the jungle-dwellers of the Sthin district. I think they are the best floor covering for the tropics I have ever seen.

Speaking of kneeling, it should be observed that this is the national posture in all social as well as ceremonial gatherings, and in daily life, as the cross-legged posture is in India. Like the Indians, the Burmans learn from childhood to sit on their heels, in which position they find themselves quite as comfortable as the European does on his chair or sofa. There were three or four chairs put away in a corner, and if I had been a British official, I should, no doubt, have been given one and the chief priest would have taken another. But, considering me as belonging to their own party and religion, they treated me in this matter exactly as though I had been a Burman born, and I took it as meant, *viz.*, as a compliment, and sacrificed my muscles to the exigencies of custom, as the young damsel of the West does her feet and ribs to be in the fashion, and calls up her fortitude to seem to like it.

The proceedings of the Council were opened by my giving a succinct account of the work of the Theosophical Society in the field of Buddhistic exegesis and propaganda. I told about our labours in Ceylon, of the state of religious affairs when we arrived, of the obstructive and often disreputable tactics of the Missionaries, and of

the changes that our eleven years of effort had wrought. As I found copies of the Burmese translation of my *Buddhist Catechism* in the hands of persons present, I spoke of the general adoption of this little work as a text book in the Ceylon monasteries and Buddhist schools. I told them about our Sinhalese and English journals, the *Sandaresa* and the *Buddhist*; and about the tens of thousands of translated religious pamphlets and tracts we had distributed throughout the Island. The statistics of our Buddhist boys and girls' schools I laid before them. Then as to Japan, I dwelt upon the various Buddhist sects and their metaphysical views, described the temples and monasteries, and did full justice to the noble qualities of the Japanese as individuals and as a nation. I did wish I had had some good photographer with his camera behind me to take a picture of that group of old, earnest-faced Burmese monks, as they leaned forward on their hands or elbows, with mouths half opened, drinking in every word that came from my interpreter's lips! And above all it was a sight to see their faces where my narrative gave them points to laugh at. They share the sweet joviality of the national temperament, and anything I said which struck them as funny made them smile in the most large and liberal way—anatomically speaking.

From particulars I went to universals, and put to them very plainly the question whether, as monks of Buddha, professing his loving principles of universal human brotherhood and universal loving-kindness, they would dare tell me that they should not make an effort to knit together the Buddhists of all nations and sects in a common relation of reciprocal good-will and tolerance: and whether they were not ready to work with me and any other well-meaning person towards this end. I told them that, while undoubtedly there were very great differences of belief between the Mahayana and Hinayana upon certain doctrinal points, such, for instance, as Amitabha and the aids to salvation, yet there were many points of perfect agreement, and these should be picked out and drafted into a Platform for the whole Buddhist world to range itself upon. My interpreter then read, section by section, the Burmese translation (made by Moung Shoung, of Rangoon, and Moung Pé, of Pantanaw) of the document I had prepared as a statement of "Fundamental Buddhist Ideas." As each section was adopted, I checked it off, and in the long run every one was declared orthodox and acceptable. I then got the Sangha Raja to sign the paper as "Accepted on behalf of the Buddhists of Burma," and after him, in the order of seniority, twenty-three other ranking monks affixed their signatures.

The first stage having been passed in our discussion, I then submitted to their criticism a second document, consisting of a circular letter from myself to all Buddhist High Priests, asking them to co-operate in the formation of an international committee of propaganda; each Buddhist nation to be represented on the committee by

two or more well-educated persons and each to contribute its share of the expenses. I admitted in this circular that I knew the Burmese were quite ready to take the entire work and cost upon themselves, but said that I did not think this fair, as in so important a work the merit should in equity be shared by all Buddhist nations. A brief discussion, after several careful readings of the document, resulted in the adoption of the principles sketched out, and the Sangha Raja signed and affixed his official seal to the paper in token of his approval. After some desultory conversation, the expression of very kind good-wishes for myself, and the declaration of all the priests that I had the right to call upon them for whatever help I might need at their hands, the meeting adjourned.

That night I slept the sleep of the muscle-bruised; but not before receiving the congratulations of many callers upon the successful issue of my visit.

The next morning I had my audience of farewell with the Sangha Raja in his private rooms. I wish somebody who is familiar with the luxurious apartments of Romish cardinals, Anglican bishops, and fashionable New York clergymen, could have seen this, of a king's brother, as he lives. A simple cot, an arm-chair, a mat-strewn, planked floor, and he kneeling on it in his monastic robes, the value of which would not be above a few rupees. He was kindness personified towards me, said he hoped I would soon get out a new edition of the *Catechism*, and declared that if I would only stop ten days longer at Mandalay, the whole people would be roused to enthusiasm. I could not do this, my other engagements forbidding, so he said that if we must part I might take the assurance that his blessing and best wishes and those of the whole Burmese Sangha would follow me wherever I might wander. As I was leaving, he presented me with a richly-gilded palm-leaf MS. of a portion of the Abidhamma Pitaka.

While at Mandalay I lectured at a splendidly gilt and architecturally lovely pagoda. After my discourse, I was given for the Adyar Library a silver statuette of Buddha, weighing about three pounds, and three volumes of palm-leaf MSS. in red lacquer and gold; the former by the ex-Viceroy of the Shan States, the Khawgaung-Kyaw, and the latter by three noble brothers, Moungh Khin, Moungh Pé and Moungh Tun Aung.

I visited the gorgeous Arecan Pagoda, Maha-Mamuni, built by the Arecan Rajah, Sanda Suriya; also Atoo-Mashi-Kaoung-daw-gye, the "Incomparable Monastery." It well deserves its name, for neither in Japan, nor Ceylon, nor elsewhere, have I seen anything to match the splendour of the room in which sits the gigantic gold-plated, jewel-enriched statue of Lord Buddha. The image is 20 or 30 feet high, solid and composed of the ashes of silken garments burnt for the purpose by pious Burmese of both sexes. The *coup d'œil* of the whole chamber is like that of some djin-built palace of Fairy-

land. Exteriorly, the building is constructed in solid masonry rising in terraces of lessening areas, and reminding one of the pyramidal terraced pagodas of Uxmal and Palenque. I must mention a circumstance in connection with this *kyoung*, which redounds to the credit of the Burmese Buddhist monks. It was erected by the great and pious Alompara Sovereign Mindoon-Min, the immediate predecessor of King Theebaw, and he had given it the name it bears. He could get no monk to accept it as a gift or reside in it, because in their belief the title Incomparable should rightly be given to the Buddha alone. What do our fashionable Western prelates say to that? Yet this modesty and unselfishness is quite consistent with the whole character of the Burmese Sangha. Says Mr. Scott, the most authoritative writer upon the subject, save Bishop Bigandet, whose testimony agrees with his:

"The tone of the monks is undoubtedly good. Any infractions of the law, which is extraordinarily complicated, are severely punished! and if a *pohn-gyee*, as the monks are termed, were to commit any flagrant sin, he would forthwith be turned out of the monastery to the mercy of the people, which would not be very conspicuously lenient. In return for their self-denial the monks are highly honoured by the people. Religion pervades Burma in a way that is seen in hardly any other country."*

I have good warrant, therefore, to expect great results from the auspicious commencement of my work in this land of good monks and pious people.

Another thing I visited at Mandalay was the Temple of the Pitakas, the Koo-tho-daw. This is one of the most unique, and at the same time noble, monuments ever left behind him by a sovereign. Its builder was Mindoon-Min, the Good. Imagine a central pagoda, enshrining a superb statue of Lord Buddha, and 260 smaller arranged in concentric squares, around it—each of the inner shrines containing one large, thick, upstanding slab of white marble, engraved on the two faces with portions of the Tripitakas, in Pali, in the Burmese character. Beginning at a certain point in the inner square, the slabs contain the text of the Sutta Pitaka, running on from slab to slab in regular order until that Pitaka is finished. Then, after a break, the next slab takes up the text of the Vinaya Pitaka; and, finally, the outer rows of slabs give that of the Abidhamma Pitaka, or Buddhistic Metaphysic—the life and soul of the Buddhistic religion, its enduring substance and unimpeachable reality; though this fact seems to be unsuspected by nearly all of our commentators and critics—the late Bishop Bigandet being one of the exceptions.

This Koo-thow-daw version of the Tripitakas is regarded by every one in Burma as the standard for accuracy. Before commencing the work King Mindoon-Min convened a Council of monks,

* "Burma as it was, as it is, and as it will be." London, 1886.

who carefully examined the various palm-leaf MSS. available, and out of them selected and compiled the most accurate text for the King's use. Copies of these were then handed over by him to the marble-cutters for engraving. The project is entertained by Moungh Shoung, F.T.S., to issue a cheap edition of this authenticated version. It would cost but Rs. 15,000 and he expects to be able to raise the money.

Setting my face homeward, I left Mandalay and its kind people on the 4th February, many influential friends accompanying me to the station for a last farewell. Here I had to bid good-bye to that excellent friend and loyal gentleman, U. Hmoay Tha Aun, who almost wept because he could not accompany me to Madras, or Australia, or the world's end. My party was thus reduced to Moungh Shway Hla, myself and two servants.

For the second time—the first being in 1885, as above noted—I lectured at Shway Daigon Pagoda at Rangoon. My audience was large, influential and attentive. It cannot be said that I was very complimentary to the priests or trustees of this world-known shrine. When last in Rangoon I found the trustees collecting from the public a lac of rupees to pay for regilding the pagoda. Certainly it is a splendid structure, a jewel among religious edifices, but I urged it upon the attention of the trustees that a true social economy would dictate the raising of the lac for publishing the Scriptures of their religion and otherwise promoting its interests, and then a second lac for the gilt, if they must have it. This time, I found the gilt of 1885 badly worn off by the weather, and the trustees talking about going in for another large job of gilding. This was too much for my patience, so I gave them some extremely plain talk, showing that the first thing they ought to do is to raise Rs. 15,000 for publishing the Mandalay stone-registered Pitakas, and after that, a variety of things before any more gilt was laid on their pagoda.

At Rangoon I also had the great good fortune of passing an hour in friendly conversation with the venerable, and by-all-beloved Roman Catholic Bishop of Ava, Father Bigandet. The literary world knows him by his "Legend of Gaudama," which is included in Prof. Max Müller's Sacred Books of the East series. I had had the privilege of forming his lordship's acquaintance in 1885 while at Rangoon, and would not leave Burma this time without once more paying him my sincere homage as a prelate, a scholar, and a man. I found him physically feeble, somewhat afflicted with trembling palsy, so much so, in fact, as to make writing a very irksome task. But his mind was as clear and strong as it ever was. He told me that the first edition of his book being entirely sold out, Messrs. Trübner had received his permission to reprint it at their own risk, they to keep all the profits to themselves. I urged him to write one more such learned, exhaustive

and impartial book as his first, upon Buddhism. He asked what subject I would suggest, to which I replied, the Abidhamma as contrasted with modern philosophic speculations. He smiled and said, "You have chosen the best of all, for the Metaphysic of Buddhism is its real core and substance. In comparison with it, the legendary stories of the Buddha's personality are nothing worth speaking of." But, with a solemn shade coming over his kind and intellectual face, he said, "It is too late: I can write no more. You younger men must take it upon yourselves."

I felt great reluctance to part with him, for he was evidently failing fast, and at his age, 78, one cannot count upon future meetings very far ahead; but at last, gladly receiving his blessing, I left his presence. Never to meet him again, as it turned out. Living, he possessed the respect of all Burmese Buddhists, who knew of his unselfishness and loyalty to conscience; and now that he is dead, his memory is cherished with affection.

H. S. OLCOTT.

THEOSOPHY AND SOCIALISM.

[Continued from page 104.]

IN my last paper on Theosophy and Socialism I endeavoured to indicate as clearly as possible the essential difference between what each lays down as being necessary before human contentment and happiness can be brought about, that essential difference being this: Socialism considers that practically all that is required is to give humanity the right conditions, and it will, by virtue of our present state of intellectual and moral development, be able to preserve those conditions, and really make the most of them, by, on the one hand, some of the members of society (the majority) being educated up to higher social ideals, voluntarily accepting them and allowing themselves to be guided by them; and on the other hand by the minority being compelled to come into line, with their fellows, and having to act in conformity with the established order of the improved system; apparently the expectation being, and by Socialists, I take it the promise given, that in time the whole will grow so much in harmony as to gradually do away with this compulsion necessary at the commencement on the inauguration of these better conditions.

Theosophy, opposing that view, reveals the fact that humanity is not ready for these better conditions (perhaps never will be), and that if they were given us to-day we, in a very short space of time, would find ourselves as bad if not much worse off than we are as matters stand at present. Why this is so we have to consider. When speaking on this subject before, I mentioned some of the reasons, and I now desire to give others.

Three questions present themselves to us for answers before we can proceed further. The first question is : Of what does general happiness and contentment consist ? The answer being—the administration of justice and the presentation of law and order. The second question then comes : Of what does justice, law and order consist ? To which we have only the one reply, which is that they consist only of good government ; following that comes the third question, *viz.* : Of what does good government consist ? And it is the answer to this question upon which I will at once proceed to dilate ; and in doing so I believe I can show convincingly that only by acting on the principle as taught in every religious philosophy concerning the government of the universe, and by our being able to practically adopt that as our model, can we secure good government—I mean in the sense and for the purpose of which I am now employing that term.

To do this I will first appeal to those revelations of religious philosophy to which I refer, and afterwards submit to you interesting facts drawn from human experience and history, which I consider will be sufficient in themselves to prove that it is by our departing from the revealed truth concerning the rule or the government of the universe, and by our not faithfully imitating that scheme, that we become responsible for the lack of good government and the disorders that flow therefrom.

An examination, which has only been possible during the last quarter of a century, by scholars and others, of the teachings contained in the different religious systems of the world, that were given forth at the time of the beginnings of our fifth Aryan race in India, and of the traditions preceding that very ancient time, which come from China, plainly impart to the mind the knowledge of a very far reaching truth—that is, of the divine order of government. Without making any quotations here, which I could do if necessary, it is clearly shown that from the unknowable existence of absolute-ness, emanates the one God, Logos or Being ; the outflowing of His life provides the matter of every plane of the Universe ; from Him emanates the second Logos, which working in that matter produces the innumerable forms of nature ; from the second emanates the third Logos, which is called the universal creative mind, by which the evolution of self-consciousness becomes possible.

This gives us the emanation of the Trinity from the one existence that ever remains behind the three, and that cannot be known ; from this Trinity emanate seven distinct hierarchies of spiritual intelligences, which we may more clearly discriminate by the seven rays of the spectrum—red, orange, yellow, green, blue, indigo, and violet ; at the head of each of these rays, which of course represent different lines of evolution, stands one supreme spiritual intelligence, and along these separate lines of evolution emanate “a series of ever-descending triads showing the characteristics of the first in

diminishing splendour until man is reached, who has in him potentially the sum and substance of the universe.”

For the sake of greater clearness let us regard these seven rays from the Divine as representing what are termed the elements of ether, fire, air, water, earth, and two others of which we as yet know nothing, as they are still unmanifested—that is to us. These elements really consist of classes of beings, in the process of evolution, termed elementals, “and they are severally concerned in the carrying on of the activities connected with their own particular element ; they are the channels through which work the divine energies in these several fields, the living expressions of the law in each.” As already stated, at the head of each of these classes is a great Being, the “directing and guiding intelligence of the whole department of nature, which is administered and energised by the class of elementals under his control. Thus Agni, the fire-god, is a great spiritual entity concerned with the manifestation of fire on all the planes of the universe, and carries on his administration through the hosts of fire elementals.”

I trust no one is asking what has all this got to do with Socialism—remember we are enquiring as to the nature of good government, and you may now begin to see that my line of reasoning is this : that to solve that problem we must endeavour to understand the scheme on which nature works in all her processes, and conclude then that all that tends to act in an opposite way to that scheme must yield unsatisfactory results. Well then, so far as we have gone, what truth do we arrive at ? I take it that we have found this proven : that the principle of nature, to secure harmony, requires government from the top—from the head, a king—instead of from the bottom—from the body, the people.

Now, hearing this, many may reply that we have tried kingly rule, and have found it worse than the rule of democracy. With that statement we may agree, but we have instances given us of kingly rule where the result has been in the highest degree beneficial and productive of a condition of things bordering almost on perfect utopian harmony in every respect ; but we have nowhere records approaching such magnificent results from any democracy the world has yet tried.

When treating on this subject before, you will remember the short account I gave of the condition of things that existed in ancient Peru—a civilization that was brought to its then flourishing state under sovereign rule. Another instance we have in ancient India when the great Rishi rulers presided over the affairs of men ; and noting this, the “caste system” will probably present itself to your minds—that system which in this democratic age is considered so baneful in its effect. Here we are able to get a better grip of our subject by making a direct contrast between the past and the present. As I have indicated, according to the scheme of nature, by

virtue of its process of evolutionary development, there are myriads of beings called into existence; each being, by virtue of its development, has its right place, and so long as it is in that place it does not encroach on the domain or environment of other beings, so there is harmony. Now in the ancient caste system of India the Rishis in the government of the people took nature as their model—in other words they were guided by the revelations that were handed to them in the religious philosophy of their spiritual teachers; and recognising what evolution really meant—that their subjects could not possibly be all equal, some being superior, some inferior to others, in varying degrees of development, they separated them into the well-known classes, from the highest to the lowest, of Brahmans, Kshatriyas, Vaisyas, and Sudras.

I need not go into details concerning the various duties and obligations imposed upon each class, suffice it to say that by this arrangement every man was in his right place, and was taught how to diligently work out of his particular sphere in order to advance into the class that was next above him, and by the training from the time he was born, he knew that the keynote of his advance was the right performance of duty both to those belonging to his own and to the other classes. The authority of the king was that to which they respectfully and loyally submitted, and as the king was guided by wisdom and his administration was with the divine law already explained, so long as that state of things existed there was no friction—on the contrary all was peace and harmony.

Contrast this with the principle that democracy adopts in its rule, and at once is apparent this enormous distinction between the two: that whereas the one draws a clear line of demarcation between the different classes composing the units of society, recognising their heterogeneity, the other struggles by a levelling down process to reduce all these units to a certain equality, recognising their homogeneity, so that in time jack becomes as good as his master and perhaps a great deal better; and the very first essentials that good government requires of the people, of voluntary obedience to its laws (I mean obedience imposed by the laws because of their wisdom as opposed to obedience exacted by pains and penalties), and profound respect for those who administer them by virtue of their superiority, are utterly wanting.

This brings us to our second conclusion, which is, that good government can only be secured by the subordination of all to a master-mind, and that master mind must be superior to all others because it is only the great master-mind that either by its immediate presence or by the great impression that it makes through its works after it has gone, welds the shifty unregulated mass into a systematised whole: this mind, I mean, that assumes the position because of its great superiority, that is dependent on nothing and no one for its exaltation; that which cannot be obtained by democracy

because the master mind demands allegiance to it, and will not owe its elevation to the votes of a mass of ignorant people whose ideals must necessarily be so much beneath its own.

We have seen the master-mind at work in ancient Peru; we have glanced at its working in ancient India, and now we can come to comparatively modern times for illustrations in this direction. Whose mind was it that, rising from the ranks by its own inherent force, held an entire nation at its disposal and the whole continent of Europe under its domination and dictation, crushing, humiliating, devastating and destroying by the supreme, though basely directed, power of its iron will? We all recognise Napoleon Bonaparte; but that is not now the master-mind I wish to refer to for my purpose; it is that of Lycurgus of Sparta, and if it will not weary you I will place before you a brief account of his laws, and of the effect of his government of Sparta. I do this because there was so very much of his legislation on socialistic lines as you will observe.

When Lycurgus was sought by the Spartans to establish order in their kingdom it was apparently in urgent need of some one to put things right. At the outset he did many things we are told, to which reference need not be made here, and I will only mention what bears more directly on our present subject. One of the first institutions inaugurated by Lycurgus was the creation of a Senate, which numbered about thirty members, and the election to it was apparently on a principle exactly the reverse of that on which we work now. With us the parliamentary contest means who is the "swiftest among the swift or the strongest of the strong," whereas with the Spartans the contest resolved itself into the "wisest and best among the good and wise." As was done by the rulers of ancient Peru, Lycurgus arranged for a new division of the lands—"for he found a prodigious inequality, the city over-charged with many indigent persons who had no land, and the wealth centred in the hands of a few. Determined therefore to root out the evils of insolence, envy, avarice and luxury, and those distempers of a state still more inveterate and fatal—I mean poverty and riches—he persuaded them to cancel all former divisions of land, and make new ones, in such a manner that they might be perfectly equal in their possessions and way of living. Hence if they were ambitious of distinction they might seek it in virtue, as no other difference was left between them but that which arises from the dishonor of base actions and the praise of good ones. His proposal was put into practice; he made lots for the territory of Sparta which he distributed among so many citizens, and 30,000 for the inhabitants of the rest of Laconia each lot was capable of producing (one year with another) 70 bushels of grain for each man and 12 for each woman, besides a quantity of oil and wine in proportion. Such a provision they thought sufficient for health and a good habit of body, and they wanted nothing more."

"After this he attempted to divide also the movables in order to take away all appearance of inequality, but he soon perceived that they could not bear to have their goods directly taken from them, and he therefore took another method counter-working their avarice by a stratagem. First he stopped the currency of the gold and silver coin and ordered that they should make use of iron money only; then to a great quantity and weight of this he assigned but a small value so that to lay up ten *minæ* (£31-10) a whole room was required, and to remove it nothing less than a yoke of oxen. When this became current many kinds of injustice ceased in Lacedæmonia. Who would steal or take a bribe, who would defraud or rob, when he could not conceal the booty, when he could neither be dignified by the possession of it nor if cut in pieces be served by its use? In the second place he excluded unprofitable and superfluous arts—indeed if he had not done this most of them would have fallen of themselves when the new money came in, as the manufactures could not be disposed of—their iron coin would not pass in the rest of Greece but was ridiculed and despised, so that the Spartans had no means of purchasing any foreign curios or wares; nor did any merchant ship unlade in their harbours; there were not even to be found in all their country, sophists, wandering fortune-tellers, keepers of infamous houses, or dealers in gold and silver trinkets, because there was no money. Thus luxury, losing by degrees the means that cherished and supported it, died away of itself; even those who had great possessions had no advantage from them, since they could not be displayed in public but must lie useless in unregarded repositories; hence it was that excellent workmanship was shown in their useful and necessary furniture—as beds, chairs and tables.

"Desirous to complete the conquest of luxury and exterminate the love of riches, he introduced a third institution which was wisely enough and ingeniously contrived. This was the use of public tables where all were to eat in common of the same meat, and such kinds of it as were appointed by law; at the same time they were forbidden to eat at home upon expensive couches and tables or to fatten like voracious animals in private, for so not only their manners would be corrupted but their appetites disordered; abandoned to all manner of sensuality and dissoluteness they would require long sleep, warm baths, and the same indulgence as in perpetual sickness.

"As for the education of the youth, which he looked upon as the greatest and most glorious work of a law-giver, he began with it at the very source, taking into consideration their conception and birth by regulating the marriages."

Details are then given showing how the young women were taught and trained, and I do not know that any one would care to have us emulate the Spartans in that direction. The same remark applies

to the laws relating to marriage, of which the less said here perhaps the better. Women evidently were not regarded too highly though they were well treated, and were taken the greatest possible care of, the idea being for them to become the mothers of men of fine physique and generally perfect physical prowess; and of course what naturally followed from that, was that horrible idea, which Lycurgus held, that children are not "so much the property of their parents as of the state. Therefore he would not have them begotten by ordinary persons, but by the best men in it. In the first place he observed the vanity and absurdity of other nations, where people studied to have their horses and dogs of the finest breed they could procure," and yet insisted on allowing children to be produced by those who were decrepit and infirm—"as if children when sprung from a bad stock, and consequently good for nothing, were no detriment to those to whom they belong and who have the trouble of bringing them up, nor any advantage when well descended and of a generous disposition." These regulations it is claimed tended to secure healthy offspring, and were consequently beneficial to the state as it discouraged that licentiousness of the women which prevailed afterwards.

"It was not left to the father to rear what children he pleased, but he was obliged to carry the child to a place called *Lesche* to be examined by the most ancient men of the tribe who were assembled there. If it was strong and well-proportioned they gave orders for its education and assigned it one of the 9,000 shares of land; but if it was weakly and deformed they ordered it to be thrown into a place called *Apothetæ*, which was a deep cavern near the mountain *Taygetus*, concluding that its life could not be of any advantage to either itself or to the public since nature had not given it at first any strength or goodness of constitution." The parents were not allowed to educate the children as they pleased, "but as soon as they were seven years' old, Lycurgus ordered them to be enrolled in companies where they were kept under the same order and discipline, and had their exercises and recreations in common.

"As for learning they had just what was absolutely necessary, all the rest of their education was calculated to make them subject to command, to endure labour, to fight and conquer." Thus discipline seemed to be a thing on which the most importance was laid, and it "continued after men had arrived at the years of maturity, for no man was at liberty to live as he pleased. The city being like one great camp where all had their stated allowance, and knew their public charge, each man concluding that he was born not for himself but for his country."

"Law-suits were banished from Lacedæmonia with money. The Spartans knew neither riches nor poverty, but possessed an equal competence, and had a cheap and easy way of supplying their few wants. No part of life was left vacant and unimproved, but

even with their necessary actions, Lycurgus interwove the praise of virtue and the contempt of vice, and he so filled the city with living examples that it was next to impossible for persons who had these from their infancy before their eyes not to be drawn and formed to honour. For the same reason he would not permit all that desired to go abroad and see other countries, lest they would contract foreign manners, gain traces of a life of little discipline, and of a different form of government; he forbade strangers too to resort to Sparta who could not assign a good reason for their coming; not, as Thucydides says, out of fear they should imitate the constitution of that city, and make improvements in virtue, but lest they should teach his own people some evil, for along with foreigners come new subjects of discourse, new discourse produces new notions, and from these there necessarily spring new passions and desires, which, like discords in music, would disturb the established government. He therefore thought it more expedient for the city to keep out of it corrupt customs and manners than even to prevent the introduction of a pestilence."

"Before he died Lycurgus got his countrymen to take an oath not to depart from his form of government, knowing it to be beneficent. Nor was he deceived in his expectations. Sparta continued superior to the rest of Greece both in its government at home and reputation abroad so long as it retained the institutions of Lycurgus, and this it did during the space of 500 years and the reign of fourteen successive kings, down to Agis the son of Archidamus."

To be concluded,

A. E. WEBB.

UNIVERSAL BROTHERHOOD.

[Concluded from page 151.]

THE Theosophical Society and its programme are based on a study of what is called Theosophy or Wisdom Religion, which claims the full knowledge of the Universe and its laws, and which is really the essence, the basis of all religions, as well as of all human sciences and knowledge.

Theosophy is not Buddhism, because it also embraces all the other creeds; and in the Theosophical Society we have members belonging to every creed or sect on Earth, for it must necessarily appeal to all intelligent thinkers, who may be liberal and open-minded enough to look out for the spirit and not be fettered by the dead-letter of their respective religions. But, in the teachings of Buddhism is found the nearest approach to the complete, lofty explanations and rulings of Theosophy. "Of all the religions extant, Buddhism is the one whose tenets are least at variance with those of the Great Wisdom Religion on which the present teachings of Theosophy are

founded" (D. Courmes). Hence, there has naturally been, between Members of the T. S. and the various Buddhist churches, a closer bond of union and brotherhood than between any other less liberal and less correct churches. Buddhism is growing every day more popular and better known in the West, and the liberal student of Buddhism is on the road to a keener appreciation of Theosophy. I am not myself a Buddhist, I am only a modest student of Theosophy; but especially in this question of brotherhood I can show that the injunctions of both Theosophy and Buddhism perfectly agree.

Theosophy claims that, in the same way as all the drops of water originally come from and ultimately go back to the ocean, all living beings on this Earth emanate from, are sparks belonging to, a superior, Universal One Life, and that they will eventually all return unto that One Life, what the Buddhists call Amithaba, the "Loving Father of all that lives" (Tsing-tu-wan), "Our loving Father and Father of all that breathes" (Manual of Shaman), but a Father who wishes to preserve and help his creatures, and make them happy, not to wantonly destroy them at the first angry mood, like the masculine Jehovah depicted in the Bible. Therefore, the relations of all living things ought to be governed by the law of brotherhood, which is love to all and helpfulness one to another, for "the progress of all lives depends upon help being freely given and received," a law unconsciously expressed in the motto of some Republics: "One for All, All for One."

Theosophy also asserts that, while "by work mankind exists," as Buddha said (Vasetha Sutta, 61), yet only by working for the well-being of all (not for ourselves alone) can we secure the best results for our own selves, and only by sacrificing ourselves for the good of others can we reach salvation, because only through brotherhood—universal and without restriction—are we enabled to really work in harmony with and according to the laws of the One Life, of which we all are parts. "Only when each man seeks not his own interest, but the interest of the whole society, is he truly human; that is the goal which we are to keep in sight: not the obtaining of rewards, nor the escape from punishment, but this sublime and perfect charity" (F. D. Maurice). While in this life, we cannot avoid working for ourselves, yet the difference between brotherly life and selfishness is that, in the first case, we work for ourselves as included in the solidarity of Humanity, and in the second, we work for ourselves as separate, independent from Humanity. But herein lies the great, common mistake or illusion, for whether selfish or selfless, we never cease to be a part of the race, and we are incessantly bound together by invisible threads, "so that the actions of each one cannot fail to react upon and affect others." Thus, if we want to do our share in the fulfilment of the Law, we have to overcome that great illusion and error of "Separateness;" and the greatest of all rules for Humanity—so often expressed by Buddha long before it

had been repeated by Confucius, by the Jew Hillel and by Jesus—is the strict brotherhood rule to “do unto others as ye would that others do unto you” (Luke, VI, 31. Math. VII, 12.). And this we find, only differently worded, in the various Buddhist scriptures: “Then Buddha declared unto them the rule of doing to others what we ourselves like” (San-Kioo-yuen-lien); or, “Hear ye all this moral maxim, and having heard it keep it well: whatever is displeasing to yourselves never do to any other” (Bstan-hgyur, v. 123, leaf 174); “Hurt not others with that which pains yourselves,” (Udanavarga, ch. V, v. 18); “with pure thoughts and fulness of love, do towards others what you would do for yourself” (Lalita Vistara, ch. V.).

The first sin was really through selfishness, which made us do what we would not have liked others to do unto us; thus selfishness, *i.e.*, the breach of the law of Brotherhood, is the root of all evil, the origin of all suffering and misery: and suffering and misery, through the unavoidable law of Karma, or of Cause and Effect,* working through Reincarnation, whereby we all meet again to pay our debts, are merely the natural penalties to re-adjust sin and teach us, by experience, to avoid its repetition.

But if selfishness were suppressed, not only in the family, but among nations, it would lead directly to the practice of Universal Brotherhood; and this practice in our surroundings, social, national and political, would bring about the realisation of the highest condition of human and worldly harmony, happiness, peace and contentment throughout the earth; suffering would cease, because envy, discontent, strife and misery would disappear, and because the Universal Brotherhood would be the putting into practice of that divine law of Compassion, which Buddha showed us as the loftiest attribute of the Deity.

At the present time, Universal Brotherhood may be an Utopian idea, unrealisable for awhile; but, for that very reason, it is the duty of every honest and intelligent man—and especially of every Buddhist—to constantly contribute his mite towards its realisation; and this he can do, among other ways, by giving a living example, and by helping, to his utmost, towards the formation in every place, of such nuclei as the Theosophical Society is striving to establish. Therefore, both Theosophy and Buddhism agree in this, that whosoever wishes to do right, must hold this grand idea of Universal Brotherhood as a constant ideal to be lived up to, and fought for, in our daily lives, together with the other virtues which are its natural and necessary concomitants, *viz.*, modesty, patience and tolerance for all, disinterestedness and readiness to help; we must also ever “watch our thoughts” and “control our tongues”

* “Whatever a man has done, whether virtuous or sinful deeds, not one of them is of little importance, for they all bear some kind of fruit (Udanavarga, ix, 8.).

(Dhammapada, 327 and 232), and live “with not a thought of selfishness or covetous desire” (Fo-sho-hing-tsan-king, 167):

“Scrupulously avoiding all wicked actions,
Reverently performing all virtuous ones,
Purifying your intention from all selfish ends,
Such is the doctrine of all the Buddhas.”

(Sian-chi-kwan).

Little can be added to these Buddhistic precepts, and the teachings, both of Buddhism and Theosophy, for one who wishes to practise brotherhood, could probably be summed up into something as follows:

Treat every man as your own brother, whatever may be the colour of his skin, white or black, yellow or brown, and whatever may be his caste or his religious views, or his assumption of knowing more than you; in every family there are older and younger brothers, whose capacities and knowledge are different without this interfering with the brotherhood. Even a criminal is a brother, and while you must guard against him, treat him with compassion and forgiveness, for, “Let no one who is asked for his pardon, withhold it,” (Mahavagga, K. I., ch. 27).

Treat every woman as if she were your own sweet sister, or as if she were your mother.

Treat every child exactly in the same way as you would like others to treat your children if you had any, or as you yourselves would have liked to be treated when you were children.

Then, “cultivating a pitiful and loving heart” (Ta-chwang-yan-king-lun, 62), have compassion for all inferior lives, and never kill a living thing, unless for self-protection.

In a word, ever strive to see in each life, a soul like your own—though perhaps less advanced—and in each man a real brother, whatever his colour, his country, social position, religion or notions may be. If you meet with no response to your brotherly attitude, or even with rebuke, think of Buddha’s injunctions on compassion and forgiveness: “We will patiently suffer threats and blows at the hands of foolish men” (Saddharma Pundarika, XII, 3)... “Let us live happily, not hating even those who hate us; in the midst of those who hate us, let us dwell free from hatred, for hatred does not cease by hatred at any time, hatred ceases by love—this is an old law” (Dhammapada, 197 and 5).

Thus make every one respect your efforts at right living, being like the Buddha who “by the power of his compassion made all men friends” (Attanagalu-Vanja, v. 11); and through your high ideal of Universal Brotherhood, force every one that comes near you to admit that in Theosophy, or in Buddhism—*i.e.*, in the religion that has made Japan what it is and has enabled her to take her place among the modern Powers—there must be something really loftier than the ordinary teachings of the West.

Then it will soon be discovered also that, in the inner teachings of Theosophy, something higher, more noble and diviner still can be found. The significant motto of the Theosophical Society is: "There is no Religion higher than Truth," and the highest ambition, the highest ideal that can be formulated by intelligent men, is to strive after a knowledge of Truth. But, as Theosophy boldly asserts and proves that, although some aspect of Truth is at the basis of every Religion, yet each religion contains but a part of the whole Truth, therefore the highest of all Brotherhoods—even when the individuals fail to see all things in unison—is that of the honest, earnest seekers after Truth. And it is the very best wish that can be formulated for any man, to wish that he may be one of those unselfish and impartial seekers.

A. MARQUES.

Our learned friend, Dr. Marques, might have cited as proof of the majestic scope of the Buddhistic teaching, the fact that it tells us that instead of human beings existing only on this little planet of ours, there are numberless inhabited worlds (*sakwalas*, an indefinite number), that they are at different stages of cosmic evolution, and that their inhabitants respectively coincide in development with their own evolutionary stage. Here we have the spectacle, grander than that presented by any other religious system, of a vast and uncountable human family, occupying myriads of stellar orbs: and unlike other religions, which are mostly based upon a geocentric idea, *i. e.*, that our world's inhabitants are the only ones that religion need concern itself about. The Dharma of the Buddha applies equally well to all conceivable varieties of the human race. His law of brotherly kindness, so simple, yet so majestic, if it could be put into practice would give us the noble conception of a state of peace and mutual sympathy throughout the entire Cosmos.—ED.

THE "GREAT YEAR" OF THE ANCIENTS, AND OUR PRESENT MINOR MANVANTARA.

"Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel."

FAR back in the earlier ages of the world, long before what is called science had yet made any dogmatic attempts to assign the boundaries of the knowledge which is possible to man, either that instinct which is a ray of Intuition, or else the teachings of the King-initiates, had already assured him that there must be some great period which must be as the lifetime of the earth. In the writings of the philosophers of Greece and Rome we find more or less vague speculations concerning it—from the starry science of Egypt and Chaldea we may derive traces of it—and in the revolutions of the heavens, the periods of the stars, and the motions of the zodiacal

constellations, man tried to ascertain its value, and the distant epoch when it may have begun.

Deep in the adyta and the crypts of ancient temples was it hidden away, after the favoured few had come to know its numbers—under many forms and disguises was it given out to puzzle the students of the mysteries of life and nature; and many were the scattered fragments of its minor divisions which they unwittingly perpetuated, thinking that in a part they had discovered the whole. But those alone who had access to the temple secrets could know the truth; it was these only who held the keys which might serve to unlock the mystery of the original plan to which those fragments pertained; and in regard to this a jealous silence seems to have been maintained.

As age after age issued from the gateways of time, and passed onward to join the long procession of the times that are fled away, so there gradually came to be more and more of these scattered fragments, more or less known to the external world. In the apocalyptic writings of the religions—in the mystic literature of the occult—grafted into the speculations of ancient science, or posing as the lives or dates of mythic heroes and fabulous beasts do we find them; alike puzzling the chronologist, deceiving the devotee, misleading the scientist, and helping to confuse the students of every school. At times blossoming out into vast chronological schemes which, while involving some of the mystic numbers, were far from revealing the whole; and anon dwindling down to a few of the figures used in the arcana of the semi-initiated occultist of some isolated school, the main idea was never lost; and when at last the Great Lodge thought fit in a measure to synthesize the teachings as to the history of man and the earth, and made Modern Theosophy the vehicle whereby that synthesis was given to the students of the present day, speculation was renewed, and fresh interest in the Great Year and its divisions was aroused.

The key-note having thus in a manner been given, it will become more or less apparent how all nations and every time have possessed the same knowledge; and if we will but dig deeply enough into that which has been given to us, the numbers which were the secret knowledge of the past will emerge; showing that the same system was everywhere the basis, howsoever different might be the superstructure. For the time has now arrived when so much has already been given out, that probably the remainder will no longer be concealed—the period in which it was to be confined to the few privileged ones has expired, and we may make the utmost use we can of whatever material may be available. Let us therefore endeavour to ascertain what was the length of time which the ancients actually assigned to the Great Year, for upon this all their minor cycles will depend.

* * * * *

Six chief methods of concealment, or "blinds," appear to have been resorted to in giving out values to the external world, none of which are very deep or elaborate; but perhaps for that very reason they were the better suited to the purpose in view, *viz.*, to hide the true periods from the superficial but curious enquirer, while making it clear to those who might have a little more knowledge:

(a) By giving an ambiguous meaning to the term "year," and other divisions of time.*

(b) Using such periods of comparatively short duration as were also astronomical cycles, derived from, and perhaps more or less well known to, the exoteric astronomy of the time when they were given out as representing the Great Year, etc. †

(c) By the addition or omission of twilight periods of variable duration, suitable to make the time required. ‡

(d) Through speaking of the cycles in general under the guise of fables; such as the lifetime of the Phoenix, etc. §

(e) Adding or omitting ciphers, whereby the real time was grossly exaggerated or curtailed. ||

(f) Quoting numbers which required to be multiplied by some other numbers, not stated. **

Under these circumstances it is little to be wondered that the length of the Annus Magnus was so successfully hidden, and that it was a subject of speculation among the Greeks, Romans, and others—a time varying in different nations and periods, and as Higgins says, a secret known only to the initiated. †† But one thing is certain; and that is the enormous time which must be involved—for, whether we deal with the lifetime of the earth, or the cycle which includes all the periodical motions of the heavenly bodies, this is equally true. ‡‡ As to the latter, even our most correct modern calculations have nothing to tell us about it, for it exceeds the scope of the most accurate data we possess.

The exoteric side of the ancient world, finding that it was unable to derive the Great Year from the planetary motions, but feeling that it ought to be ascertainable from the observed motions of the heavens, took refuge in that great period which comprises the passage of all the constellations through the equinoctial point; now

* See Lewis, "Historical Survey of the Astronomy of the Ancients," p. 32, 363.
† *Vide* my "Occult Indications in Ancient Astronomy," in *Lucifer*, Vol. xiv, No. 80, p. 105.

‡ Massey, "Natural Genesis," iii, 321-2; also Wilson's "Vishnu Purana," p. 24; and "Surya Siddhanta," i, 18.

§ Sir W. Drummond, *Classical Journal*, Vol. xv, pp. 12-13; "Solini Polyhistor," chap. xxxvi, ed. Salmas; "Hist. Nat." Lib. x, chap. ii., and *Mem. Acad. of Sciences*, An. 1815, in a treatise by Larcher.

|| "Anacalypsis," chap. iv, Sect. 9, and chap. vii, Sect. iii, pp. 311-388 of Burns's edition.

** *Ib.* chap. ii, Sect. i. and v, pp. 220, 248., citing Faber's "Pagan Idol," Vol. ii, p. 10, and "Syncellus," Vol. i, pp. 95-7, ed. Bonn, cf. 30, 64. "Celtic Druids," chap. vi, Sect. xxiv, p. 244.

†† "Anacal." chap. ii, Sect. v, p. 240; and chap. iii, Sect. ii, p. 266.

‡‡ *Ib.*, p. 235, chap. ii, Sect. v.

known as the precessional period or Sidereal Year. But they were very uncertain as to the duration of this, because the rate of precessional motion was not a matter well known to the public of that time, whatever it might have been to certain individuals. Among the Greeks, Hipparchus is the one who has left distinct records of the attempts to define it; and according to Lewis, * he made the precession not more than 59 seconds, nor less than 36 seconds, in a year; so that the mean was 48 seconds. This shows that Hipparchus understood one of the above methods of concealing the Great Year under the number of some smaller cycle, though he was not aware of the real period; for he must have made the Sidereal Year either 21,888 or 36,000 common years.

There were among the Ancients two very celebrated luni-solar cycles of comparatively short duration, which have been called the great and the lesser Neros; † and as the first was 608, and the last 600 tropical years, it follows that Hipparchus was uncertain whether to adopt $608 \times 36 = 21,888$, or $600 \times 60 = 36,000$ years as the true time; but as these numbers would too obviously show the method of their derivation, he adopted an average of the resulting precessional motion, and therefore a cycle of 27,000 years in place of 28,944 as he ought to have done, if he had used the mean of the periods instead of the arcs. As it was, he simply used the nearest whole second of the average motion, and disregarded the exact Sidereal year corresponding to the fractions, and this, while satisfactorily concealing the real sources of his numbers, enabled him to pretend that he had derived them from the observations of Aristarchus and Timocharis on Spica Virgo 170 years earlier, compared with his own. ‡

The idea of a great cosmical year, at the close of which the heavenly bodies return to their original stations, occurs in Plato, § and is repeated by many subsequent authors. || This period has generally been understood to refer to the time occupied by the equinox in its transit through the constellations, which has accordingly been called the Platonic Year; and this once accomplished, it seems to have been the opinion of the ancient world in general, that all things were to begin anew, and the same series to turn over again. ** This they called the restitution and regeneration of all things; when a new world was to begin afresh; and as they thought the stars were the efficient causes of all that happens, the repetition of their aspects and positions must of necessity bring about the same

* Lewis, *Op. cit.*, p. 213.

† See note 2 above; also "Celtic Druids," ch. ii, Sect. xiv, p. 48; and "Anacal." chap. iii, Sect. ii, pp. 264, 267.

‡ See Milner's "Gallery of Nature," p. 10.

§ Lewis, *Op. cit.*, p. 283.

|| See Martin, "Timée," Tom. ii, pp. 78-80, and the authors cited by him.

** Cf. "Chambers's Dictionary," ed. 1747, art. "Platonic."

events in each cycle. Plato taught the renewal of the world after this great cycle was ended, and Cicero did the same. *

Dr. Pritchard † has endeavoured to show that this idea was common to several of the early schools or sects of the philosophers of ancient Greece, and that traces of it are to be found in the remains of Orpheus—but probably they are in this case somewhat ambiguous. It seems to have been a favorite doctrine of the Stoics, having been regarded as one of the distinguishing tenets of that school; and it is to their writings we are largely indebted for what we know of this ancient philosophy. ‡ Plutarch, of whom we learn incidentally that he had been initiated in the secret mysteries of Dionysius, § makes Cleanthes declare that when the Annus Magnus closes, all things will be resolved into the substance of the Deity—precisely the Eastern view of the case—and Seneca repeats the same sentiment. || This doctrine was also affirmed by Chrysippus and Zeno, Numenius, ** and Philo Judæus. †† Though they all disagree more or less as to the major period and its sub-divisions, they are united in regard to the reality of it; for the Great Year, under all sorts of forms, appears to have been known to almost every ancient nation. Thus the Romans and the Etruscans had many different numbers connected with it, but while they had either lost its true value, or never possessed it, ‡‡ yet, according to Suidas, they believed that all the sub-divisions into which they separated the history of the world were aliquot parts of the one greater period; and the Druids probably did the same. §§

Naturally, where all was involved in mystery, these minor divisions differed in various nations and times, and different characteristics were assigned to them separately; but they had many points in common, because they all pertained to the cosmic events secretly taught as occurring in the Great Year itself, apart from all local misunderstanding of it. So Plato, who had studied in Egypt for thirteen years, tells us in the "Critias" that the Egyptians believed in the occurrence of periodical deluges, and that the return of these cataclysms depended upon the Great Year. And Plutarch || describes the Etruscans as dividing the whole into eight lesser cycles, or so many creations, which culminated in the eighth. In the Indian versions of the same, we find it described as the period of the Seven Rishis—exoterically the seven stars of the Great Bear, each represent-

* Concerning the *Apokatastasis*, see "Horapollo," ii, 57; and "Univ. Hist." Vol. I, p. 64. Plato, "Polit." p. 37, apud. "Nimrod," Vol. I, p. 511. Cicero, "De Nat. Deor." Lib. ii.

† "Anal. of Egypt. Mythol.," p. 178.

‡ See Lepsius, "De Physiol. Stoic.," Dissert. 2.

§ "Cyclop. Britt." sub. voce.

|| Seneca, "Epist." ix.

** Apud Euseb. "Prep. Evang." Lib. xv.

†† "De Immortal. Mundi."

‡‡ Vide Niebuhr, "Rom. Hist." Vol. I, pp. 93 et seq., and 164.

§§ "Univ. Hist.," loc. cit.

|| In his "Life of Sulla."

ing a man who lived 71 or 72 years, making 500 in all. Otherwise, the seven stars, performing their revolution, became seven celestial personages, in an ark which voyaged round the heavens once in some 26,000 years, and these were fabled to be continually reborn as men, who lived to the above ages. * We are here strongly reminded of the grand series of ages as to which Virgil sung, which began afresh in the renewal of the Great Year: wherein he says that "there shall be another ark, steered by another pilot, bearing the chosen heroes; there shall be other wars, and great Achilles shall be sent once more to Troy." †

In one of the Arabic or Hebrew versions it is related, that the primal pair (or Adam and Eve) lived together for 500 years before they ate of the forbidden fruit. ‡ And in the Syrian myth, Kabil carried his brother's dead body during 500 years, not knowing where to deposit it; § while according to Herodotus, this same period is assigned as the life of the Phoenix—though many other values have been quoted. In the same way we are told that Noah was 500 years of age when he begot Shem, Ham and Japhet; and Enoch speaks of the ending of such a period "In the 500th year, and in the seventh month, on the fourteenth day of the month." ||

According to Humboldt, the Mexicans asserted that four "suns" had existed before the present one, all of which were destroyed, together with the race which belonged to each; making the sun a synonym for a cycle of time, or an age; and in reckoning those which were past, they spoke of them as so many suns which had been destroyed. These represented four vast periods of time, each of which had ended with its appropriate cataclysm; but the order in which they are quoted—that of *earth, fire, air, and water*—is probably a sort of blind, as Theosophists will easily see. They made the first, second and third to end with conflagration, earthquake, and tempest, while the fourth terminated in a universal deluge. Their great and most important festival was one at which it was usual to put a man to death on a cross—doubtless representing the cross of the equinox, and reminding us of Plato's decussated man and also his cross in space—** was celebrated every 52 years, and called the *Toxilmolpilia* or binding up of the years, each fifty-two being one sheaf of years. When the total number of sheaves had thus been gathered up, it was supposed the harvesting would be completed in the fields of time, and the world would come to an end; but this meant, in all probability, 500 such sheaves. ††

But this division into four periods was well known in other countries which had no apparent connection with Mexico; since the same is

* Massey, "Nat. Gen." ii, 323.

† Eclogue iv.

‡ Weil, "Legends," p. 7.

§ Massey, Op. cit., ii, 321.

|| Herod. ii, 73; and Massey, Op. cit. p. 325.

** "S. D.," I, 342, II, 592, n.c.

†† Massey, Op. cit. 328, 329.

to be noted among the Chaldeans. Berosus is reported to have taught that when there was a general conjunction of the planets in Cancer, the Summer solstice, the world would be submerged by a great deluge; and when the conjunction occurred in the opposite solstice, there would be a great and universal conflagration.* What would happen when the configuration took place in the two equinoxes we are not informed; but Pliny reports Manilius as saying that the initial point of the Great Year was attained at noon on the day when the Spring equinox entered the sign Aries—so that the middle point must have been meant to coincide with the sign Libra. So it would mean the turning-point of the Fourth Round.

In India there are also the four ages of Iron, Silver, Copper, and Gold, representing in one sense the descending arc of the present Manvantara, and corresponding to the four ages or suns of the Mexicans; and it is a noteworthy fact that the sum of the latter makes only half the precessional period as we now understand it, and therefore must be doubled to express the whole, but has a strong resemblance to other values which are supposed to have been anciently in vogue. The Mexican signs of the Zodiac were twenty-six in number, while those of the Hindus, Arabs, and Chinese were twenty-seven or twenty-eight, and of the Egyptians twelve. The Mexican twenty-six would therefore correspond to two periods of four ages, their Great Year consisting of thirteen signs in its descending portion.

These various periods of 500 years and four ages, etc., were only so many covers for the Sidereal Year or precessional period—which was itself but a blind for the vastly more extended Great Year or Cosmic Cycle, the minor Manvantara at present current. Thus they all culminated in the round number of 26,000 years, containing 52 weeks of seven days; and each of these days was of 71 or 72 years duration, in which the equinox changed its place among the stars by one degree. As the Sidereal year contained 360 such degrees or days, so in Egypt there was a sacred year of 360 common days, which was never to be altered; for, as it is related by the Scholiast on the Aratea of Cæsar Germanicus—who, as Bunsen remarks, evidently quoted from the books of Hermes—the priests of Isis were accustomed to conduct the Pharaoh into the holy of holies of her temple, and there make him take a solemn oath that he would never alter the year of 360 days and the 5 epagomenæ, necessary to bring it into accord with the course of the sun.† The supposed Great Year measured by the 360 degrees in the heavens dominated the reckoning by the year of 360 days, and necessitated its being adhered to after the precise length of the solar year had become more generally known.‡ But 26,000 years of 360

* Seneca, "Nat. quæst.," iii, 29.

† Lepsius, Vol. ii, p. 71.

‡ Chambers's Dict., loc. cit.

days each are 130,000 days, or 25,644 years of 365 days; while Cassini, some two centuries back, made it 24,800 years, and Leverrier, in the present one, 25,700, so the Egyptians were very accurate in their determination.*

We may now proceed to see what was the real length of the Great Year; for when once that has been determined, and the various blinds are understood, it will be comparatively easy to see how the smaller periods stand related to it.

In the Secret Doctrine and other works we are told that we are now slightly past the turning or half-way point of the present Manvantara; and therefore we must infer that whatever number of the minor yugas have elapsed, double that number will very nearly express the whole manvantaric period we are in search of. Yet we are also given the exoteric value of the Mahâyuga, and are always told we are at present in the twenty-eighth, which of course means that twenty-seven have gone by. Therefore, if we take twenty-seven as reaching to the turning point, there must be fifty-four in all. But though this appears to be so far satisfactory, it at once shows that the exoteric value will not answer, as shown by H. P. B. herself.† Still, as the 27 yugas and the Chaldean and Indian number 432 are so persistently referred to, the true value of the yuga required must be in some way involved in these numbers, as we shall see it is.

If we take Dr. Schleiden's remarks ‡ in this connection, and recollect his assertion that the exoteric Manvantaras are to be taken in pairs, each such pair actually counting as one, and representing the descent and ascent of spirit and matter, we shall obtain some further light. For, by the arrangement of the Four Ages, it is apparent that only the *descending* arc is therein given; and we must accordingly *double* it in order to have the true value. This is confirmed by an article in the *Theosophist*, § which intimates that the iron age, preceded by one of copper, will also be succeeded by the same—evidently referring, not to the common Mahâyuga, but to double the period. Hence, perhaps, the origin of the eight ages of the Etruscans; but nevertheless there will be but seven; as a part of the whole is made up of the two *sandhis* or twilight times; and thus the respective ages retain their exoteric lengths.

How close we are to the turning-point of the Manvantara, may easily be seen from the account of the rounds and races; though this method would not answer if we had any less time to deal with than half of the whole; because the respective rounds are not actually equal in duration, and some have gaps between them. Assuming that all are equal, or using the average—or that the shorter balance the longer periods in the descent (which is the

* Concerning the whole of this paragraph, cf. Massey, Op. cit., ii, 321, 326-7.

† I. U., Vol. I, p. 32.

‡ See *Theosophist*, Vol. XIX, p. 725.

§ Ib. Vol. V, p. 60, 61.

true state of the case)—we shall readily see that, taking forty-nine races as the whole time of the seven rounds, we are very near the middle point. For there are three rounds, or twenty-one races, gone by; while we are in the fifth Race of the fourth Round, making twenty-six including the current one, or twenty-five passed. Therefore, putting forty-nine to represent the Manvantara, twenty-five parts are elapsed; of which twenty-four and a half would reach the middle-point. For the present, and speaking roughly, we may suppose that the elapsed portion of the fifth Race of the present Round will correspond to the elapsed portion of the twenty-eighth Mahâyuga. Then we should have—Twenty-seven Mahâyugas of 8,640,000 years each

First Sandhi or twilight period,	..	233,280,000	years.
Satya or Golden Age,	..	216,000	..
Treta or Silver Age,	..	1,728,000	..
Dwapara or Copper Age,	..	1,296,000	..
Kali or Iron Age,	..	864,000	..
	..	5,000	..

Elapsed to the present year 1900, 237,389,000 ..

This, though sufficiently correct according to the accepted Kali epoch, is not necessarily accurate. It is enough to show the general method of procedure, and we may next prove it by another means.

Some Hindu calculators or chronologists make the age of the world 3,891,102 years;* which must refer to the beginning of the Christian Era—for it is 1,728,000 + 1,296,000 + 864,000 + 3,102. The nature of the blind is seen thus:

The three Ages total	..	..	..	3,888,000	years.
Multiply these by 6 × 10	..	..	..	60	..

And we have the 27 yugas as before, .. 233,280,000 years.
Add the remaining Ages, and Kali elapsed, .. 4,109,000 ..

And the present date is the same, .. 237,389,000 ..

Therefore, doubling the sum of the twenty-seven Mahâyugas, we have the whole Manvantara as 466,560,000 years, including all sandhis; and this appears to be the absolute length of the period, which has so long been concealed from the profane and the curious external, nay, even from most semi-initiated occultists, as well, since they were put off with so many blinds and concealments, as it will next be in order to show was the case. A remarkable feature in the above is the use made of the number six, for "The hexad or number six is considered by the Pythagoreans a perfect and sacred number; among other reasons, because it divides the universe into two equal parts,"† and Pythagoras got his knowledge from India.

* "Anac." chap. iii, Sect. ii, p. 270. † Ib. p. 300.

Going back to the Roman world, we find Cicero speaking of the Great Year; and though he had evidently been told something of it under one of its blinds, he did not quite understand what was meant. He alludes to the time as being completed on the return of the sun, moon, and the five planets (then exoterically known) to some original configuration, "On the mutual completion of the spaces (orbits or periods?) of all of them;" and of that revolution he says, "as to how long it is, this is a great question; but (irrespective of this) the period or revolution must be certain and fixed." Again, in writing of Hortensius, he says: "The great real year is when there is the same position of the heaven and constellations which will recur when (the year) is at its full; and this year contains 12,954 of what we call years." But in the "Somnium Scipionis" his words are, "then when all the signs and stars are brought back to the same beginning (starting-point) you have a complete year." It thus appears, that of three different cycles or periods, each was considered by Cicero as forming a *great year*, although that which he has contemplated in Scipio's Dream is the only one equivalent to the entire return of all the heavenly bodies which Ptolemy considered to be a matter of unattainable knowledge.*

Whatever may be thought of the other two periods which Cicero mentions, the one which he speaks of as containing 12,954 years of the usual kind is evidently a piece of occult mystification. If doubled, it gives a very near approximation to the Sidereal year; and therefore was meant to cover the Four Ages of the descending arc of the yugas; but it was more than this, as we may easily see. Multiply it by the Chaldean Sossos, 36,000 (which was also the maximum Sidereal Year of Hipparchus, or 60 neroses) and divide the product by 2,159 adding the quotient as the sum of the two twilight periods—of which there would be 2,160 in the whole—and we at once obtain the period of the Minor Manvantara already quoted from the Indian numbers, or 466,560,000 years. The number 2,160 is that of the years in which the equinox remains in one sign, according to the celebrated Indian Sidereal Year of 25,920 common years, and which was adopted by Ricciolus and others in Europe; while each Sandhi would be 216,000 years, or 4,320 in the whole. Could any interpretation be more simple, or look more feasible than this does? In all these operations there is nothing which so clearly points out their genuineness, as the unfailing use of whole numbers in the quantities used for multiplying and dividing; for if fractions were used, anything might be made to fit.

SAMUEL STUART.

[To be concluded]

* See Ashmand's tr. of the "Tetrabiblos," Corr. et Add., where M,DCCCLIV is put by mistake for M,DCCCCLIV, as all other authors have it. Also "Tetrabib." Bk. I, chap. ii, p. 8, (For the whole of this translation I am indebted to Mr. G. R. S. Mead) and cf. Cicero, apud Tac. "de Caus. Corr." El. 16; and "Solinus," c. 33, 13.

LUNAR INFLUENCE ON THE ANIMAL WORLD.

THE influence of the Moon on the physical world is very well known. Among a host of familiar occurrences the annual inundations of the Nile and the Ganges, and the tides that occur twice a month during the Full Moon and New Moon days are cited as illustrations of the fact. They work good as well as evil. They fertilise the soil with loamy deposits and thus help to give us our staple food. They produce miasmata in the water-logged districts and thus curse us with the deadly poison of malaria. But the influence of the Moon on the animal world is less deleterious, though it is none the less mighty. People there are, among whom is my humble and obscure self, who have made their systems, so to speak, a sort of gauge to read and register this influence. They feel rather seedy and unwell, being full of bad humour, at certain periods of a fortnight, when they feel and know almost for certain that the Full or New Moon, as the case may be, is come or drawing near. Fasting or semi-fasting or living sparingly on dry food alone then becomes a necessity as the only remedy. For this reason experienced Ayurvedic physicians do not, as a rule, allow their patients who have just recovered, their usual food at or about the time of the Full or New Moon. Nor do they allow the convalescents their bath, even when they have sufficiently regained their former strength. Long-suffering patients are found to die at this juncture. Why? It is simply because the "sinking vessel of theirs becomes then surcharged with an unusual amount of humour. *Anent* this question I would say that I am not a medical man. Nor do I possess any statistics of the number of persons dying at night or by day. But to the best of my belief I say that those dying at night outnumber those dying by day. The reason is obvious. In the absence of the source of energy—the sun—the nights, nay, even the times of the rising and setting sun are considered as times of the *sleshina* or cold. Lunar influence is not lost sight of on the birth of a child, who is supposed to be great and good like Buddha, or the reverse like Robin Hood or the once notorious queen of Ceylon, according to the ascendant constellation at the time of birth on a Full or New Moon day.

Grant Allen justly observes that it is "the utilitarian instinct of humanity that has caused so much attention to be paid to the over-lauded bee" for the sake of honey only, though "the wasp's history is quite as interesting."* Naturalists like him have dwelt upon its intelligence. It collects honey all the day through, from flower to flower, and lays up its store in honey-comb and empties it by the time of the Full or New Moon, guided as it is by unerring instinct. How

* *Vide* "Flashlights on Nature," p. 178.

it knows the approach of the Moon's phases is more than I can tell. People who would get their supply of honey from the comb, must take it with some sort of poker, before these days, or else it is found devoid of its contents.

Formerly the Full Moon used to complete a (lunar) month. Hence the name *Purnamasi*. There are states still where payment to establishments is made on that day and on no other. It is therefore a day of great rejoicings among the people living in them. The New Moon is set apart by the Tantrikas for the observance of certain ceremonies so as to be endued with rights and privileges that they, alone, can aspire to by virtue of the practice, good or bad, on that especial day.

As a moth is attracted to the flame of a lamp to die, so shoals of fishes are drawn to ascend a river and are caught by the fishers, for the table of the piscivorous section of mankind, on the Full or New Moon day and thereabouts. The above is a truism in Lower Bengal among the fish-eating Bengali race.

We have the words "lunatic" and "lunacy" in English, derived from *luna* which means the Moon. Dr. Ogilvie and other lexicographers define a 'lunatic' to be "a person affected by insanity, formerly supposed to be influenced or produced by the Moon or by its position in its orbit." But in the adjectival use of the term the learned doctor signifies: "Affected with a species of insanity," etc. From this it is clear that from the specific we have the generic term. The poet, Cowper, sings to the same purport. It may now be scouted as an exploded theory. But from its once living force in the economy of human nature we have the present legacy; for the moderns cannot pretend to the full and thorough knowledge of heaven and earth that the ancients were masters of.

On the New and Full Moon days not only certain articles of food and certain things are forbidden by a prudent physician, but medicines, drugs and herbs having a medicinal property are also, as their efficacy is supposed to be neutralised or to act for bad, as the case may be, by the influence of the Moon. But in case of serious illness they stick to the principle that necessity has no law.

In the months of August and September when the sun, according to the Aryan Astronomy, is in the *Uttarayan* orbit, the Hugli overflows its banks, and Calcutta with the adjacent villages experiences the deleterious effects of a high tide. It has been observed that the rise in the river is much greater at night than by day; because, I opine, the influence of the Moon at night is more direct than by day. It has also been observed that the New Moon has greater influence on the rise than is the case under the Full Moon. Bunds and embankments are washed away; tanks and ponds overflow their banks, with the fishes they contain; paddy fields are inundated; fever and bowel-complaints get rife. In short the consequent sufferings of man and animal can only be realised by

those who have had the bitter experience. Is not all this traceable to the influence of the Moon? And under this belief ploughmen do not yoke their teams to plough the arable pieces of land on the New Moon day in particular.

NAKUR CHANDRA BISVAS.

NOTES ON MODERN ITALIAN STONE-WORSHIP AND FOLKLORE.*

WHEN Galba was elected Emperor by the Prætorian Guards of Rome, as a fit successor to Neronian iniquities, Titus Vespasianus—in after years surnamed by a grateful people ‘The Delight of Mankind’—was sent by his father Vespasian to congratulate the newly elected Emperor.

On his road to Rome, a journey described by Suetonius as a triumphal progress rather than the simple travel of a private citizen, the future Emperor was stopped by the report of public commotions, and returned back to Paphos where he consulted the Oracle of Venus as to the success of his voyage and also had his hopes confirmed of ultimately succeeding to the imperial purple.

This famous Sanctuary of Paphos was held by the ancient world as having been erected on the very spot where Venus, goddess of Love and Beauty, arose from the blue sea waves: and further, it contained a sacred statue of the same goddess which was considered to be one of the principal oracles of antiquity.

Tacitus in his ‘Liber, 2nd Capt. 3, 4,’ says that this statue is described as not being modelled in a human form, but was in resemblance ‘as a cone’ and that its origin was lost in antiquity. ‘*Similicrum Deæ non effigii humana.*’

How far the prophecies of this famous oracle coincided with the dreams of the ambitious young Tribune, and how much of the sacred words were verified by subsequent events, we cannot discover at this distance of time: nor indeed is the journey of Titus or the Oracle of Paphos in any way related to my subject save in so much as I wish to lay stress on the fact that about the year 70 of the Christian Era, a refined Stone-worship was practised by the higher classes of Roman citizens; even as in the year 1900 of the Christian Era a particular set of the Italian peasantry still honour with humble, faithful worship, certain *cone-shaped* stones, small in size, and demand from their stone-god, oracles and counsel, although now the questions put concern the fate of a sheep, of a vineyard, of a labourer’s love affair, and not the fortunes of a Roman Empire.

The worship of *cone-shaped*, and of *bean* or *egg-shaped* stones was pretty general in the ancient world, for under this form the two great nature forces were veiled.

* Enlarged from a paper read in the 3rd Section of the XIIth Oriental Congress, Rome, 1899.

In the ancient Pelasgic tombs that stud the coasts of southern Italy there are always to be found, together with other and more conventional offerings to the spirits of the dead, a large stone shaped like an egg or bean, which stone has given our rational, materialistic scientists much trouble and field for speculation, and many are the meanings placed to its account.

Rightly or wrongly I hold that these stones represent a ‘Cultus’ or worship which belongs to entire humanity and has passed down the ages, veiled but ever existent, and even now to be discerned in the modern Stone-worship of the Tuscan peasantry.

In the ruined cities of Mashonaland, Mr. Theodore Bent discovered among the ruins of Zimbabwe, representations of the sacred birds of Cypris, or rather perhaps the vultures of her Sidonian representative, and with these birds were traced again the lines of the bean or egg-shaped oval, that are present wherever the Phœnician reared his shrine (“Ruined Cities of Mashonaland,” pages 163-164.).

Soap-stone cylinders were also discovered, decorated with rings of knots exactly similar to Phœnician objects found at Paphos in Cyprus.

As Mr. Bent points out, there also exist beside the vultures and rosettes and cone-shaped emblems, many peculiar round blocks of dolorite, all of this pointing to a religious veneration of certain curious shaped stones existing amongst the earlier inhabitants of these ruins, and he shows the Arabian connection or conquest of later times.

In the town of Talf, a great unformed stone block was worshipped as identical with the goddess Herodotus calls Urania, and it is possible that the Kaaba stone at Mecca resembles the black schistose block which was found at Zimbabwe.

Curiously enough the superstition or worship of *black shining* stones is prevalent among the American Negroes. Among other strange relics Mr. Charles Godfrey Leland, the eminent Folklorist and Poet, possesses a Voodoo stone of a *shining black colour*, which is held in the highest honour by all Voodoo Sorcerers; for the fact of its possession confers the highest rank of their witchcraft upon the fortunate owner.

This sacred stone, which is said to deliver infallible oracles and to grant any sincere prayer or wish made by its devotee, is of a luminous black colour. It is shaped like a bean and but for its colour closely resembles a brother-stone in my possession that formerly belonging to Mr. Leland, which was, and is still, held in great honour among the Tuscan peasantry.

Lenormant in the ‘Revue dell’histoire des Religions’ (Tome III, page 31,) observes that in the first ages an unformed ‘dressed’ stone was one of the objects which served to represent the Divinity, and offered a sensible sign for adoration. As I have said before

each tomb of the early Italian settlers contains a bean or egg-shaped stone of peculiar nature which must have been brought from a great distance, and which expressed the profound belief of the old world races, that even as the egg contained an embryo of higher being, so the body of man laid to rest in corruption had served but as a home or vehicle for the construction of a higher entity in the scale of life.

Mr. Wilmot in his 'Monomatapa' comes to the conclusion that the builders of the Zimbabwe in south-east Africa, and of the Nauraghes in Sardinia, were Nature-worshippers of the early Phœnician Cult, when Stone-worship was one of the leading features of that religion: also on the authority of M. M. Perrot and Chipiez, that the Nauraghes builders came from Libya and that their buildings belong to the Bronze-Age, or, as Mr. Bent asserted in his lecture before the Geographical Society, that the Zimbabwes were built in the eighth century B. C.

And the bean-shaped stones that are found in tombs near Terracina in Italy and which belong to the race that has left us the citadel of Monte Circeo, the bridge of Ninfa, the tombs of Cere, and who crowned each hill of the Volscian range with fortress and monolith, can hardly be proved of any later lineage.

Thus at the last Oriental Congress held at Rome I was enabled, thanks to Mr. Leland's help and my own personal research, to show that there still exists in Italy a band of some few adherents to the Old World Religion, together with much legendary lore and superstition; valuable in so much as by careful examination of *these* remains, we may be able to retrace the actual path of race migration from the East, Westwards; from the Tuscan witch-stone to the sacred carved stones of Iona; a road which has left many enduring landmarks in the mind of a conservative peasantry. For it is possible that these Italian stones are related to the worship of ancient American peoples and are part of the legacy of Atlantis. The black cock slaughtered by an Italian labourer is the direct descendant of the Mexican human sacrifices, the red painted stone an echo of what produced Polynesian cannibalism.

The egg-shaped grave of the Australian aborigine, the egg of the Musée de Saint Germain, cited by Mr. Emile Soldi in his great work, 'La Langue Sacrée' (Page 269), the Prajapati of India, prove the universal veneration accorded to these divine symbols. It is difficult to retrace each link in the human chain which binds us all from East to West, from North to South; still here and there a sunken rock, a silent ripple, tells us where the ocean of time has covered and concealed a wrecked religion, a lost civilisation.

Thus it is in Italy: swept together by stress of pillage, of conquest and of victory, the remains of many nations, of myriads of religions, of much false and much true philosophy, lie stored, waiting for the search-light of a *greater civilisation than we at present*

possess, to bind the broken threads together and make perfect that which should never have been mutilated—the golden chain of continuity in karmic wisdom.

The stones held sacred by the Tuscan peasantry are absolutely without carving or ornament, and must be either of a cone-shape, or oval, like an egg or bean, or else they must resemble some part of the human frame—such as the heart or liver or any other portion of man's anatomy.

The cone or oval stone need not be of any special colour, although they are preferred white, and they must be shiny, either by nature, by use, or perhaps by help of a little varnish.

Such stones as resemble parts of the human body are more prized if they are also of the same colour as the natural organ, such as liver colour, or a reddish white when in form of a heart.

The rustic witch or wizard as soon as he has secured his stone will daub it red, and afterwards will perform over it a weird ceremony which varies according to the whim of the 'Stregone.' However there are three points which never vary and are always essentially the same in every ceremony.

First comes the 'creation,' 'invocation,' or as they sometimes call it 'The Enchainment,' 'Incatenazione,' of a mysterious and beneficent being who dwells in the stone and who is called by the wizard 'The Spirit of the Stone.'

Second comes the search and discovery by the wizard, of the *true name* of the spirit by which he may be summoned, and the knowledge of this '*true name*' is strictly confined to the wizard. Thus it is useless to rob the owner of his treasure unless you know the name of the spirit, and when the stone is transferred to any other person, the name is solemnly communicated to the new master.

The third and last ceremony is to discover the use of the stone, what illnesses may be cured by it, and what this mysterious power can do and how it may best be utilised by the wizard.

The stone is now considered as a most precious talisman and amulet, the home of a divine being, and it must necessarily be retained on the person of the wizard, enclosed in a small bag of crimson wool.

The rich peasant will use the blood of a black cock, and offer up the creature as a sacrifice to colour the stone in the first part of its consecration; but the poorer man will content himself with a daub of red paint and a little varnish.

The medical powers of each stone depend on the shape: a stone like the human liver is an unfailing remedy for all liver diseases.

This is perhaps a reminiscence of the medieval doctrine taught by Paracelsus, but above all other shapes, the egg or bean-shaped stone is held most powerful.

The stone once consecrated is put directly to the test, and if successful the gratitude of the first patient is sufficient to establish its reputation and secure an easy livelihood for the fortunate owner.

I have a rather large specimen in my possession, oval in shape, which for many years was the inestimable treasure of a man living in the mountains near Lucca. Its special virtue was the cure of rheumatism and the peasants came twenty and thirty miles to venerate it and to be cured of their pains.

You paid the wizard, were then allowed to take the stone in your hands and pass it over the parts affected with the aching pains, then you kissed it and restored it to its owner who gabbled all the time an unintelligible chant, in which he appealed to the spirit of the stone by *his true name* to cure his client.

The spirits are held to be of either sex, that belonging to my especial stone being female, and her powers are said to be marvelous.

I had formed a small collection of these '*pietre fatale*'—'*sacred stones*'—and wishing to verify them I showed my collection to a renowned wizard, whose life is spent in the Appenines guarding his flocks from wolves and eagles.

It is amongst such men that the ancient traditions are best remembered, for their life is passed among the mountains and they are free from over-contact with our so-called civilisation.

Besides the orthodox Italian stones, there was an Egyptian amulet which naturally attracted the wise man's attention. My friend's means of divination were two little carved bones and from time to time he referred to them for advice, singing his incantation in a soft, modulated chant.

He told me the virtues of the Italian stones very correctly; but when he came to my Egyptian Amulet he was puzzled and tried his chant three times without success. 'It is foreign magic, very powerful, and of great antiquity; but my spirits are unable to explain what it is used for,' he said, and nothing would do until I changed this new talisman for one of his own little stone-gods.

Among other curious relics of former knowledge to be found among the Italian wizards, is the double name attributed by them to each nature-spirit or god. One name is almost literally Etruscan and is held to be *the true name*, to be the property of the wizard or priestly clan, and serves as a means of recognition between two professors of rural magic.

The other name is the one told to the people and, according to the Italian wizard, is useless to compel divine aid—that is only to be secured by the use of '*the true name*' which is carefully held secret from the profane.

There are many quaint customs, evidently of eastern origin, still lingering among the descendants of Etruscan Augurs; some, like the worship of a mirror, point to Shinto Rites, others, like the

carefully guarded melody belonging to each incantation or invocation, seem related to the mantras of India; but by this time I fear to have exhausted the patience of my readers and can only trust that the small harvest I have been permitted to gather in the golden fields of Italian traditions, may be supplemented a thousand fold by some more able master in the wisdom of our ancestors.

ROMA LISTER, F.T.S.

Sous Consegiere della Società delle Tradizione Nazionale.

Note.—The sacred stones are only used to cure, never to injure, although there is much black magic practised in Italy the Stoneworship is never degraded for evil aims; but it is on the other hand turned to much pecuniary advantage by the wizard or witch. R. L.

[Which is, itself black magic, being the use of occult forces for selfish ends. Ed.]

POTENTIALITY OF THE WILL.

AS the Universe is a unity, one part of it can be read by another, and by gaining knowledge in one department, we can gain knowledge in many departments—gaining knowledge in the small, we can also gain it in the great. And this truth (assuming that it is perceived to be a truth) is extremely valuable, otherwise many of our theosophical investigations would not be entitled to count for more than mere philosophical speculations. Moreover, we as Theosophists put forth nothing on authority, and therefore lack what is often looked on elsewhere as a strong support and even as a guarantee of truth. Theosophists may generally believe in this or that, or may generally put forth this or that teaching; but it must again and again be reiterated that we are each free, and indeed bound to accept or throw out whatever teaching we may think right or wrong entirely as that teaching may appeal to us on its own merits, and not at all because of the quarter from which it may proceed.

These remarks are made in order that it may not be thought that any apparently arbitrary statement in this article is really dogmatic or put forth because of any authority that it may be supposed to possess.

The Universe is then One—its appearance is otherwise; and this is because its unity is disguised under a most complex system of differentiation.

There is but one primordial substance, although no end to the number of modifications and combinations of modifications of this substance—what are called the chemical elements and the various bodies composed of different proportions of these elements.

There is but one Life and it permeates everything—although disguised under many modifications.

There is but one consciousness and it is everywhere immanent,

all stages of progress and with all kinds of degrees of limitation to the sphere of their consciousness.

There is but one sense—sensitiveness to vibration—although the degrees and kinds and ranges of sensitiveness are without limit.

There is but one law of ebb and flow, of action and reaction, of construction and destruction, under which everything comes into manifestation and goes out of manifestation, whether it be a stone or a plant or a man or the Cosmos itself. That is, there is but one cyclic law under which all manifestation proceeds—birth, life, death, resurrection—although again this one law is disguised under all manner of variations. For instance, so far as appearance goes, a living organism when it dies decomposes, but a bit of stone does not. That, however, is only appearance. In reality the same changes which bring about the resolution of a dead body into the chemical elements of which it is composed, are also acting on the stone—slowly but none the less surely—and ultimately it crumbles away and disappears, its constituents re-incarnating and helping to form other rocks. And so in the history of the earth we find that rocks have been formed, disintegrated and reformed, the same materials being used over and over again. And that is not a matter of speculation but a simple fact, known to everybody who has given any attention to geology.

In like manner there is but one force, *viz.*, will-force, and it is everywhere immanent in matter, whether that matter happen to be manifest as a mineral or as the vehicle of a high intelligence: although again this will is so modified, differentiated and disguised, that we commonly only recognise it in man and in the animal kingdom, not recognising it at all in the vegetable or mineral, because it manifests differently in these kingdoms.

Now no matter can be created or annihilated and no energy can be created or annihilated, and therefore of course neither can will-power be created or annihilated. Indeed these three statements are all different aspects of the same thing which is commonly known under the name of the law of the conservation of energy. But although the amount of energy in the universe cannot be increased, the arrangement of that energy can be altered—and such alteration is being continually brought about, not merely by the chemist in his laboratory but by every one of us, whether we are aware of it or not. But the power an individual possesses in the way of concentration and manipulation of what may be termed outside energy, is very great when he proceeds to do so consciously and with that definite object in view. The uses and abuses to which steam, electricity, and explosives are put, furnish familiar and everyday instances of this. And as we find one law underlying everything, and that all things are correlated and resolvable into one another, in other words, that everything is indeed one although apparently separate and distinct, it is evident that the energy within ourselves, or utilised by ourselves, is not separate from the energy without or the totality of

energy. If therefore there is capacity to increase the will-power—and nobody denies this—it is hard to see where a limit to the power of extension can be fixed. And so we get a first glimpse of what is involved in the potentiality of the will.

As we have seen that underlying everything there is a unity concealed in apparent diversity and separateness, it is plain that this must apply also to the will. Our own minds, our own reasoning powers will tell us this, without opening any book to learn what any one else has to say about it. Otherwise we have failed to understand what is meant by a truth on one plane being a truth on all, and we do not yet see what is involved in the idea of the unity of the universe, without which perception that unity is a mere speculation or dogma and not a supremely important fact capable of throwing a flood of light on the problem of existence. So we must not look for the will to manifest itself always in one particular way. The following quotation from Schopenhauer, given in "Isis Unveiled" (I, 58.), is worthy of careful study; "The tendency to gravitation in a stone is as unexplainable as thought in human brain. If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think..... As soon, even in mathematics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation and so on, we are faced by phenomena which are to our senses as mysterious as the will and thought in man If you consider that there is in a human form some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead, utterly passive matter can manifest a tendency toward gravitation, or like electricity, attract and repel and send out sparks—then, as well as the brain, it can also think. In short every particle of the so-called spirit we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically, exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes every thing: all that which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will."

The mysterious something which holds the atoms of a lump of granite together is precisely that mysterious something which holds the atoms of the personality of a man together, although in the one case we may call it the force of cohesion, and in the other case—the case of man—we call it vital energy, sub-divided into a bundle of different kinds of forces, the action of some of which is voluntary, as in the movement of the limbs in walking, and the action of some involuntary, as in the beating of the heart; some chemical, as in the digestion of food and some non-chemical, as in the transmission of energy through the nerve tubes of the body. But this is simply the

manifestation in man, the microcosm, of that differentiation of force which is also manifest in the macrocosm. All the bundle of factors which make up what we call man really resolve themselves into two, *viz.*, force and matter as in the case of the stone. These two being inseparable like the two sides of a coin or disc. You cannot have the one without the other. But "will" is a better word to use than "force." Of course in man this force or will has many modifications, which we designate physical, chemical, nervous, mental, psychic, spiritual and so forth. If we take away force from the stone the stone itself disappears. In like manner if we take force or soul away from man the man disappears, and so of everything manifest to the senses.

Force then is the reality rather than dead matter, and there are many kinds of forces. But matter on the other hand is simply a mode or manifestation of force. On the face of things this does not appear to be the case. We naturally imagine force to be some intangible thing acting inside a tangible and inert casing which we call matter, like steam inside the pipes of a steam engine. But that idea should be got rid of, because it is quite erroneous. Steam truly is a force, but is material, and every particle of metal in the pipes and boiler of the engine is also a force. Every atom is kept near to every other atom by means of a force, and in their ultimate analysis, atoms of which the iron is composed can only be understood as so many tiny centres of force. So that steam rushing through the pipes of an engine is not force rushing through matter, but one arrangement of forces—steam—rushing through another arrangement of atomic forces which in their aggregate make up the pipes, etc., which appear to our senses to be hard and motionless but which we know in reality to be neither the one nor the other. Another erroneous idea that should be abandoned is, that "force" is blind and non-intelligent. The reverse is the case. One kind of force for instance is known as intellectual force and it would be absurd to say that intellect is non-intelligent. The fact is that force far from being necessarily unintelligent and blind is on the contrary that spirit or soul or intelligence or will or whatever it may be called, which permeates every atom of matter. The indwelling spirit which holds the atoms of a chip of stone together or the atoms of a living organism together, is the indwelling spirit in each case, whether we call it cohesion or soul. This is what Schopenhauer meant by saying that a stone could think if a man could, and as in the case of steam and the steam engine, so in the case of the body, it is a mistake to suppose that the soul or spirit is something entirely separate and distinct from the form which it uses as an instrument. Following out our reasoning, it is apparent that man's soul compared to his body, is a finer form of matter utilising a grosser as a vehicle, both body and soul however in their last analysis resolving themselves equally into soul or spirit, just as, in the case of the steam engine, the steam rushing through its pipes is a finer form of matter utilising

a grosser—the iron—as a vehicle, both the steam and the iron however in their last analysis being equally—force.

From these considerations we begin to see what a startling significance really underlies what is known as the "correlation of forces." And recollect this is one of the generalisations of science arrived at from the scientific point of view and quite independent of the metaphysician; and yet what does it involve? Precisely this: the interrelation and inter-dependence, the convertibility, and consequently the actual identity, of everything in and around us in the universe and consequently the literal unity of that universe. To speak of the correlation of force is simply another way of saying that all kinds of forces are in reality only one and the same force or spirit under different conditions, in the same way that ice, water and steam, or the solid, liquid and gaseous conditions of any given body, are all the time the same body under different guises—ice being not only related to water but actually resolvable into water—ice being consequently intrinsically identical with water and merely posing as something apparently different for the time being.

But the important thing about this correlation, and what it has been introduced here to bring out, is the logical conclusion to which it points, *viz.*, that *all* manifestations are identical and non-separate from one another, however separate and different in outward appearance they may be amongst themselves. Now if the will-power in man were intrinsically separate and distinct from the outside world and not correlative therewith, but merely something locked up inside a man's body, its potentiality might conceivably be somewhat limited—nothing more, probably, than what is ordinarily understood to be its limit, *i.e.*, a certain inherent capacity each man has to improve his faculties to some extent. But when it is recognised that the will of any individual is not a thing separate from the totality of force but identical therewith, then the case is widely different. Each individual man and woman is recognised to be not only a part of the universe but the universe itself—or rather a centre from which the universe radiates out in all directions. Each one of us is in touch with the forces of the universe, if we were but conscious of it. We belong to the Infinite—the Infinite belongs to us.

Will, then, regarded in its totality, is force, and force permeates everything manifest; therefore it is universally present not only in every particle of organic or inorganic substance, in every grain of the visible orbs in the heavens, but also present wherever matter exists, even where that matter is invisible, such as the etheric matter which fills interstellar space, the existence of which science has been obliged to admit in order to account for the phenomena of light and heat. Regarded on the other hand in its differentiated aspect, this omnipresent force in one of its many forms is termed "human will-power." This will-power assumes a very different meaning from what it ordinarily connotes when the foregoing consid-

erations are kept in mind. For instead of regarding it as something inside a man and separated from his surroundings by his physical body, we find that it is something, a power, which reaches to the confines of the universe, and that it is this boundless power and no less on which man lays his hand and to a certain small extent brings to his use when he speaks of his will-power. It will be sufficiently obvious then that there is here a very tremendous potentiality, always supposing that man can avail himself of it and in proportion to the extent to which he can do so. Indeed the whole importance or chief importance of the question, so far as man is concerned, lies in the extent to which he can control this force; but the first step necessary is to realise that such force as we do wield is not something belonging exclusively to ourselves and which is disconnected with other people and the outside world, but that each living creature, as has been pointed out, is a centre from which the universe radiates and that his power over this universe depends entirely on the scope of his consciousness and realisation of this fact.

Taking cognisance then of the present position to which normal mankind have attained, and bearing in mind that will is energy and *that* energy by which the entire cosmos has been thrown into manifestation and is held in manifestation from second to second, we come face to face with a duality here as everywhere else. We have force acting on us from without—*i.e.*, force which manipulates us—and we have force proceeding from ourselves to the outside world and which *we* manipulate. Is the ratio between these two factors the same in all creatures and things? It is not. The mineral has no power to react on the universe without, except by its chemical affinities—yet it has those affinities. The plant has more power—it has organic life, and consequently builds itself into an organic structure and maintains that as an organic whole for a time, from whatever suitable materials it may find at hand. It does something more than merely react on the outside world by chemical affinity. But its sphere of action and of movement is very limited. Coming to the animal kingdom, we find a great change in the ratio referred to. There is a considerable enlargement of the sphere of consciousness although self consciousness and consequently complete individuality has not been reached. The animal has not only, like the plant, the power of building up a physical edifice for itself and maintaining it in repair, but it carries this edifice about from place to place by its own volition and in that way has a much wider sphere of action. The ratio of internal power, or as we would say, of will-power, is increasing as compared to the outside power in regard to which it is passive. But still the power of the animal is comparatively nothing when pitted against outside forces; yet its manipulation of force is very great when compared with the plant. Coming now to man, we find a much greater com-

mand of energy, a further change in the ratio between will acting on him from outside and will acting from within himself on the outside world. Now not losing sight of the fact that will is energy and that no energy can be created or annihilated, what does the whole past history of our globe and man's present position on it indicate? Plainly that as consciousness in matter emerges, that consciousness clothes itself in different embodiments according to its stage of awakening (these embodiments being innumerable) and that that consciousness has ultimately, in the case of modern man, become clothed with matter of such a texture and shape as to constitute the symbol in matter of that manifestation of self-conscious and unconscious force which is termed man, and that what distinguishes this force or rather bundle of forces which we call a human unit, is the amount of control over the forces of nature which it has power to exercise independently, the physical embodiment of any creature being the exact material symbol of the extent to which the potentiality existent in all things has become an actuality in that particular creature. Thus it is seen that the whole history of the past is an object lesson showing clearly the potentiality of the will and what has already been accomplished thereby up to our present standpoint. And as everything is correlated and the idea of separateness therefore philosophically an illusion, it follows that the amount of our ignorance of the outside world, the extent to which we do not realise that our environment is actually ourselves, the God within, to that extent we are limited in our consciousness and limited in our will-power. But the past teaches us not only that the individual organism has a capacity for individual growth, but that the different species of organisms become in their turn changed; shellfish giving place to more advanced fishes, these being succeeded by amphibious creatures and reptiles, these by birds and by mammals. And so, as there is not the slightest reason or proof to the contrary, we must, looking to the future, perceive that the individual organism or entity—the symbol of the relative dominance of spirit over matter—will continue to extend its sphere of consciousness, its approximation to realisation of its identity with the universe or rather with Universal Spirit, until it becomes Supreme Consciousness—God. Now these are conclusions drawn from the evidence which scientific men have gathered together not for this purpose, but simply in the investigation of truth on their own lines. Turning from the deductions which science and philosophy compel us to make, it is all the more interesting to find that this idea of approximation to and final attainment to Deity or at least to the presence of Deity, is an expectation that has always been more or less present with religionists, and that long before they had the corroboration from the scientific side which we now possess.

In regard to the dictum that man is potentially the Infinite, the writer is quite aware that many Christians object to this con-

clusion as making too much of man so to speak; and to those who believe in an extra-cosmic, personal God the conclusion may appear presumptuous. But this is owing entirely to a misconception. For man is not, according to this philosophy, alone placed in this proud position: not the humblest worm or insect that breathes but has the same potentiality and is likewise a centre from which the universe radiates—"the centre is everywhere, the circumference is nowhere." Besides we have no intention whatever either to make much of ourselves or little of ourselves. Our intention is merely to show what from pure philosophy, appears to be the truth. If there be any reason to suppose that what has been written is not sound, by all means let that reason be forthcoming. It will be most welcome and be accepted or thrown out of court entirely on its own merits. For before truth, according to the motto of our Society, under which we have banded ourselves together, all things must stand aside: all things must fit themselves into truth as best they may; it is not for truth to stoop and submit to that which is inferior—and anything which is inconsistent with truth, whether it be called sacred or secular, is inferior to truth.

Recurring to the gradual advancement and the corresponding change of form of the creatures which inhabit our globe from age to age, this question imperatively forces itself on us: What does this endless march of the generations of living organisms mean? True; the general trend has been upward, and in the far future it may be safely said that a great height has still to be attained, that all creatures are destined to pass the human stage of will-power, and that the human beings of the present day are destined to pass on to the Divine. But what is it that passes on? Is it conceivable that the long march of life, from the far distant past in the night of time, hundreds of millions of years ago, down to the present and onwards into the eternity of the future, is broken at each generation; that the individuals of each generation never were on that march before, and that at death they lie down never to resume that march again, and that the promised land will be gained not by those who have journeyed to it, but by those who chance to be born last, who have the good fortune to drop into the last day's march, who have come from nowhere, done nothing and yet find themselves at the very end of a journey which it has taken others so much trouble to make? Those who believe that each living entity only lives one life must have to accept this latter alternative, which becomes the more impossible and preposterous the more it is looked at. The teaching of reincarnation is the other alternative, and it constitutes one of the two great teachings which are at present so widely held among Theosophists. I have not space nor would it be suitable here to go into the *pros* and *cons* of the reincarnation theory. Suffice it to say that reincarnation, so far

as the chemical elements are concerned, is a fact which has long been known to ordinary physical scientists under a different name, and moreover the existence of cyclic law is also well known. Now the unity of the universe implies the universal application of these laws and hence involves reincarnation of organisms as part of the regular programme which we see so steadily adhered to elsewhere. The subject of reincarnation has been merely mentioned here because it is necessary to look beyond the portals of death, and a good way beyond, to find scope for the evolution of the will. If we limit man's existence to this one life, then the development of the will would necessarily be limited to that life and a satisfactory explanation of evolution would still be wanting.

A comprehension of the potentiality in man and in all things, also throws light on the meaning of the brotherhood of man—the recognition of which is the first object of our Society. In place of a vague sentiment of the goody goody type, it is perceived how all men and all creatures, are verily our brothers, and more—ourselves, each entity being not separate but merely a manifestation under limitation of one and the same Supreme Power. And as this at first necessarily partial realisation more and more approximates to perfect realisation, so the sharp lives which in man's ignorance he thinks divide the personal self from the not-self become fainter and fainter and ultimately pass out of sight altogether, when pure selflessness is reached. Then "all nature's wordless voice in thousand tones arises, to proclaim that a Pilgrim hath returned back from the other shore—a new Arhan is born."

GEORGE L. SIMPSON.

LIFE PORTRAITS.

No. I.

Alone upon the Minster stones a mother knelt.
The vaulted roof rose far above the needs of men,
While through the glass she saw the earth mist spread.
Still she prayed on, and raised her weeping eyes,
For none were near to mark her pain-lined face.
Then suddenly with scarce surprise she saw
A figure stand upon the steps in armour clad.
"Thou art too late," oh guardian angel! So,
Full fifteen years I've wearied Heaven for thee!
From sin to sin my son has stooped; and now,
Why comest thou to me?
"I am no angel, mother blessed; no claim is mine
To be aught human, and still less, divine.
I am th' embodiment of all thy prayers,
Their force endowed me thus with deathless life

Note thou my sword—'Tis tempered by thy faith :
 This coat of mail was by thy patience forged :
 My very shield thy tears have crystallised ;
 Invulnerable it is ; mine armour, see,
 It softly glows reflecting thy pure love !
 Cheer thee ! I go from hence to seek thy son
 And cease not, till I lead him back to
 Victory and God ! ”

PORTRAIT No. II.

Within a dark'ning room a writer wrote
 Till the lamp dimmed, and all the house grew chill.
 Still he wrote on—then paused, and his cramped hand
 Drooped nerveless on the page.
 “ 'Tis vain,” he murmured, “ when my work, sent forth,
 Is mutilated by the envious tongues of men.”
 His tired eyes closed, and then his bending head
 Sank on his nerveless arm.
 A touch upon his shoulder, and his startled eyes
 Re-opened wide in wonder !
 The dim room was suffused with pearly light
 More soft than break of dawn !
 It draped and limned a form ; the face was hid,
 But one hand held a chaplet partly turned.
 “ Who art thou, spirit ? speak ! ” the writer cried.
 “ Mistake me not for human, or divine !
 Mortal, I am the elemental form
 Created by the motive of thy work !
 Write on ! I go to steal into the hearts of men
 And pluck from the ungracious silence of their thought
 Some cheering leaves of praise.
 I die not when I pass.
 Far on the golden side of fuller life
 Thou shalt behold me once again, and wear
 The laurel-wreath of fame this world denies.”

PORTRAIT No. III.

From out a spacious hall, where earned applause
 Bid fair to rend to shreds the mighty dome,
 A master of musicians came and passed thence home.
 And then reaction like a blinding cloud
 Eclipsed the sun of triumph, and he cried,
 “ *Cui bono?*—they forget when dies the sound
 While all the stirring burst of my poor strain

Sinks into silence and is spent in vain.”
Dawn broke, but whence came these ?
 For, circling o'er his head, sweet miniatures
 Of forms which flushed right rosily,
 From smiling face to dainty tripping feet,
 Clasped tiny hands and perfected a ring,
 Singing with birdlike voice in harmony :
 “ We live, great Master ! conjured forth by thee :
 We are thy brilliant notes of pure-toned praise :
 We vibrate through th' eternal spheres :
 We raise the mournful earth-bound souls,
 “ And speed their flight towards heaven.”

HOPE HUNTLY.

Theosophy in all Lands.

EUROPE.

LONDON, *November 30th, 1900.*

Activities of various kinds have continued as usual during the past month. There have been the usual lodge meetings in several centres in London ; there have been Sunday evening meetings of a more popular kind ; there have been afternoon receptions at Albemarle St., well attended ; and the Blavatsky Lodge has held another of its conversaciones. But nothing of this really needs chronicling, for nothing stands out as of any special importance, it is only part of the work that should always go steadily forward where a number of people, neither better nor worse than the average, are privileged in being allowed by Karma to stand before the world as, in some measure, the channel for the outflowing of regenerative truth.

From the Provinces the same kind of reports come in as to the energies at work in the few—very few—towns where Theosophical centres exist. The Quarterly meeting of the Northern Federation took place at Harrogate as usual, and was presided over by our new General Secretary, Dr. Wells, who took the opportunity to visit all the principal Northern Lodges, receiving a north country welcome and making many friends. Mr. Moore paid a two days' visit to Plymouth to give public lectures on Theosophy, and Miss Ward made a journey to Bath and Bristol for the same purpose. At the former place (Bath) the Theosophical movement appears to be making somewhat better progress than of yore.

We are drawing very near the end of the year and the Christmas season, which is supposed to be specially the period for the manifestation of “ Peace on Earth, Good-will to Men,” finds us, alas ! still surrounded by all the elements of war, and the campaign in South Africa which, it was hoped, would terminate in June, is still far from its ending, if one may judge from the reports one reads. In view of the somewhat sad outlook with which the New Year dawns, I cannot do better than reproduce some of Mrs. Besant's wise lessons given to us amid all

the clash of strife, when she was with us last summer. They are words full of helping for us all and will be gladly welcomed by Theosophists in far sundered lands, for we have all a part to play in the momentous times in which we live. In a lecture given at the Queen's Hall on *The Reality of Brotherhood*, our eloquent Colleague reminded us that a law of nature is as much vindicated when its continuing action destroys that which is not in harmony with itself as when obedience to its dictates ensures the elements of success. So that one of the first things to recognise in studying Nature is that we can discover her laws as much by the failures, wrecks that strew the course of disregard of those laws, as we can trace them by the happiness, stability, permanence of all that is done in harmony with those laws. And if that fact be recognised we shall not be disturbed in thinking of the Reality of Brotherhood when we notice that nation after nation has utterly disregarded it So far the fact that in history lack of brotherhood is seen everywhere, need not disturb us in the acceptance of the law, and to-day, especially, when on all sides we see struggle instead of peace, when from all parts of the world there come tidings of distress and combat, when the future lowers more darkly than the present, and the storm clouds are blacker than the storm clouds over our heads; even in the midst of the present turmoil, we can see in the whole of this, not the failure of the law, not any notion that the fact is not so, but only that the Divine Providence that guides evolution is forced into teaching men to learn by sorrow what they will not learn by precept; to learn by experience once more that misery comes from denial of brotherhood, and that only sorrow and death tread on the heels of those national sins which deny the brotherhood of nations, Then after pointing out how differently a national atmosphere makes men view the same facts, and how inconsistent it is to call the exclusion of the white man from China an act of barbarism, while America and Australia both adopt measures for the suppression of Chinese immigration far more severe than are enforced on white men in China, Mrs. Besant continued: That is a thing to remember in the rough days lying before us, for every man and woman who refuses to be in the popular fashion, who refuses to help swell the popular cry, who, when he hears unjust judgment, says a word of pleading, every such man and woman helps to moderate public opinion, and each one who does it, does something to check the rush of hate, something to make a better feeling possible. And surely all who believe in the reality of brotherhood should never soil their lips with a harsh word against those whom their nation may be antagonizing. Let us keep peace in our hearts even in the midst of war, and speak not with the fanaticism of those who work in favour of war, but with the balanced judgment which sees both sides of the quarrel, the justification on the side of the antagonist as well as the justification on our own; and so, giving this judgment, instead of the bitter words of the partisan, let us, at least, who believe in brotherhood, contribute that to the public opinion of our nation during the troublous days that lie ahead. . . . The lecturer then showed how brotherhood was a reality on all the planes, we could not get away from the results of the constant interchange of particles between physical, astral and mental bodies. "We find that we are affecting each other by our thinking as much as by our emotions and our bodies. We find ourselves born into a national thought, family thought, racial

thought, and the collective kinds of thought affect us and influence our individual thought. If you realise it, it will help you to be stronger and calmer, for this question of collective thought is of enormous practical importance Mrs. Besant then gave some illustrations of the entirely different ways in which men of different nations regarded the same events and said it was our duty to "try and do away with the race-coloured spectacles through which we were always looking, and try to see through those of other people." "If you do that steadily you will make your thought atmosphere far more colourless than it is now, and if that can be done by man after man, and by woman after woman, in the different nations, we should gradually get an atmosphere of international thought that would diminish our antagonisms and lessen the likelihood of war in the future. You have time to work. You cannot avoid war in the present and the near future, but never mind, look to the other side of these wars and begin to build for that which shall be in the future. It takes a long time to make an opinion; a long time to change international opinion. . . . Let us begin to do it, and by the time the cycle of wars is over, we may be there ready to outline the cycle of peace that will succeed. Begin trying to make it first in yourself. You cannot make it in others till you make it in yourselves. . . . Begin by working at your own thought-atmosphere, and try through that to spread the same idea of brotherhood into the thought-atmosphere around you, and remember that we, who happen to be Theosophists, have at least this advantage, that we can work with men of every race, every country, in making this international thought, for as we have members everywhere who recognise the brotherhood, there is a nucleus in every country from which the brotherhood thought can spread. . . . What is the noblest title man can bear? The title that in India was given of old to those who recognised only the One Life, and lived to share it—He is the Friend of Every Creature."

A. B. C.

NETHERLANDS SECTION.

AMSTERDAM, November 29th, 1900.

The plans of the Vâhana-Lodge, Amsterdam, alluded to in my previous letter, have now been carried out. They consist mainly of the acquirement of their own premises. Two of the members of the Lodge have combined to rent a whole house, of which each of them occupies a floor; the ground-floor being reserved for the Lodge, and consisting mainly of two rooms *en suite*, capable of easily holding sixty people. These rooms are situated at 23, Brederodestraat, Amsterdam. On October 26th the ceremony of dedicating the new premises was held, Mr. Fricke and all other members of Headquarters being present. Many of the members of the Vâhana Lodge are artists, so, naturally, the new premises are decorated, and most artistically and daintily. Members from almost all Lodges and centres were present and letters and telegrams had been sent by many others. Mr. Fricke, the General Secretary, Mr. C. de Bazel, the President of the Lodge, and Mrs. Meuleman, addressed the gathering. It was a pleasant evening and one

more link in that solidification of our Section which is of such vital interest to right growth and work in the future. The Vahana Lodge is very active and has no less than five weekly meetings. Three of these are devoted to the teaching of branches of practical handicrafts along Theosophical lines by competent teachers. This department of work comprises classes for drawing, for needle-work and for metal-work. This original undertaking has arisen from the fact that many members of the Lodge, who are artists and artisans themselves, found that in any line of handicraft, an application of Theosophical principles is urgently needed and most useful. To demonstrate this fact, these classes were established. Now three Lodges—out of seven—possess their own premises.

Our Section is yet young, and naturally its propaganda attracts mostly people in the prime of life when the mind is still open to new ideas and has not yet crystallized into set ways of thinking. So it is but natural that we lose but few of our members by death, yet we have to chronicle the loss of two good workers. The first was Ariel Terwiel, of Rotterdam. He was beloved by his comrades and did much for the Rotterdam Lodge in its early days. The second was Mrs. G. P. L. Basting-Meyroos, a lady of remarkable gifts, especially in the musical line. She was devoted to Theosophy, body and soul, and helped the Haarlem Lodge in many ways.

A recent visitor at the Amsterdam Headquarters has been Mr. E. Meuleman, from Semarang, Dutch Indies; son of Mr. and Mrs. Meuleman, who are so well known here and elsewhere in the movement. He made a stay of a few months in Holland, and returned to the Indies the other day with the intention of actively helping our cause over there. As a memento he presented the residents of the Dutch Headquarters with a life-size splendid photograph of Colonel Olcott, now one of the best pictures we have at Headquarters.

Still another item of interest is our celebration of the 25th Anniversary of the foundation of the T. S. This festival was strictly reserved to members of the Society and about 150 of them were present. The meeting was held in one of the halls in town, specially decorated for the occasion. Many members had sent flowers, *objets d'art*, and other materials for festive array and adornment, and the platform was decorated with large portraits of H. P. B., H. S. O. and Annie Besant. Interesting remarks were made by Mr. Fricke, the General Secretary, Mr. van Ameron, Mr. Hallo, Mr. Gazan, Mrs. E. Windust, Mr. van Dijk, Mr. Lauweriks, Mr. Johan van Manen and Mrs. Meuleman, and during the proceedings a congratulatory telegram was despatched to Col. Olcott, with much enthusiasm. After the speeches, a delightful entertainment consisting of music, recitations, etc. was held, at which the children of the Lotus circle were present, and all our members were deeply impressed with the spirit of harmony and good-will which prevailed.*

The public lectures of these two months have been by Mr. Fricke at Rotterdam, Nijmegen and the Helder; Mr. Johan van Manen at The Hague and Rotterdam; Mr. Hallo at Amsterdam and Haarlem; Mr. van Wert at the Helder.

* We regret that lack of space prevents us from giving the full report of his interesting gathering.—Ed.

Besides these Mr. W. B. Fricke and Mr. Johan van Manen made a week's tour through the two Northern provinces, Groningen and Friesland. In Leeuwarden, Friesland's capital, a nucleus was formed, which promises well for the future. In six days, six public lectures, two private meetings and two receptions were held. The papers gave good reports; a fair amount of literature was sold; some people became members and good audiences were drawn. We hope to extend this work throughout all Holland.

NEW ZEALAND SECTION.

The Fifth Annual Convention of the New Zealand Section will be held in Auckland on December 30 and 31, 1900, and January 1, 1901. A good attendance of delegates is expected, and the Auckland members, on hospitable thoughts intent, have already begun to make preparations for entertaining their expected visitors. All the indications point to the coming Convention being a particularly harmonious and enthusiastic gathering.

The Annual Meeting of the Auckland Branch was held on November 2, and the Secretary's Report spoke of the past year being a very busy and useful one, and successful in every particular. Through the generosity of some of the members the Branch room had been made much more attractive; a fine book case, and the hanging of pictures and curtains had given a homelike appearance to the room. The library had been considerably increased during the year. The officers were re-elected, with the exception of a change in the Vice-Presidentship. President, Mr. S. Stuart; Vice-Presidents, Mrs. Draffin and Mr. B. Kent; Secretary and Treasurer, Mr. W. Will (West St., Newton, Auckland); Assistant Secretary, Miss Davidson; Librarian, Miss Browne.

Dr. Sanders lectured in Auckland on "The Religion of Ancient Egypt," and Mr. S. Stuart on "The Work of Theosophy." In Dunedin Mr. A. W. Maurais on "The Making of a Man." An active band of Dunedin members are working in the country round about. Miss Christie gave a lecture on "Theosophy" in the Henley Public Hall, on Oct. 12.

Miss Edger has been paying a quiet visit to Auckland, her old home, prior to her departure for India. Being over simply for a holiday she did not lecture, but being present at a Branch meeting on Sunday, Nov. 11, she spoke a few words of encouragement and farewell at the close of the meeting. She left for Sydney on Nov. 12. Good wishes and kindly thoughts go with her from New Zealand.

ALOHA BRANCH, T. S.

HONOLULU, H. I. November 6, 1900.

After a stay of five months, our President, Dr. A. Marques, has again left us to take up his duties in the Australian Section. His return was most timely, as our Branch was moribund; but he quickly revived it, and six new members have joined, so far, with the prospect of several others joining shortly, so that, in spite of the many losses sustained by the Branch, through departure and other causes, the membership keeps up to 20. On Dr. Marques' departure the management was assumed by Mrs. M. D.

dricks of Minneapolis, who has now settled in Honolulu, and she will be assisted by the Secretary, Mrs. E. M. Oliver Marques, and the Treasurer, Miss N. Rice, who intend to continue the class work for beginners every Tuesday and the public meetings every Saturday evening. The Library, in charge of Mr. L. D. Merry, has been renovated and costed, over \$200 having been spent on it through the liberality of kind friends; the only thing now lacking being the completion of our files of *Theosophist*. Thus the Library will be better fitted to meet the requirements of the numerous tourists and new settlers who are coming here, since the Annexation, many of whom are interested in Theosophy; so that our little cosmopolitan branch in mid-ocean, will be able to continue its humble share in the great work.

ALOHA AINA.

ACTIVITY AT BOMBAY.

We are very pleased indeed to learn that our Parsi brothers in the Bombay Branch are showing great activity in good works at this time. Parsi ladies' study class, conducted by Messrs. Nasarwanji Framji Limoria and Dadabhai Dhanjibhai Jassavala, on Mondays, and some of the leading Parsi scholars of Bombay, such as Mr. K. R. Cama and Amisol Olma Ervad Jivanji Jamshedji Mody, are attending the Zoroastrianism Class, which is becoming more and more successful. A commemorative lecture on "Twenty-five years of Theosophy" was delivered on the 18th November by Mr. Gajanan Bhaskar Vaidya, B. A. We congratulate our colleagues on the good they are doing to their own religion.

ITALY.

Mrs. Cooper-Oakley writes encouragingly of the work in Italy. She settled for the Winter, in a flat at No. 15, *Via Sommacampagna*, in the Macao quarter at Rome. A central office has been opened, and a National Committee formed. The Italians are so inexperienced as a people, in methodical conduct of business, and Theosophy, as a system, so new to them, that Mrs. Cooper-Oakley is sure to find in her way many obstacles that will have to be removed before the movement can have free scope to spread. There is a possibility of a Branch at Turin, and a second one at Rome. A pamphlet written by Col. Olcott, by request, to explain our views to the Italians, simply and succinctly, was published in November and it was expected that an Italian edition of the "Ancient Wisdom" would appear in December: various other books are in course of translation. Mrs. Cooper-Oakley receives on Wednesday afternoons and Saturday evenings. She concludes her letter of news with the kindly expression: "This is your Silver Wedding to the Theosophical Society. May the Golden Wedding find you in this same body"—a wish in which we all join.

Reviews.

ASTROLOGY FOR ALL.*

Students of Astrology will welcome this new book by Alan Leo, the well-known Astrologer and President of the Astrological Society, of London. The author is a student of Esoteric Philosophy and of the Astrology of the Orient and combines with the modern method of reading, something of that of the ancient Eastern sages. As the purpose of the work will be best expressed by the author himself, we quote the following paragraph from the Introduction:

"Reason, thought and experience are the basis upon which the system adopted in this work is built. The ripened fruit of many years' toil and practice are offered to those who are sufficiently thirsty for the knowledge that Astrology brings to mankind, and the main object of the present publication is that of satisfying a demand made by the growing students of Astrology for more light. . . . For the first time since the glorious days of wise Chaldea, an attempt is made in the following pages to place before the world the true Chaldean system of Astrology, freed from the limitations of bigotry, prejudice and selfish motives. That truth has been preserved in its symbology, and so plain are its symbols that he who runs can read. The time has come to again reveal the hidden meaning concealed so long in circle, cross and star. We have commenced the task in these pages, by removing some of the debris that has fallen around the title during the past ages, and one desire alone prompts our writing, the desire to serve humanity, and give to those who possess an eager intellect and a pure love of truth, some of the crumbs that have fallen from the table of those wise occultists whom the author is truly grateful to know as teachers." Orders will be received by the Manager, *Theosophist* Office. Price, Rs. 4.

N. E. W.

THE UNITARIAN MOVEMENT IN JAPAN.

Some one of my old friends in Japan has sent me a very neatly and artistically printed pamphlet giving an account of the rise and progress of the Unitarian Movement in that country, together with portraits of the Western clergymen who have led it, and of ten representative Japanese converts. Among these latter are Mr. Zenshiro Noguchi, the special delegate sent by a Society of young Buddhists at Kyoto to invite and escort me to Japan, and Mr. Kinza Hirai, a leading member of that body. The portraits are excellent and the biographical notices interesting. Their tone and that of all the autobiographical memoirs is pessimistic to some extent, teaching the lesson that these young men were led to forsake their ancestral religion because of the low state of spirituality and, sometimes, morality, among the Buddhistic priesthood of their country: from them they could receive no religious consolation, from their personal

* By Alan Leo, London, 1899.

conduct no encouragement to follow in the path of their forefathers. This is the greatest danger which hangs over the Northern Buddhist Church, and over and over again I warned my audiences to beware of the future, unless they set themselves to work to purify themselves and live more up to the ideal which was painted by the Lord Buddha. In point of fact, there is nothing wanting in the Buddha Dharma to stimulate the highest aspirations of the human heart and satisfy the yearnings of the cultivated intelligence. It is the sin of the priesthood alone which weakens the foundations of this hoary cult.

TWO TRIOPIAN INSCRIPTIONS.

Prof. N. G. Giovannopoli, F.T.S., of Rome, has favoured us with his pamphlet on two ancient Greek inscriptions, which he has translated into English. The first, on Herodes Atticus, is from the beautiful hexameters of Marcellus Sidites, a Greek poet who flourished during the reign of Marcus Aurelius. The second, on Anna Regilla, wife of Herodes, is from the same source. The translator's work has been admirably done.

A SERIES OF MEDITATIONS.*

The book before us is another of the publications of the Order of the White Rose, a Society for the development of the lower psychic powers. As far as one can judge from the different books sent us for review, the teachers of the Order mistake the lower forms of clairvoyance and clair-audience for the high and spiritual faculties possessed by adepts. Such being the case, much harm is done to eager students who lack discrimination in these matters. This present volume contains the substance of "meditations" by one of the students, upon various topics, but there seems to be little of value in it. All that it contains can be found in a more concise form, more clearly stated, in any of our theosophical books, in Emerson's Essays and in many other works by great thinkers.

N. E. W.

TALES OF TENNALIRAMA.

Pandit S. M. Natesa Sastriar, B.A., has translated into English the main portion of the Telugu tales of the famous Court Jester, Tennalirama, who lived in Southern India in the sixteenth century. The pamphlet (of forty-six pages), contains seventeen short, humorous stories, and has been neatly brought out by G. A. Natesan & Co., Madras; price, As. 8.

OTHER PUBLICATIONS RECEIVED.

We have to acknowledge with thanks the receipt of the following: *Journal of the International Psychic Institute*, Vol. I, No 1, for June 1900; *L'Evangile Philosophique*, par le Docteur Basile Agapon, Athens, 1900. From the Author; *Les Apocryphes Ethiopiens*, Nos. ix and x, par René Basset, Paris, 1900. From the Publisher, 10 Rue St. Lazare; *Les Enseignements Secrets de Martinès de Pasqually*, with a long Memoir on Martinézism and Martinism, by Franz von Bader. From the Author, "Forestry in Southern India," by Major General H. R. Morgan, F. T. S.

* By Erastus C. Gaffield.

"Poems from the *Secret Doctrine*," by Louisa Williams, from the Authoress.

The Madras Government Museum "Bulletin," Vol. III, No. 1, has just reached us. It is devoted to Anthropology and contains six plates. The "Notes on some of the people of Malabar," by Mr. F. Fawcett, fill 85 of the 92 pages of the book, the remaining space being occupied by a short article on the "Mala Védars of Travancore," by Florence Evans, and by miscellaneous notes by the Editor, Mr. Edgar Thurston, Superintendent of the Museum. The tables of measurements, given by Mr. Fawcett must prove of special use to the Anthropologist, and his detailed description of the habits and multitudinous ceremonies of the Nambútiri Brahmins is particularly interesting.

MAGAZINES.

In the *Theosophical Review* for December, Mr. Worsdell continues his instructive paper upon "Theosophy and Modern Science." One particularly interesting point he treats of is that of "the living crystal," and he shows the progress of scientific thought towards a recognition of a life which operates as truly in so-called inorganic as in organic matter. "On the Gaining of Good-Will" is helpful to all students. Mr. Ward possesses the enviable faculty of being able to hide his own personal views completely and of placing before the reader vivid pictures of the two extremes, leaving him to find, for himself, the middle path. Speaking of many forms of that which we call evil, he says: "In each and all the One Life works for good; we dare not question it. No 'righteous indignation' can be suffered if we would gain good-will, for what is righteous indignation but hate under a white lace veil? We cannot hate the deed, the desire, or the thought of a man without hating the man himself. That we can do so is a deadly self-deception. The thought is the expression of the thinker, the impulse is the expression of the thought, the act is the expression of the impulse. All are one in essence, and that essence is the evolving Life; to hate the deed is to hate the Life." Mrs. Hooper has another interesting essay upon the origins of the early British Church. "Evolution in the Twentieth Century" is a prophecy as to the probable trend of thought and custom during the next hundred years, based upon a study of the changes occurring in the latter half of the present century. "Lox" is a charming story of a faithful dog, almost human in his love and devotion: perhaps one should say, more loving than the majority of men and women. "The Sacred Sermon of Hermes the Thrice-Greatest," is a revelation of the coming into manifestation of the Universe, and treats, in symbolical language, but in elementary fashion, of the various stages of involution and evolution. Chapter I, of Mrs. Besant's "Thought-Power, its control and culture," which explains the nature of thought, is concluded and Chapter II, which deals with the Thought-Producer, the Creator of Illusion, is begun. "Notes on 'Lemuria,'" is an erudite paper by James Stirling, for many years Government Geologist of Victoria. "A Story of Reincarnation" is a review of Mrs. Campbell Praed's new book, "As a Watch in the Night." Mr. Sinnett says that it is "the most brilliant and instructive story of Reincarnation that has yet been produced." "The

Gateless Barrier" and "Ions, Atoms and Electrons" are both reviews, the former of a book, and the latter, of a magazine article. The usual small items of interest complete the number.

Revue Théosophique. Commandant Courmes' magazine appears punctually and presents its usual interesting collection of articles. Dr. Pascal, whose writings are always instructive, contributes an article upon the Problem of Heredity according to Theosophy, citing some very striking facts as to the average brain-volumes in different races, to show that national genius is not dependent upon the cubic mass of brain-substance, and other historical facts about the birth of geniuses of commonplace parents, a phenomenon which cannot be explained by the materialistic theory of physical heredity. Dr. C. de Lespinois writes about that wonderful Mussalman community of Morocco, Algiers and Tunis, called the *Aïssaoua*, or followers of Jesus, whose origin is legendary but who possess very strange psychical powers. Throwing themselves into a sort of epileptic convulsion, they will eat serpents, crush scorpions between their teeth and chew up the leaves of the thorny cactus; a red-hot iron they pass harmlessly over their tongues and fingers; they thrust long, sharp needles through and through their two cheeks, and suspend heavy weights from similar irons passed through their tongues transversely; they stand on braziers of burning charcoal, and stab themselves in different parts of the body: not a drop of blood following the wounds and the latter healing up within a few minutes, without leaving a trace. These phenomena have all been seen by the present writer, who can testify to their accuracy. They are among the wonders of psychical science. Commandant Courmes does well to cite from a Spiritualistic journal, the definition given of Theosophy and Theosophists by M. Jules Bois, who, for some time past, has been figuring as a friend of our movement, and actually lectured upon it at Paris in 1896, in a friendly spirit, but who, in the article above referred to, shows himself to be anything but a friend.

Teosofia. Signora Calvari's expository article on the relation of the Earth and Humanity with the Solar System, is continued, and the other contents, with the exception of a brief article by the editor, on "Rays of Light," are made up of translations.

Sophia, Madrid. The November number gives continuations of translations of Mr. Leadbeater's "Ancient Chaldea," and M. C.'s "Idyll of the White Lotus;" there is also a Platonic dialogue entitled "Crisostomo," of which the scene is laid at Athens, and of which the contents are both interesting and instructive.

Theosophia for November has translations from an article by H. P. B., which was published in *The Theosophist*, June, 1881; from "Esoteric Buddhism," from "Tao Te King," and from the "Astral Plane;" also a translation from the French, of an article written by Léon Cléry—"What is Theosophy." "Incidents in the History of the Theosophical Movement in Holland" is an original contribution, which is followed by "Gems from the East," reviews and T. S. notes.

In *Theosophy in Australasia* for November we find some appropriate notes on an article which appeared in *The Contemporary Review* for September, under the heading of "The Evidences of Design in History." The third instalment of "A bird's-eye view of the Theosophical Movement" is next given, under the sub-title of "Looking Ahead." Mr. Mayers

continues his "Theosophy and Civilisation," this contribution dealing especially with "Self-sacrifice." There is also a brief article by A. M. M., on "Charity or Love."

The N. Z. Theosophical Magazine for November gives portions of a lecture on "The Heart of Existence," by Agnes E. Davidson, and paragraphs from a lecture on "The Measure of a Man," by D. W. M. Burn, both of which are very good. Following this we find an article on "Higher Planes of Being and Consciousness," by F. Davidson; a poem, by D. W. M. Burn; a continuation of Mr. S. Stuart's interesting article on "The Magic Speculum;" the "Children's Column," etc.

The Theosophic Messenger. The issue for November is much enlarged and half its pages are devoted to a short history of the Society and sketches of the Founders and several of the prominent members. It is illustrated with portraits, some of them rather good likenesses.

The Theosophic Gleaner. Among the contents of the December number are "How a Hindu Tames his Mind;" "The Medicines of the Future;" "An Electric Creed;" "Does Intellectuality lead to Wickedness?"

The Prasnotara for December is occupied chiefly with the Programme for the Twenty-fifth Annual Convention of the T.S., and various items concerning the arrangements. There are, also, continuations of the articles noticed in the preceding number.

Modern Astrology. We have also received the Christmas number of Mr. Alan Leo's magazine, in which the usually dry subject to which it is devoted is made interesting reading to the lay-reader. Mr. Leo deserves the success which we are glad to see his magazine has achieved.

The Hindu Dharma Shikshaka is a four-page quarto monthly, edited by members of the "Hindu Boys' Religious Association," and published at Cawnpore. It will be "sent gratis to all English-knowing gentlemen, College students, and school-boys not below standard VIII., on their application to the Manager." Mofussil applicants should send 12 half-anna postage stamps. This seems to be a worthy enterprise and we wish it all success.

The Light of Truth, or Siddhanta Dipika (a Journal devoted to Saiva religion) for November 1900 has for its frontispiece a portrait of the Rev. G. U. Pope, M.A., D.D., the veteran Tamil scholar who has recently published, on his eightieth birthday (24th April 1900), his translation of the sacred Tiruvāchakam; and opens with the excellent translation (continued) of the Vedānta-Sūtras with Sri-Kantha's Commentary translated by our esteemed brother A. Mahādeva Sastri of Mysore. Following this, is the original (in Devanāgarī character) of the Mrigendra-Agama, Chapters III. and IV., with their English translation, by Mr. M. Narayanaswami Aiyar, B.A., B.L. Much space has been devoted to the review of a Tamil prose work called Padmāvatī. There is a small editorial on Rev. G. U. Pope followed by his (Dr. Pope's) "Leaves from an old Indian's note-book" which is very instructive. "The Sūta Samhita on the Saiva-Agamas," by Mr. M. Narayanaswami Aiyar, "the Problem of Evil," by Mr. G. Alakondvilli (in continuation of his former ones and still to be continued) and the word "Ayal" an article on Philology, by Mr. S. W. Kumāraswami are noteworthy articles. The Magazine closes with two small reviews.

The article on "The Problem of Evil" is especially interesting as it

abounds in useful quotations. Mrs. Besant is very often quoted and "The Seven Principles of Man" referred to.

G. K. S.

Acknowledged with thanks: *The Vihān, Light, L'Initiation, Review of Reviews, Lotusblüthen, The Ideal Review, Notes and Queries, Mind, The New Century, The Lamp, The Forum, Banner of Light, Harbinger of Light, Health, Temple of Health, Suggestive Therapeutics, The Psychic Digest, The Brahmarādin, The Dawn, The Light of the East, The Light of Truth, Prabuddha Bhārata, The Brahmacharin, Maha-Bodhi Journal, Christian College Magazine, and The Indian Review.*

THE ARYA BALA BODHINI.

The little monthly periodical for Hindu boys, which has been carrying throughout the length and breadth of the land, during the past six years, such currents of love and good-will to the class addressed, has just issued its last number. Henceforth it will pass under the name of the *Central Hindu College Magazine*, be supervised by Mrs. Besant, edited by members of her staff, and published at Benares. My best wishes go with it, and it will be the cause of happiness to me, as it also will to its staunchest patron, the good Countess Wachtmeister, if it shall be made more useful and more interesting, if that be possible, than it has been hitherto. All its friends and readers owe hearty thanks to its devoted Editor, M.R.Ry. S. V. Rangaswami Aiyengar, B.A., F. T. S., for his conscientious performance of duty, and the deep solicitude he has shown from first to last in the spiritual and moral welfare of his young compatriots. Though a Vaishnava by family heredity, he has strictly abstained from making the journal a sectarian organ; a precedent which I trust may be followed by his editorial successor. The object of our theosophical movement is to strengthen the religious spirit of the human family while carefully avoiding anything like taking part in the petty interests, strifes and prejudices of warring religious groups. The *Bodhini* may, and ought to be, made a powerful aid towards this end, by giving the right direction to the minds of Indian youth. Such, under Mrs. Besant's watchful supervision, will, I am sure, be the aim and policy henceforth pursued, and so long as it is, there will be no call for the starting of any rival periodical.

CUTTINGS AND COMMENTS.

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

Here is another pearl just brought up by deep soundings in the T. S. Archives of the early days: a letter written for the (London) *Spiritualist*, but never sent, by Colonel Olcott's beloved sister, whose memory he cherishes and whose daughter he has adopted as his own child. Mrs. Mitchell was a woman who died regretted and honoured by all who ever met her; one of absolutely blameless character and a sincere Christian. Her testimony to the purity of H. P. B.'s private life and the sincerity of her motives possesses unique value for Mme. B.'s friends and disciples, and is made

public for their consolation. The slanderer whose libels are answered, always wrote against H. P. B. with unsparing malice, while herself the mother of a well-known professional medium. If her name is now suppressed, it is because she has long been forgotten, and to bring her again to the recollection of the public would be useless: she had better be left in the darkness to which time always banishes the uncharitable and the malignant. These two estimable women, H. P. B. and her friend, Mrs. Mitchell, are both dead and gone, but thought is imperishable and this tribute of affection is as fresh and helpful as though twenty-three years had not passed since the lines were penned.

TO THE EDITOR OF THE SPIRITUALIST.

If you will permit me, I shall be glad to say a few words in reply to an article in your paper of . . . written by Mrs. . . . That you may understand the point from which I speak, allow me to say that I am neither Buddhist, Brahminist, Theosophist nor Spiritualist, but simply a communicant in the Presbyterian Church, in which body I was brought up and expect to die. I am the sister of Col. H. S. Olcott, a wife, and a mother of a family: and, I may add, that I am neither a dupe of, nor "psychologised" by, Madame Blavatsky. But I am a woman calling for justice to a woman. The Madame Blavatsky depicted by Mrs. . . . is a bad, unprincipled, wicked person; a deceiver and a disseminator of falsehoods; a woman, in short, to be shunned alike by the honest and the pure. Different from this disagreeable personality is that Madame Blavatsky who wrote "Isis Unveiled;" and so unjust is the indictment against her, that, for once in my life, I appear as a controversialist, and out of the privacy of my domestic life cry to you for justice for the slandered. I have enjoyed the friendship of Madame Blavatsky for some three years past, during a portion of the time (as at present) occupying an apartment with my family under the same roof with her. Could you believe that a mother would have her children housed with such a monster as Mrs. . . . depicts her to be? With me she is at all times friendly, unrestrained and familiar; and I can affirm that I, and I only, have free entrance to her rooms by day or by night; and when in her busiest moments everyone else is excluded, she permits me the freest access to her.

I find Madame Blavatsky a true, honest woman, entirely devoted, body and soul, to what she deems a sacred cause; counting no sacrifice too great to further it, and influencing all about her to a pure, charitable and good life. As I have never attended a seance, nor sat with a medium, I am quite incapable of deciding between the theories of the Spiritualists and their opponents, but you will allow that I am competent to speak as a woman for a woman when she is so cruelly assailed. Of the curious and wonderful phenomena that I have seen produced by Madame Blavatsky without premeditation or preparation, it is not necessary for me to speak, as I am not advertising a medium or a juggler; but it is necessary that out of my womanly pity for this much-wronged lady, I should call upon such traducers as Mrs. . . . to drop innuendoes and insinuations and, instead of hiding behind such rubbish as she writes, to dare to come out into the light and *prove* one of these unmitigatedly false aspersions against my friend. . . . It would seem that the recklessness and bitterness of such calumnies as those which Mrs. . . . hurls forth, are meant only to wound and injure, rather than as devotion to either Christianity or truth. Do you think it requires the "credulity of a fool" to believe in Madame Blavatsky? Is this not the same Mrs. . . . through whose grown daughter, as medium, various materialised forms were made to appear? Surely that would seem to me, an outsider, far more like drawing upon the credulity of the world, than do Madame Blavatsky's phenomena. . . . As I said before, she has one aim and object, the propagation of her religious views; and, while I neither believe as she does, nor expect to, I must admire her devotion to her cause, her straightforward behaviour, and her entire freedom from the

petty, belittling aims of those who slander her without ever knowing, or seeing, the woman as she is. . . . I am, Sir,

NEW YORK, 1878.

Yours faithfully,
ISABELLA B. MITCHELL.

**

A valuable gift to the Adyar Library. A Parsi brother sends us two ancient volumes supposed to be about one hundred years old. One is a hand-written copy of the original text of the "Vendidad," one of the sacred scriptures of the Pârsis, written in the Zend language, together with introductory prayers, and an illustration showing the mode and arrangement of the paraphernalia for performing the sacred ceremony while reciting the Vendidad mathras.

The other—also hand-written—is a copy of the original text of the "Yasna," another of the sacred books of the Pârsis, written in Zend, together with an introduction in old Gujarati. Our sincere thanks are given to our generous Parsi friend, who does not wish us to publish his name.

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Pariah Pupils of the Olcott Free School. A correspondent of the *Hindu* writes:—A pleasant gathering took place at the T. S. Headquarters, Adyar, on Tuesday morning, December 11th, in connection with one of the Pariah schools established by Colonel Olcott. During the past few weeks Miss Palmer, assisted by others, has been busy making clothes for the children, out of a number of samples given to Col. Olcott for the purpose by Mr. Wrenn, of Messrs. Wrenn, Bennett and Co. On Tuesday these were distributed to the children of the Olcott Free School, who then assembled in the Hall at Adyar, dressed in their new clothes. Mr. Wrenn and the Headquarters staff were present, and were much impressed by the bright, intelligent appearance of the children, and their simple, courteous behaviour. They performed several dances in a manner which gave evidence of careful training on the part of the teachers, and of a capacity on the part of the pupils to appreciate time and rhythm. They then sang a Tamil hymn, and the devotional feeling with which it was rendered showed the high moral training that the pupils are receiving. That their intellectual training is all that could be desired is shown by the results of the recent Government examination, the percentage of passes being considerably in advance of the average obtained by the various schools for caste children; while the occasion of Tuesday's gathering proves that their physical well-being is equally cared for.

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Erratum. In the report of the examination recently held at the Olcott Free School for Pariahs, which appeared in December *Theosophist* Supplement, a grave error of the printer was overlooked in reading the proof. In the 4th standard, seven pupils were presented and *seven passed*—not, as stated in our previous issue, one only.

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New T. S. Branches. Mr. H. A. Wilson, Assistant General Secretary, Australasian Section, T. S., informs us that a charter was granted on November 12th, to James Patterson and others, to form the Fremantle Branch, T. S., at Fremantle, W. A. The General Secretary of the European

Section reports that a charter has been issued to Neil Black and eleven others, to form a Branch at Glasgow, Scotland, to be known as the Glasgow Branch.

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A Hindu Lady without food. A Hindu woman named Balwant Gupte, writes the following to the *Native opinion* of Bombay, under date of 7th December:—

I shall be highly obliged by your publishing the following interesting account in your valuable paper:—This morning, I with others, among whom was Mr. Stewart, the Plague Superintendent of the D Ward, had been to see the remarkable lady, Bai Prembai, at her place in Kumbharwada 4th lane where she lives with her husband and her husband's brother, Rao Saheb Mulji Narayan. We were well received by the Rao Saheb who had made arrangements for our arrival. The lady was called in. She was at first ashamed to speak, but after some time, in the presence of her mother-in-law, she began to answer every reasonable question that was put to her. She is 18 years old and was married to Mr. Purshotam Narayan, a Halai Lavana, when she was only 12. She was born in Koimbatore. She came to Bombay five years ago and used to take food and drink for the first three years. After that she gradually began to take less amounts of food and ultimately ceased to eat. Her husband and father-in-law tried their best to oblige her to take food but she could not. Now she has no desire to take either food or drink and supposing that she had the desire, she could not take it on account of the particular structure of her tongue and internal system. The most wonderful thing is that she is in her full vigour even now and performs her religious and domestic duties in a marvellous manner. She has not to obey the call of nature, and it surprises one to see her in sound health, and this makes one perfectly believe the fact that some of the sages of old used to live on air for years together. She is always gay and cheerful and produces a feeling of respect and reverence in every one who sees her, by her goddess-like and beautiful appearance mixed with her holy manners. The most wonderful thing is that she always likes to sleep on a mat and never on a bedstead.

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The books of our movement. Mrs. Besant in a recent letter to Col. Olcott writes: "It is improper that the Adyar Library through the *Theosophist* should not have a copy of every book issued in the movement." This is strictly true, and we hope that the authors of all the theosophical books which have been published in various languages, but not yet sent, or, failing them, the publishers, will send copies for permanent preservation in the Adyar Library. We are quite willing to pay the cost of postage if that should be an obstacle to the sending. In every case the Title of a book should be translated into English or, at least, transliterated for entry in the Catalogue.

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Visit of their Excellencies, the Viceroy & Governor-General of India and Lady Curzon, to Adyar. The subjoined paragraphs from the Madras daily papers are circulated for the information of the friends of our Society:

[The Madras Mail.]

"Their Excellencies the Viceroy and Lady Curzon, on their way to Guindy yesterday, by previous arrangement called at the Theosophical Society's Headquarters to see the two sections of the Adyar Library, of which the Asiatic portion is already one of the richest in the world in old MSS. The collection includes more than two hundred not to be found in any other public Library. No

fuss or ceremony whatever was made over the distinguished visitors by Colonel Olcott, who received the Viceroy as an old friend and Lady Curzon as a compatriot, and informally introduced to them, with their permission, Dr. English, the Recording Secretary, Mr. T. V. Charlu, the Treasurer, Miss N. E. Weeks, his Private Secretary, Miss Lilian Edger, M.A., who has just returned from the Colonies, Mr. V. C. Seshachari and the Pandits and Shastries of the Library. It being almost sundown the life-sized statue of Mme. Blavatsky was lighted up, and so effectively that Their Excellencies thought it marble, and were greatly pleased to learn that its modeller was a Hindu employed at the local School of Arts. They expressed pleasure, also, at the splendid door and screen carvings, the Japanese religious pictures on single grains of rice, the tiny figures of house-fairies, illustrative of Scandinavian and Teutonic folklore, and, especially, the palm leaf MSS. Their Excellencies were shown the entry of the Right Hon'ble George N. Curzon, M. P.'s name, written by himself, in the old Visitors' Book of 1889, and Lady Curzon was good enough to plant a mango tree in a garden plot in front of the house, and to express her pleasure in giving the Colonel this memento of her visit. He, in return, presented her with an old memorial *ri*, a coin, of Japan, made of bronze, which was made from the melted bronze of a monster statue of Buddha, or *Daibutsu*, as it is called, destroyed in a domestic war two centuries ago.

[The Hindu.]

Yesterday, at about 5 P.M., their Excellencies Lord and Lady Curzon accompanied by an Aide-de-Camp called at the Headquarters of the Theosophical Society, Adyar. Colonel Olcott, the President-Founder, received them and introduced them to the prominent Theosophists who were there, including Miss Lilian Edger who recently arrived from Australia to deliver the Adyar Lectures this year. The Oriental and Western Sections of the Library were inspected and their Excellencies were charmed with the collection of Japanese curiosities which were exhibited in the Oriental Section. At the request of Colonel Olcott, Lady Curzon planted a young mango tree just in front of the main building, to commemorate the Viceregal visit to the Theosophical Headquarters. Lord Curzon's signature in the Visitor's book made thirteen years back was then shown and the Colonel presented Lady Curzon with a Japanese bronze coin made from the bronze of a colossal statue of Buddha, burnt in one of the revolutionary wars of Japan. The coin was placed in a neatly carved sandalwood box lined with satin. Lord Curzon, of his own motion, then went upstairs with the Colonel to see the old room in which he had had a long and interesting conversation with the Colonel when he called at Adyar thirteen years back; while Lady Curzon was engaged for some time in talking with Miss Weeks, P. S., of Chicago, who has now made Adyar her permanent home. Their Excellencies made themselves quite at home and the one thing which impressed every body was their unassuming manners and suave simplicity. After exchanging compliments with those present, the Viceregal Party drove to the Government House, Guindy.



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"THERE IS NO RELIGION HIGHER THAN TRUTH.*"

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XVI.

(Year 1891.)

I REACHED Madras on the 12th of February and found awaiting me a pleasant surprise in the form of a letter from Prof. Leon de Rosny, of the Sorbonne, informing me of my election as Honorary Member of the Société d'Éthnographie, of Paris, in the place of Samuel Birch, the renowned Orientalist, deceased. Prof. de Rosny and I had been on friendly terms for several years, having been drawn together by our liking for Buddhistic philosophy. He told me once that he used my "Buddhist Catechism" in his lectures and had told his pupils that they would find more real Buddhism in it than in any of the books published by the Orientalists.

Four days later I packed trunk and took the steamer for Colombo en route for Australia. I had to wait at Colombo from the 18th February to the 3rd March for the Australian boat, but every minute of my time was occupied. Among other things accomplished was the getting of my Fourteen Propositions, or Buddhist Platform, accepted and signed by Sumangala and Subhuti, the two ranking high-priests of Kandy, and enough more of the principal bhikshus to give it the imprimatur of Sinhalese Buddhism. This answered for the whole of the Southern school, as the Buddhism of Siam is identical with that of Burma and Ceylon. At Wellawatte, Panadure, Kandy,

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: Price, cloth, Rs. 5; paper, Rs. 3.

Katugastota, Dehiwalla and other places, I lectured on behalf of the Buddhist schools, raising public subscriptions in some places, distributing prizes at others. The Buddhists of Arakan, through Wondauk Tha Dway, of Akyab, telegraphed me an urgent invitation to visit their country and, with the message, telegraphed money for my expenses, but I was obliged to postpone the visit until a future occasion.

At this time an experiment was going on to create a Ceylon Section of the T. S., and I had made Dr. Daly General Secretary. The result, however, was thoroughly unsatisfactory and so I removed him from office, but experimentally made him General Manager of Schools. I also issued an appeal to the public for the creation of a Wesak Fund to be used for foreign propaganda. I have never been able to get the Sinhalese interested in this work, their whole sympathy and endeavours being concentrated on the regulation of Buddhist affairs in their own country. The fact is, nowhere in the East have the people any very clear idea of foreign countries and nations, and rarely have I found them in India distinguishing between the white men of different nationalities, who are classified under the general name of "Europeans;" even Americans are so designated.

There was lying in Colombo Harbour at that time a Russian frigate on which the Czarewitch, the present Czar, was making the tour of the world, accompanied by a staff of eminent men. One of these gentlemen, during the Prince's Indian tour, had called at Adyar during my absence in Burma, expressed much interest in Theosophy, and bought some of our books. I was sorry to have missed him, as also the ball at Government House to which the new Governor, Lord Wenlock, had invited me "To have the honour of Meeting His Imperial Highness The Czesarewitch." Learning from the Russian Consul at Colombo that some of the Crown Prince's staff would be pleased to make my acquaintance, I went aboard the frigate and spent an hour in delightful conversation with Prince Hespère Oukhtomsky, Chief of the Département des Cultes, in the Ministère de l'Intérieur, who was acting as the Prince's Private Secretary on this tour, and Lieutenant N. Crown, of the Navy Department at St. Petersburg; both charming men. I found myself particularly drawn to Prince Oukhtomsky because of his intense interest in Buddhism, which for many years he has made a special study among the Mongolian lamaseries. He has also given much time to the study of other religions. He was good enough to invite me to make the tour of the Buddhist monasteries of Siberia. He asked me for a copy of my Fourteen Propositions, so that he might translate them and circulate them among the Chief Priests of Buddhism throughout the Empire. This he has since done.

On the 1st of March Mr. Richard Harte arrived from Adyar on his way to England after about three years' service at headquarters.

As above noted, I sailed for Australia on March 3rd, on that noble P. & O. steamer "Oceana." On the 5th I crossed the Equator for the first time, but no tricks were played by the sailors on the passengers. The next day I saw what to me was a marvel, *viz.*, a rainbow lying horizontally instead of making the usual vertical arch. It seemed to me, as I noted it, "like a stiff rainbow melted down." The passage throughout was very smooth and pleasant. On the 12th, by request, I lectured in the First Saloon, on "The Essence of Buddhism." The chair was taken by Hon. J. T. Wilshire, M. P., who made a very nice speech at the close. We reached King George's Sound on the 13th and anchored off Albany, but were quarantined because of the small-pox at Colombo, and were thus prevented from going ashore to have a look at the place. Port Adelaide was reached on the 17th and Melbourne on the 18th. At the latter place I met Mrs. Pickett, one of our old members, at whose house at Kew there was a meeting of Theosophists to greet me. An old fellow-traveller in Japan, Mr. James Miller, of Melbourne, whom I had also met in London, breakfasted with me at my hotel, and I lunched with him the same day.

We sailed on the 20th for Sydney and arrived there on the 23rd in the early morning. My old acquaintance, the Earl of Jersey, was Governor of New South Wales at this time, and as I had notified Lady Jersey of my coming, they both received me with the greatest kindness. I attended Her ladyship's garden-party that same day and dined at Government House the next evening. A more beautiful view than that from this place is hard to imagine. The building is on a gently sloping point, running out into the world-famous Sydney Harbour, and a panorama of exquisite scenery stretches out before the spectator. The old proverb was: "See Naples and die," but, for my part, I should rather substitute the name Sydney for Naples. Lord Jersey was vastly amused over an exchange of bantering notes in comic verse between Lady Jersey and myself, about her joining our Society, which I urged on the score of her intelligent interest in mystical studies, and she declined from an instinct of that conservatism which made her one of the founders of the "Primrose League." More delightful acquaintances than they I have never met.

I had the pleasure of becoming acquainted with several Theosophists and on the 25th sailed for Brisbane on the coasting steamer "Barcoo." A note that I made on the attractive appearance of the dining saloon, which was finished in light wood in artistic designs, with white and dark marble panels, reminds me to say that most of the steamers plying around the stormy coasts of Australia, Tasmania and New Zealand give the traveller every comfort that he could wish. As for the table, it merits every praise. My trip on this boat is worth mentioning only for one reason—that I met, as a fellow passenger, a man who seemed to me a sort of *lusus nature*. He was

prize-fighter by profession and a light-weight champion, but with-
 out as quiet, gentlemanlike a person as one would want to meet; more-
 over, he was a pianist of great merit. He played with great feeling
 and would sit there at the instrument and let his fingers ramble over
 the keys, bringing out sweet harmonies, while his head would be
 thrown back and a dreamy expression come into his eyes, as though
 he were catching at sweet sounds in a higher sphere. I wish I could
 remember the interesting story of his musical life that he told me,
 but as I only wrote in my diary the words: "Three months' inspi-
 ration," it is all gone from me. A vague reminiscence that there was
 something about his having been overshadowed by the spirit of
 Harmony, and that this controlled him for the space of time indi-
 cated, and that the influence had never wholly left him since, floats
 before my memory. At any rate, there he was at the piano, impro-
 vising music while on his way to fill an engagement in the prize-ring,
 where he would pummel another brute and be pummeled by him
 until one or both should find themselves unable to "come to the
 scratch." I reached Brisbane on the 27th at 10 A.M. The town is
 one and a half hours' sail up the river, and one is reminded, by the
 houses and farms along the banks, far more of America than of
 England. It being Good Friday, every office and shop was closed
 and I could see nobody on business, but with the journalistic in-
 stinct which runs so strong in my veins, I called at the office of the
Observer and saw Mr. Rose, a liberal-minded Scotchman, the sub-
 editor, with whom I at once struck up a friendship. A paragraph in
 the next morning's *Courier* brought me a flood of visitors all the next
 day. Mr. Rose lunched and dined with me at my hotel, and Mr.
 Woodcock, Chief Clerk of the Colonial Secretary's Office, a very
 genial and pleasant gentleman, also dined with me. I spent the after-
 noon with Judge Paul, of the District Court, who has a Japanese
 house, all the materials for which were imported from the Flowery
 Kingdom and set up by Japanese carpenters imported for the job.
 The Judge is decidedly one of the most interesting friends I ever
 made, and as we were almost constantly together during my stay in
 Brisbane, my souvenirs of the visit are delightful. My introduction
 at the Club brought me into contact with many of the cleverest men
 in town, among them journalists, and so my visit became town-talk,
 and when a long interview with me appeared in the *Telegraph* it may
 be imagined how the stream of visitors at my rooms went on increas-
 ing. I became acquainted with a couple of charming people, Mr.
 and Mrs. Brough, the comedians, whose acting I greatly enjoyed
 and both of whom became members of our Society.

The objective point of my journey was Toowoomba, as above
 stated, and for this place I left by train on the 30th and reached
 there after a ride through pleasant scenery, six hours later. M.
 Wm. Castles, one of the late Mr. Hartmann's executors, accom-
 panied me, and the other one, Mr. J. Roessle, invited me to

put up with him; but as there was friction between the heirs,
 the executors, and Mr. J. H. Watson, F.T.S., Superintendent
 of the Hartmann Nursery, I preferred to put up at the Imperial
 Hotel so as to be perfectly impartial. I was delighted with the
 situation of Toowoomba, which has on one side great stretches
 of rolling meadows and on the other, blue ranges of hills. On
 the morning after my arrival I met the Hartmann family—compr-
 ising his brother Hugo, his daughter Helena, his sons Carl and
 Herrman, his two executors, and his son-in-law, Mr. Davis, hus-
 band of Helena. Of course, as they had looked on me as an enemy,
 as legatee of their father, and had done their best to have the Will
 broken without success, at first they received me with cold distrust.
 When, however, they came to see how little disposed I was to deal
 harshly with them, their ill-temper gradually disappeared, and at
 the end of the interview they placed their interests unreservedly in
 my hands and declared that they would be satisfied with any parti-
 tion of the estate, or compromise, which I might be willing to give.
 Poor things! they had been going about the town denouncing their
 father, complaining of their wrongs, and exciting prejudice against
 the Society, so that I was convinced that it would not have taken
 much to set the mob to stoning me out of the town or giving me a
 coat of tar and feathers. And yet I, and everybody else at Adyar,
 was as innocent as the babe unborn of all procurement of, or consent
 to, the deceased man's action, or sympathy with that sort of thing
 under any circumstances. I had had no suspicion that he intended
 to leave the Society a rupee, or that he had rupees to bequeath. If
 he had but hinted to me his purpose I should have tried to dissuade
 him from doing a wrong to his family and thus prevent them from
 sending their maledictions after him into Kamaloka. Those who
 are interested in looking through a full report on this case, may do
 so by reading in the *Theosophist* for August 1891, my article on "Our
 Australian Legacy: a Lesson." A good understanding having been
 arrived at all around, I accepted the invitation of Mr. Watson to
 come and take up my residence with him at "Hartmann's Gardens."

It is, or was, a charming show-place of popular resort, with acres
 laid out in ornamental landscape gardening, a profusion of pines,
 palms, aloes and ornamental and flowering shrubs and plants, testify-
 ing to the botanical skill of the deceased owner. There was an ex-
 tensive conservatory full of rare plants, and another attached to the
 house, with a lofty roof of wood, and a tower, or lantern, in the apex.
 In this latter room were cases of selected shells, corals and butter-
 flies, and jars of reptilia, all possessing a scientific value, while the
 four walls were covered with trophies artistically composed, of
 strange weapons of war and the chase, utensils of husbandry, and
 fishing nets, spears and tackle, as used by the savages of New Guinea.
 The nursery property is at the brow of a ridge, 2,000 feet above sea-
 level, and from the house-front the delighted eye sweeps over a

varied landscape of wild eucalyptus and other jungle and detached clearings, stretching seventy miles away to a range of blueish hills, far beyond which lies Brisbane, the capital of Queensland. Entering the nursery property from the public road, one drives through an avenue of trees indigenous to Oceania, and others of tropical habitat—such as cacti, aloes and palms—until the way is barred by a fence which encloses the ornamental gardens and admits only foot-passengers. Beyond this, a grassy road as wide as the entrance avenue, conducts, in tortuous ways, up to the house which is perfectly embowered in a grove of umbrageous trees. The place is famed throughout the Colony for its beauty and known to thousands in the other Australian Colonies as the home of the winner of several hundred diplomas and medals at their various horticultural shows. Mr. Hartmann was a tireless worker and, besides attending to his business proper, kept up a correspondence with the most eminent botanists and naturalists, and gave his name to some new species of plants and insects. The Gardens comprise forty-two acres. Besides this estate, he owned shares in productive mines and had a nice sum to his credit in bank. This was the property bequeathed to me for the Theosophical Society, my title to which had been declared perfect, by the highest judicial tribunal. My readers will see, doubtless, in my renunciation of my rights in favour of the injured natural heirs, a practical lesson in what we Theosophists call altruism. At a rough estimate the estate was then worth about £5,000.

In thinking it all over, it seemed to me that if I gave back to the family four-fifths of the estate, from which they never expected to derive a penny of benefit, and kept one-fifth for the Society, I would, in some sort, be carrying out the wishes of Mr. Hartmann to give substantial help to our cause; it also seemed no more than right that the cost of my voyage both ways should be defrayed out of the money in bank. So, upon full reflection, I drafted and, at the next day's meeting, laid before the family the following offer:

“RANGE NURSERY, TOOWOOMBA, 9th April, 1891.

I make the following offer to the children and brothers of the late C. H. Hartmann:

I. I will sell to them, or to anybody they may choose as their attorney, all my right, title and interest as P. T. S. in the residue of the estate, for the sum of £1,000 (one thousand pounds) in cash; and a sum sufficient to cover the cost of my travelling expenses from and to India—say £130.

II. I will execute any necessary legal paper to this effect, and instruct the executors to make over the property, legally mine, to them in my place.

III. If they wish it, I will take one-half of the £1,000 in cash, or three-fourths—as they prefer—say £500 or £750—and loan the remainder upon a primary mortgage with interest at six per

cent. (6 %)* per annum, upon the Range Nursery property (*viz.*, 42 or 43 acres) with the buildings and improvements as they stand, but not including the nursery or hot-house stock. The mortgage may be left standing for five years or longer, as may be hereafter mutually agreed upon between them and myself, or successor in office.

IV. The family must all notify me of their acceptance of these terms, and of their desire that I shall execute the transfer-papers to one or two of their number as representatives of all the five.

V. The family must undertake to settle all the legacies to individuals as made in the Will.

VI. This offer to be accepted on or before the 17th April instant.

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

Without leaving the room the heirs accepted the offer with expressions of warm gratitude. The document bears the following endorsement:

“We accept the above offer, and request that Col. Olcott will recognize the Hon. Mr. Isambert, M. P., of Brisbane, as our agent and representative. (Signed) C. H. Hartmann, H. H. Hartmann, Helena Hartmann Davis. In presence of F. Harley Davis and John Roessler” (one of the two executors under the Will).

I quote this document from the published narrative above mentioned, as the event is ten years old and hundreds or thousands who will read this chapter will get from it their first intimation of this event and its sequel which, I am delighted to say, received the unanimous approval of my colleagues in the Society. Somewhat later, there came a great panic in Colonial real-estate values, and so I cancelled my claim for the £1,000 and gave over absolutely the whole estate to the family, taking nothing out of it save the bare cost of my journey, and a few New Guinea curios, worth, perhaps, £5, which may be seen in the Adyar Library.

I was amused to see the instantaneous change of public opinion towards the Society and myself; the heirs now went about singing my praises and the Australian press echoed the feeling, some saying that I had acted in a more truly Christian spirit than the Trustees of a Scotch Presbyterian Church who, being bequeathed a fortune of £16,000 by a fanatical woman, refused to give her pauper sister even a small annuity to keep her out of the workhouse. The first effect at Toowoomba was an invitation to deliver a public lecture on “Theosophy and Buddhism,” at which the Chairman was an M. P. So it happened in every town which I visited. Even clergymen came each time to hear me, my rooms at the hotels were thronged with ladies and gentlemen of the highest social position, anxious to question me and join the Society; and, tell it not it Gath, Christian clergymen of orthodox repute and much influence joined the Society, whose bones the missionaries in India have been for years trying to gnaw!

* The local bank rate was 8½ per cent.

When I went to Australasia we had but three weak branches in that part of the world—those at Melbourne, Wellington (New Zealand) and Hobart (Tasmania); the one which Hartmann tried to open had utterly failed, and I found the unused charter among his papers, together with a number of diplomas of fellowship, dated 1881, but never delivered. When I left the country there were seven good ones, among whose members were thorough-going mystics and Theosophists, from whom I then expected much and who have not disappointed me. Before leaving Adelaide, S.A., I issued, on May 26th, the usual official Notice authorizing the formation of a Section. I was not fortunate, as it turned out, much to my disappointment, in my nominations of the General and Assistant General Secretaries; but in the course of time everything has been settled for the best, and we have now in the Colonies a body of men and women who compare favourably with the members of any other Section of the Society.

I had bespoken my passage from Sydney to New Zealand, and on the 9th of May went to the Company's office at 2 P. M. with the money for my ticket, but, it being Saturday, found it closed, and so came away again. I was expected at Wellington, Auckland and elsewhere, and great results were counted upon, among others the formation of new branches. The Tasmanian friends had also engaged a public hall and arranged for my accommodation and all other details. The death of H. P. B. changed my plans, made me cancel the New Zealand and Tasmanian programme, cable orders for a London council, and embark for "home" *via* Colombo, on the 27th May, in the S.S. "Massilia"; on board which staunch vessel I lectured, by invitation of the passengers and at kind Captain Fraser's request, for the benefit of that deserving charity, the Merchant Seamen's Orphan Asylum. The tickets were one shilling each, and the neat sum of £4-10-0 was realised for the object specified. Captain Fraser was good enough to ask me to at least take half the proceeds for the Adyar Library, but I declined, as the money had not been paid for that purpose.

My first intimation of H. P. B.'s death was received by me "telepathically" from herself, and this was followed by a second similar message. The third I got from one of the reporters present at my closing lecture in Sydney, who told me as I was about leaving the platform, that a press message had come from London announcing her decease. In my Diary entry for May 9th, 1891, I say: "Had an uneasy foreboding of H. P. B.'s death." In that of the following day it is written: "This morning I feel that H. P. B. is dead: the third warning." The last entry for that day says: "Cablegram, H. P. B. dead." Only those who saw us together and knew of the close mystical tie between us, can understand the sense of bereavement that came over me upon receipt of the direful news.

H. S. OLCOTT.

OBSTACLES TO SPIRITUAL PROGRESS.

I. THE CONDITIONS OF PROGRESS.

[The series of lectures delivered by Miss Edger at Adyar during the recent Christmas holidays, have, by request, been written out for *The Theosophist*, and, while embodying in the main, the ideas given forth in the lectures, they should not be regarded as an *exact* reproduction of them.—Ed. note].

PROBABLY all members of the Theosophical Society are looking forward to a time, whether distant or near, when they will have advanced along the path of spiritual progress and will have definitely taken up that line of conduct and self-development which will ultimately lead them to the goal of human perfection. Some have already advanced considerably along this path, others are taking their first steps, while to yet others it is but a possibility which lies before them in the future. This last class, however, are, by the very recognition of such possibility, beginning to prepare themselves for its realisation.

It is well, then, that we should all from time to time pause, and let our thoughts dwell on the difficulties that are likely, nay certain, to obstruct our progress, so that we may understand how they may be met, and may begin to develop in ourselves those qualities by means of which we shall be able to surmount all obstacles. This is our purpose during these three mornings; we shall strive to understand and classify some of the chief difficulties we shall meet, and then consider how we may best prepare ourselves to overcome them. We shall gather together some of the teachings that have been given to us, teachings that are as an oft-told tale to you all; but it may be that the setting will bring them home with new force to some of us, as we strive to apply them to this aspect of our practical life.

First, we must consider the general principles of evolution, especially in connection with humanity, in order to deduce from them the necessary conditions of progress. Let us try to carry our thoughts back to the point immediately preceding the dawn of manifestation, when "time was not, for it lay asleep in the infinite bosom of duration"; when "darkness alone filled the boundless all, for Father, Mother, and Son were once more one, and the Son had not awakened yet for the new wheel and his pilgrimage thereon."* The Hindu Scriptures describe how "This was before soul, bearing the shape of a man. Looking round, he beheld nothing but himself. . . . He did thus not feel delight. . . . He was desirous of a second. . . . He desired Let me have a wife; again, let me be born; again, let me have wealth; again, let

* "Stanzas of Dzyan," I, 2, 5. (S. D. I., 27, o. e.)

me perform work." * Or again, "He (the supreme soul) desired, let me become many, let me be born. He performed tapas (reflected on the form of the world to be created). Having performed tapas, he created all this whatsoever. Having created it, he even entered it."† Or yet again, "Before, this was a mere state of being, one only, without a second. . . . It willed, 'I shall multiply and be born.' It created heat.....That heat willed, 'I shall multiply and be born.' It created water.....The water willed, 'I shall multiply and be born.' It created aliment.....That Deity willed, 'entering these three objects in the form of life (Jivâtmâ) I shall be manifest in various names and forms.‡ Unity first; then, in some way that we cannot yet comprehend, desire arose in the One, and the desire was that the one might become many. Then multiplication; the elements appearing in order, each, by the vital energy within itself giving rise to the succeeding one. In all, the life of The One, manifesting as the Jivâtmâ; but manifesting dimly and partially, for successive veils of matter grew around the original filmy forms of life, concealing more and more the divinity within. Thus arose the duality of the manifested universe, Purusha and Prakriti, or to use other words, the Self and the Not-Self.

Let us dwell for a few moments on this duality, for if we can catch some glimpse of its meaning, it will help us to understand our further study. The Self is the One Reality; that which remains when manifestation ceases, when the Great Breath is indrawn. How then can we know the Self? for are we not living in the midst of manifestation? Are we not indeed, *as far as our present consciousness is concerned*, a part of the Not-Self? Then all we can know of the Self, is that it is not anything of that of which we are conscious. All our present consciousness is the consciousness of limitation, of the partial manifestation of the Reality. Hence the best efforts we can make to describe the Self, will at present resolve themselves into saying 'It is not this, it is not that.' And yet the knowledge of the Self is open to us, if we will fit ourselves to receive it; for the Not-Self exists only by virtue of its being a manifestation of the Self, and though it be true that our present consciousness is that of the Not-Self, yet *in essence* we are the Self. If then we penetrate these veils of illusion that we call 'I,' 'thou,' and 'he,' we shall at last reach the knowledge of the Self which is one in all beings, and shall 'know even as we are known.' But this means the development of the highest spiritual potentialities that lie latent within us, and can be attained only by patient perseverance, and long, arduous labour. In the meantime, we can by study of the Not-Self, the manifestation of the Self, learn enough to enable us to fit ourselves for further

* Brihad-aranyaka Upanishad, I, 4, i-iii, xvii.

† Taittiriya Upanishad, II, 6.

‡ Chandogya Upanishad, VI, 2, i, iii, iv; VI, 3, ii.

knowledge. It is for this that we shall do well to study the general principles of evolution.

It is not necessary for us to dwell at length on the earlier stages: they have been described to us again and again, and we are all familiar with the way in which the successive stages of consciousness have evolved. First, sensation, developed by the vibrations which struck against the evolving forms from without and awakened the most elementary of the latent energies of the divine life within. Then, as the same vibrations were repeated again and again, the dawn of memory, out of which grew the germ of desire. In the meantime, individualisation was taking place, the group-soul or monad of the lower kingdoms gradually subdividing as evolution proceeded, and giving rise to the various species and sub-species. The number of forms animated by each monad thus became smaller and smaller until at last, we are told, individualisation was completed, and certain monads were sufficiently differentiated from the rest of their species to ensoul but a single form. Here human evolution begins, when into these advanced forms the germ of the life of the First Logos, the mighty Lord Mahâdeva, was implanted, which, merging with the monad that had risen through the lower kingdoms, the life of the Lord Vishnu, the Second Logos, gave birth to the human individual. This, the Jivâtmâ, we will, for convenience sake, call the ego, reserving the term Self for the One Reality; we shall thus avoid the confusion we so often find in Western literature, arising from the indiscriminate use of the terms self and mind to denote the ego.

Evolution still continued, but from this point there was a change. Hitherto the sense of separateness had not been strong; and the conflict in the lower kingdoms had been proportionately less severe. Now that individualisation had been completed the sense of separateness rapidly increased, and conflict became far more severe. The development of the Mânasic principle intensified the separateness, distinctly marking off each human individual from every other. For with its development came also the formation of the causal body, as the fine matter of the third plane was drawn around the tender seed of the Divine Self. A protective shell was thus formed, within which the ego was able to grow more rapidly. For the experiences gained by contact with the outside world were now stored in the causal body, and instead of conducing to the growth of the group soul as a whole, became the special and exclusive possession of the individual. Thus while unity is the characteristic of the Self, separateness is that of the ego. And yet the ego, being the germ of the Self, implanted in matter to develop complete self-consciousness, is but temporarily separated from its source, and must ultimately re-unite with it, when all its potentialities have been developed by tasting of the experiences of separated life. There is a passage in your sacred scriptures which beautifully describes this distinction between the Self and the ego. Two birds are sitting on a tree. One sits on the topmost branch, still and

silent, watching the bird beneath. The latter is on the lower branches of the tree, and hops lightly from twig to twig, now up, now down, tasting of the fruit. Some is sweet, some bitter, and it learns by experience to choose the sweet and reject the bitter. After a time it finds that that which grows on the lowest branches is less sweet than that on the branches above. So it rises a little higher in the tree, but still continues to taste and choose the fruit. Little by little, it rises higher and higher, until at length it catches sight of the bird above. It is but a momentary glimpse, but it notes its radiance and beauty, and now, ever and anon, as it tastes of the fruit, it pauses for a moment to gaze up, seeking to catch another glimpse of its companion. But the latter still sits quiet, silent and motionless; until at last, as the lower bird rises nearer, more quickly than before because it now longs to reach its companion, the latter is aroused from its stillness, and replies to the twittering beneath by a song, sweet in melody and rich in harmony. Now the progress of the lower bird is hastened, and though it still lingers, tasting of the fruit, and now and then even hops down to a lower branch, yet it rises more steadily than before, and every time it hops to a higher branch, the song from above swells out more richly and sweetly. At last its desire for the sweetness of the fruits is overcome by its longing to reach the bird above, and to enjoy its radiance and its song. So it flies straight to the top of the tree, and there, to its astonishment, finds that it and its companion are one. Separateness is transcended, the ego, the taster and enjoyer of the fruits of this transient existence, re-unites itself with the Self, the eternal, silent "witness."

Turn to another scripture, and there too we shall find the teaching that separateness is the necessary condition of manifestation and of growth. "From the beginning God was a mysterious essence, treasured up in one place. Afterwards He wished to be known and have His power felt by others besides Himself. So He created this universe. He then created man (his soul or spirit) in His own form. He liked him, so pretty and good he was. He loved him, and the man loved Him in return and praised Him. He would not be away from Him, and would not like to be confined in an earthly body, a corporeal cage, but God promised to be very kind to him. He knew that the value of union could not be so well perceived as when separation intervened. So He put him in the midst of a mysterious universe, that he might see His works and admire them and praise Him. He assured him that if he loved Him, He would love him; if he remembered Him, He would remember him; if he looked for Him, He would be with him; if he patiently bore the troubles that came upon him for trial, He would patronise him; and ultimately when he had become a perfect being, He would draw him back to Himself."*

* Translated from the Persian "Ishkiyah" quoted on p. 89 of "The Alchemy of Happiness," by K. F. Mirza.

In the Christian Scriptures we find a similar teaching. Having created man in His own image, God placed him in a beautiful garden. All was happiness and peace, for man was innocent, so innocent that God walked with him in the garden in the cool of the evening. But it was the innocence of ignorance; man did no wrong, simply because to him there *was* no wrong; he had as yet no knowledge to discriminate between what *we* call right and wrong. All he knew was that certain experiences brought him pleasure, while others brought him pain, and so, guided by purely animal instincts, he avoided the painful and sought the pleasurable. Had this been all, man might have remained till now in that beautiful garden, as innocent, but also as ignorant, as he then was. But the laws of nature are less simple than appears on the surface and that which gives pleasure is not always right, nor is that which gives pain always wrong. So God told him not to do a certain thing, which on the surface looked right, for the doing of it would bring pleasure; and He told him that if he did it, he would die. But man could not understand this; he had done many similar things, and had *not* died; surely God must have made a mistake! So he tried for himself, and, so doing, disobeyed God, and, do you know, I think God was glad he *did* disobey; for He, in His infinite wisdom, saw that it would not be good for man to stay for ever in that beautiful garden, to live always free from suffering. He knew man could only grow wise through experience, and He did not create him that he might be His mere plaything; He intended him at last to be His co-worker, His companion, His beloved, through all ages. By that act of disobedience, man first tasted of the fruit of that tree known as the "Tree of the Knowledge of Good and Evil;" and thus he must of necessity leave the garden of innocent, ignorant happiness, and go forth into the world of experience and suffering. For only by experience could he learn the laws that govern his evolution, only by experience could he learn to recognise the contacts which, though immediately pleasurable, yet bring ultimate pain and are therefore wrong. We have not even yet completely learned these lessons. Still we do things for the sake of the immediate pleasure, and this even though our past experience has shown us that these very things will afterwards cause us pain; still we choose what we know to be transitory and unreal, and reject the permanent and real. And so for us also experience is necessary; we also need to live in the world of illusion, until our wisdom is complete. Not yet are we ready to retire into solitude and spend all our time in meditating on Brahman and striving to attain union with Him. The undeveloped cannot unite with the perfect; it must develop first, and then alone can union take place. Development comes only by experience and thus the first requisite for spiritual progress is Variety of experience. Let all of us who are at times tempted to withdraw from active life remember this, and be content that this round of Samsâra is ours

because *through it alone* can we grow and reach the end we have in view.

Do not your own Scriptures in effect teach this? Not till his full duty in the world had been discharged, not till he had already tasted to the full, of the experiences it affords, was the Brâhmana permitted to withdraw to the forest and live there in solitude, devoted to religious practices. But we shall recur to this point later on; for the present it will suffice to lay stress on the importance of variety of experience until we reach the last stage in our progress.

Here we may digress for a moment to note one important principle connected with this gaining of experience; a principle well-known to us all, which we shall need to refer to later on. Just as good and evil are relative terms, so also are pleasure and pain. All that tends to progress is good; that which hinders it is evil; hence it is self-evident that what is good at an early stage in our evolution would become evil to us at a later stage. Analysing pleasure and pain, it seems to me that the vibrations which are in harmony with those to which the ego has already developed the power to respond, produce pleasure; while those that are inharmonious with them produce pain.

Pleasure and pain have also been defined as the feelings of expansion and contraction of the Self, respectively.*

Whichever of these definitions is the correct one, the same fact will remain true, that what is painful at an early stage of progress becomes pleasurable later on; while conversely, as we grow, we cease to take pleasure in the things we liked before, and in many cases they become a positive pain to us. This principle we should do well to bear in mind whenever we are tempted to condemn or even to criticise the actions of others.

To return, we find that experience can be gained by the ego only by means of its sheaths, for it is through them that it is able to come in contact with the outer world, and thus be subjected to new vibrations. At present the majority of us are using only four sheaths, the Annamâyakosha or dense body; the Prânamâyakosha or etheric double; the Manomâyakosha, including both the astral and mental bodies; and the Vijnanamâyakosha or causal body. The Anandamâyakosha, or Buddhic body, has hardly begun to develop yet in most of us.

Now the use of the sheaths is twofold, first as the *instrument* of the ego, second as its *protecting shell*. As its instrument they transmit to it from the very earliest stages, the vibrations striking on them from without, by which its own power of vibration is aroused; and at a later stage they also serve as the means by which the vibrations it initiates may pass out from it to the outer world, thus giving expression to the powers or functions of the ego. These, as at present developed, may be roughly classi-

* See "Science of the Emotions." Bhagavân Dâs, pp. 121, 122.

fied into Cognition (which includes Sensation and Perception), Desire (which includes Emotion), and Volition (which includes action). The double process referred to is clearly seen here. For the vibrations coming from without are received by the physical sheath, and transmitted through the etheric and astral to the consciousness of the ego, arousing in it first what we call perception, and then the higher mental function known as cognition. So far the process is inward, from without. But, as we have seen before, the memory of past sensations gives rise to desire; this is the first effort of the ego to go outwards, to seek the repetition of the vibration it has found pleasurable. At first it seeks it by trying to come in contact again with the outer object that has given rise to the vibrations, and it is only at a later stage that it becomes able to reproduce them within itself by exercising the faculty of imagination. Then alone is it beginning to *initiate* the vibrations. But in whatever way desire is expressed, it gives rise to volition, which, if continued, must ultimately culminate in action, thus completing the outgoing energy of the ego. These considerations at once suggest the question of the will, and especially of its freedom. Up to this point we may truly say that the will proper has practically no existence; man is guided by desire alone. But when the reason begins to act, and the ego controls desire by its consciousness of right and wrong, then the germ of the will begins to grow. By degrees the ego learns to respond only to the finer vibrations, the lower and coarser desires lose their hold on it, purer desires take their place, and the ego begins to aspire towards the Self, instead of simply seeking its own gratification. Then it seems that impulses begin to be sent direct from the Self to the ego; these fructify the germ of the will, and what may truly be called the *free-will* develops. In other words, the will of the Self begins to guide the life, instead of the will of the ego; conflict accompanies this at first, but after a time the ego learns that it and the Self are really one; it then identifies its will with that of the Self, conflict ceases, and complete free-will is attained when the ego and the Self reunite; a free-will that may henceforth be used in helping others, in helping to guide the evolution of a future humanity, or in any of the glorious possibilities of work that open out before the perfected man. Development and purification of all the sheaths then is necessary; development so that they may be readily responsive to all vibrations, not only to impulses from without, but also to those from the *reason* first, and afterwards from the *Self*; purification, so that they may reject all the vibrations that the Ego has done with, and respond only to the finer and subtler vibrations which alone the ego gives out as it draws nearer and nearer to the Self. This constitutes the second condition of progress.

The other use of the sheaths is as a protecting shell to the ego,

This will apply only to the four lower sheaths, and not to the Ananda-mâyakosha. For on the Buddhic plane separateness is transcended. We have seen, however, that before unity can be attained, there must be complete development of the ego, and to enable it to grow, it must be separated from all other egos, so that it may retain entirely within itself all the results of its own experiences. Hence the sheath which, above all others, is separative, is the Vignanamâyakosha, or causal body, for it persists from incarnation to incarnation, serving as the storehouse for the experiences of the ego. Individuality begins when the causal body is formed, at the beginning of the human evolution; the time will come when the causal body is no more needed and the ego, strong and perfect, is ready to transcend separateness, and be one with all being. But it must first be strong, else it will not be able to contribute anything to the sum total of the lives with which it becomes one. Hence during the first half of human evolution, separateness is the law; it is only during the latter half that the effort is made towards unity. Let me quote, as nearly as I can from memory, an illustration that was once given to me in connection with this point. A vegetable cell as you all know, consists of a mass of protoplasm containing a nucleus, which is the centre of its life, the whole being surrounded by an enclosing sphere-wall of denser matter, called the cell-wall. The nucleus grows and develops within the cell-wall, and there are some cells of which the wall breaks away as soon as the nucleus is sufficiently developed for the mass of protoplasm still to hold together and continue to exist as an independent centre of life. The causal body is like the cell-wall, the nucleus corresponds to the ego; and similarly, when the ego is sufficiently evolved, the causal body may break away. But just as the cell would be unable to develop if the wall broke away too soon, so the ego could not grow strong if the causal body were disintegrated too soon. So that the use of separateness is to render growth possible, and we can therefore recognise the importance of building up a strong protective sheath. This is done partly by training the intellect, partly by developing firmness and determination in all departments of life. At the same time balance is required, else there will be the tendency to carry the separateness beyond the stage to which it properly belongs. Thus the emotions must be cultivated as well as the intellect, for they form, as it were, the foundation for spirituality, which has as one of its characteristics the realisation of unity. A careful study of the emotions shows us this, for those we recognise as the purest and best all aim at an increase of harmony and unity amongst various egos. This, however, is but the first step towards the development of spirituality; the later steps are taken when the ego rises above all the limitations of the four lower sheaths. Its energies will then all be transmuted from separative into unifying forces, for it will realise the oneness of all that lives. Thus along with this must come a realisation of the impermanence and unreality of the Not-Self, an understanding of the nature of the

One Reality, the Self. So the third condition of progress is the preparation for unity by the cultivation of such of the emotions as tend to unify, together with the development of the power of discrimination between the real and the unreal, the eternal and the transitory.

Bearing in mind these three fundamental conditions of progress, we shall be able on the two following mornings to consider in detail some of the most serious obstacles in our way, and also the qualities we most require to develop.

LILLIAN EDGER.

THEOSOPHY AND SOCIALISM.

(Concluded from p. 210.)

NOW here we have presented to us (see November issue—administration of Lycurgus) a form of rule which undoubtedly constitutes good government though not government in perfection as we have seen it in the other instances I have given; still it is in *many respects* far better than any form of government we have at the present time. Well then, I have laid down the proposition that only by good government can we secure happiness and contentment among the people. Was this then the condition of the people of Sparta during the period of which I have been speaking? Undoubtedly it was. Making that admission some may think that I am giving away my case, and that thereby the socialist scores, because Sparta was not only under democratic rule, but the scheme of the socialists was actually put into operation; and indeed I will go further in my admission (to be fair and truthful I must do so) in frankly acknowledging that the socialistic ideal was largely realized in a very practical way; but here is the point that cannot be ignored: this ideal state of the socialist was attained, and by its attainment happiness and contentment were the blessings it brought, but it stopped progress; and though I may seem by this to be saying in other words that good government, assuring worldly happiness, is inimical to progress, the fact remains nevertheless. Whatever may lie before us in the future it is impossible to say, but it is I think unquestionable that for humanity, as at present constituted, to make progress, that progress can only be achieved by virtue of the existence of, if not bad, at any rate inharmonious conditions—in fact it is the progress that man is making individually, that brings about the disharmony.

Let us keep to the example I have put before you. Lycurgus, to gain his desired end, saw that what was at the root of the evils of the state was the unequal distribution of its natural wealth: by equally distributing this he gave to all. Seeing that corruption and immorality were the result of artificial wealth, he in a very summary way entirely abolished it by putting a stop to the currency of the gold

and silver coin, replacing it with iron money which could not very well be accumulated, and which was of no value outside his own country. What was the immediate result? Apparently the eradication of much vice from among the people, and its attendant companion, luxury; but he at the same time killed all commerce and all art, and everything in the shape of industry; ships from neighbouring countries at once ceased calling there, for there was no importation of merchandise or exchange of commodities; foreigners even were shut out from intercourse with the people, or they were only permitted there under certain rigid restrictions so that there was absolutely no scope for mental or intellectual development afforded the people, and they virtually had no need of either arts or sciences, and the only outlet they had for their energies was of a purely physical and moral nature; because we have now learned that it is the competition between different states in the way of commerce and industrial enterprise that improves the national character intellectually considered, as well as the social status of the people; just as the spirit of rivalry exhibited between private commercial firms (manufactures) is responsible for the increased skill and expertness on the part of the artisans; and it is the growth of carefully fostered industries, established by the above mentioned competition, that brings with it the necessity for technical schools, and for the better education of the people generally so that they can be more highly equipped, not to run away from their competitors, as Lycurgus allowed, but to meet them on level terms.

Under these conditions people grow stronger, self-reliant, and albeit they may not be so moral as the Spartans came to be (which in their particular environment perhaps was not so much to boast about), moral improvement must come in time. First of all they must be men who are fit to walk the world as Britons are to-day, who can hold their own no matter under what conditions they may be placed or in what foreign country. The Spartans, on the contrary, though they were disciplined to endure all the physical stress that could be placed upon them, were all the while reared like a lot of hot-house plants, and their much boasted virtue turned out at last to be only morality of a purely negative description, for what does the historian tell us? Why this: that "when the Lacedemonians, instead of keeping to their law-giver's injunction, only to defend their own country and to make no conquests, carried their victorious arms over all Greece into Asia itself, then foreign gold and foreign manners came into Sparta, corrupted the simplicity of its institutions, and at last overturned that republic." So long therefore as the hot-house arrangement lasted, so long did the hot-house plants survive and flourish, but the very first frigid blast that came along, to the full force of which they were exposed, it not merely withered but actually destroyed them.

Lycurgus acted on the socialistic theory that practically a

man's soul is not his own, but belongs to his country to do with it as the country's rulers, whoever they may happen to be, think fit; and therefore if those rulers considered that a soul born in that country would become, for certain reasons, an undesirable member of the state, they took the life of its body. You will remember, in my last paper on this subject I declared that socialists in their new social state would have to cope with the population question, and could not shirk it, as the majority of modern socialists seem to desire to do. That question must ever stare them in the face like a spectre; it did in Lycurgus' case, and he met it, how? By infanticide! For the sake of assuring happiness and contentment among his people he devised a scheme of deliberate murder. Regarding everything from the physical standpoint (as I claim socialists do and which Theosophy protests against), Lycurgus saw absolutely no use for the existence of children which revealed in their infancy physical weakness. Theosophy with its teachings of karma and reincarnation and successive re-births on earth, throws such a flood of light in explaining the reason and the necessity for souls incarnating in imperfect or weak physical forms, that no theosophist could possibly contemplate with equanimity that frightful scheme we are now considering, which was put into operation respecting the physically weaker members of humanity.

It is also right to here draw attention to the position of the family in Sparta. In this respect Lycurgus acted like a true socialist, for, as I have previously shown, the socialist demands that the child should be the child of the state, and in Sparta the children as they grew were taken from the parents and educated not in the way the parents thought fit and under their own special control, but in the way that the state had decreed that they should be taught and educated; consequently the family life of Sparta was practically nil, the only function of parents then become that of child-beggetters, and all the holy and nobler feelings engendered by the presence of children in a home were unknown in the Spartan's life.

One may be inclined to wonder how it was that Sparta maintained her supremacy and her identity for so long as she did, if the methods of government, in the respects I have been criticising, were so wrong. Of course I have only been dealing with some of the methods—those that are socialistic in their effect. There were also laws put into operation by Lycurgus which were essentially individualistic, and those were what proved so beneficial, and contributed to the prolonged prosperity of Sparta. In the first place, the Senate, which had the administration of the laws, was composed only of those who were of mature years, and who were considered the wisest and best men in the state, by virtue of their deeds and the goodness of their lives. Every Spartan, from the time he could stand on his legs until after he had reached manhood, had to pass through a thorough disciplinary system, which produced in him not only true obedience

but respect for his elders and reverence of God, for Lycurgus did not neglect God; and what no doubt must also have contributed to the Spartan's greatness was his abstemiousness and his regular living, so conducive to health and the purity of physical life.

Therefore, while we see a great deal of wisdom in the Spartan laws, there were also a great many the reverse of wise, and plainly it was those that were devoid of this element of wisdom that proved Sparta's weakness. There are human laws which necessarily cannot be permanent and it was to such laws that I referred in my last paper when I said "that nature's processes cannot be turned from their course; that any human arrangement, which must be arbitrary, may produce conditions, and may work satisfactorily according to human ideas of what is right and proper, but those conditions cannot last; and if they did there would be an end to human progress." The experience of Sparta I contend shows this statement of the position to be true, and if it be true of the Spartans it is true of the human laws that socialists would foist upon us to better the state of society to-day.

Let us have humanitarian efforts as much as we can get, for that will not oppose progress, but when good-intentioned, well-meaning people crystallise what to their way of thinking is the true solution of all human woes, into a law for all to be held bound by, then the tendency is to clog the wheels of progress; better by far to achieve that progress at the expense of *worldly* happiness and contentment than to secure happiness and contentment at the expense of progress. Socialists may declare in reply that even if progress had to be sacrificed to the attainment of universal happiness (though I am sure they would not admit that that state of things would be possible) then it would be better to make the sacrifice; but that is because they are not theosophists, who look to causes as well as effects, who study other planes of existence besides that of the merely physical which, though not the least important, is only a state in the evolutionary path that is being taken by humanity.

According to my view then, really good government apparently blocks progress, and so we realize with Pope that "whatever is is right;" and does this practically mean that no matter what we do we will never be able to secure such a more perfected form of government as will have the effect of so ameliorating humanity's condition as to abolish poverty, misery and crime? I contend that it does, and I have the strongest argument on my side, which is the fact that ever since humanity has been striving to govern itself, with only its limited powers to guide it, the different forms of rule that it has from time to time established throughout the past ages have been crude and imperfect, resulting in effects which good government would prevent, and therefore spoiling man's chances of learning by experience; because these effects (call them bad effects, if you will) afford material for men's minds to work upon, presenting

problems for them to reason on for solution, acting as a spur to the reason and the thought; but the beautiful harmony, the resultant of good government, would necessarily rob man of these opportunities, and then with practically nothing to grapple with, to battle against, to overcome, he would simply stagnate—in sooth such a state of affairs, to one who reasons on philosophical lines, judging from our present view point, is positively unthinkable.

Thus, as I say, we have always had wrong government in the past, and is not the position the same in our day? Worse than that, does not everything indicate that, instead of getting nearer to a proper method of good government, we are receding further from it?

If there were a strong minded democrat present he would probably hurl execrations at me for what he would call my callousness, charging me perhaps with a desire to leave things as they are, because, apparently, I am well housed, well fed, and in more or less comfortable circumstances, and can afford to talk in this glibly philosophical way, while there are thousands of my fellows suffering from misery, from want and from shame, the pangs of which he could depict with blood-curdling vividness; but, as said before, I am not contending against the necessity and supreme usefulness of the work of the philanthropist, and every form of charitable organization; they have my sincere support and advocacy; but what does make one—who is serious and thoughtful, and who feels sympathy for his fellows—impatient, is the utter disregard that is shown, by those who seek to legislate for society, to the most obvious truths of nature and to the experience of human life, past as well as present; and this feeling is deepened when superficial observation suffices to convince us that these declaimers against every human ill—these loud-mouthed reformers—are as a rule actuated more by the desire for popularity, prompted by personal ambition, and so they trade on these empty cries which appeal so patently to the ignorant mass, and robe themselves in a halo of self-glorification; and it is these shallow nuisances, which only an adult suffrage democracy would endure, that render dumb the wiser counsels of wiser minds.

What humanity wants is not an arbitrary human law to abolish this or that evil, this or that injustice, but a genuine religious philosophy that can be assimilated by the poorly informed as well as by the learned; that will instil into the minds of the people the meaning of all that they have to undergo in a state of being that admits of no equality and no universal harmony or contentment or anything approaching it. This is the only remedy, and it is a true remedy, for let a man be ever so poor and suffer ever so much, if it be possible to appeal to his reason by presenting to his understanding a correct solution of his unfortunate lot, revealing, what we now so clearly realise, that the physical world is only one of the planes of his existence, of his long pilgrimage, and that for the few years that he is suffering here there are undoubtedly many, many more in which

he will have compensating bliss and happiness ere he comes back to this physical abode; and show him, according to the principles of evolutionary development, that these experiences, harsh as they appear, are after all aids to his own development, and are of his own creation, and that all have to pass through the same milling; clinch these teachings, as no doubt we can now do, by arguments drawn from not only religious traditions and scriptures, but from the world's philosophies (ancient and modern) and from science, and the spreading of such truths must provide that interior light, comfort and consolation in the individual, which alone yields happiness; in short I say that this is the only sort of happiness he will ever get. By acting otherwise, by striving to appease all ills by physical means, we merely reach the external side of the man, and perhaps but change the outward suffering from one aspect to another, ministering only to worldly needs which produce no lasting benefit, and if it be not lasting then it is not right; and if you say that the teaching of these philosophical truths and ideas is impossible, and that they will not be accepted by the mass, I am convinced that so long as we so utterly disregard God's intention, and the verities that are only hidden in the recesses of nature because of the necessity of the earnest seeking, then the world's misery and degradation must continue, and it will continue until the Deity is re-established in the minds and hearts of men, and true religion with all its esoteric sublimity and beauty, is installed in its proper place as the one and only guiding light of humanity; so I will conclude by positively affirming that no amount of legislative tinkering to cope with the evils of society, even though we assume that that legislation is prompted by motives for human good alone, can make much impression where materialism is rampant and reverence mere pretence—in short, in my opinion, we are presented with the pathetic spectacle of humanity in the form of Democracy trying to show God that he can be dispensed with, and apparently God composedly waiting to see how long it will take man to awaken from his sad delusion. Of his own choice he refuses the gifts of heaven, and like a cheerful idiot he goes on his way dividing his time 'twixt cursing and rejoicing; at the same time theosophists if they diligently study their philosophy, and carefully think, can see that all this is as necessary as it may seem deplorable; its imperious injunction being to those who thus see and understand, to struggle to assist wherever they can give assistance in the ordinary way, and to make the greatest possible use of their time in fitting themselves to become, as is specially laid down, true helpers of humanity when the whole of the energy they put into the work will be effective and not be lost through the misdirection of ignorance.

A. E. WEBB.

THE STUDY OF THEOSOPHY.

IT may be said in a general way that the study of Theosophy is mainly like the study of anything else. Much the same mental qualities are required, there is not any difference in the nature of the assiduity and care needful, and the main principles which regulate all intellectual processes do not differ. There are, indeed, some peculiarities which differentiate this study from others, and these I shall take up later on.

Every study, no matter what the topic, pre-supposes for its successful conduct certain requisites. The main are these:—

(a) There must be clear assurance as to the reality of the subject studied. So long as there is any doubt as to such reality, the process is rather an investigation than a study. Each new subject in science or philosophy passes through this stage, until it has vindicated its right to a place in the temple of realities; and those who are interested have first to determine whether it is genuine. But in no case can any man devote himself to real study of a subject until he is certain that the subject is not a chimera or a fancy or a curious invention, but is a genuine fact. No one, for example, could seriously study astronomy without full belief that there exists a system of planetary worlds, and that there are certain connections and influences among them. No one can seriously study chemistry if he has doubt as to the existence of elements and of the laws regulating their combination. Similarly in regard to every other subject coming within the range of studious attention.

(b) Another obvious requisite to study of any kind is belief in the capacity of teachers. If it is suspected that the subject is without the range of human powers, or that the professors of it do not understand its contents, the study could never be more than half-hearted and dubious. There certainly is not involved the idea that the teachers must be infallible or that their teaching can never thereafter be modified, but some degree of knowledge must be conceded or it will be idle to take the position of pupil.

(c) Another indispensable requisite to successful study is openness of mind. No matter what the topic, if one comes to it with fixed prepossessions, with the assumption that facts must all lie along one line or within certain definite channels, a large part of necessary information is barred out. The inevitable effect of antecedent prepossessions is to vitiate the very nature of study, for it practically asserts that nothing can be true except what the student in advance believes to be possible. But if he already know so much as to be able to correctly prescribe the limits within which truth must be found, he must have reached the point when study is superfluous, truth having been acquired. The necessary condition to any study

worth the name is that the mind should be open on all sides to the influx of light, that there be no prejudices or prepossessions which are not removable under the influence of further fact, and that all truth is to be welcomed, no matter how much it may conflict with previous habit or previous belief.

(d) There must be energy. Real study is not a casual or superficial matter, taken up at odd times and when there is nothing better to do, and conducted with but partial zeal: to have any real worth it must be pursued with as much thoroughness and devotion as is any secular pursuit, for in neither case will good fruits come from an imperfectly cultured field.

(e) I need not go over all the other requisites to sound effort in study. You will easily see that they consist of such qualities as thoroughness, the leaving in the rear of no unsettled point, the mastery of each step as it is taken, persistence of application, and all those other obvious qualities without which there can be no hopeful results. It is in the combination of such as I have mentioned that men attain to real knowledge of any topic, and they will do so in the case of Theosophy only so far as these requisites are met.

There are, as I have said, certain peculiarities in Theosophy which differentiate to some extent the study of it from the study of other topics. They grow out of its unlikeness to other studies as pursued in this hemisphere, and must consequently be recognized if true progress is to be made. I think you will find them to be four in number.

(a) Theosophy is a universal, all-comprehensive scheme, being a universal science, a universal philosophy, and a universal religion. Any system which undertakes to expound the Cosmos must be thus universal, for the Cosmos has and can have but one true, consistent interpretation. This has not, however, been usually perceived in our longitude; and science, philosophy, and religion have been treated as independent topics, not merely unrelated, but in some cases actually opposed. Yet evidently facts, the interpretation of facts, and the relation of facts to the Head of the Cosmos must all be in unison and with incessant interpenetration. To treat them as wholly separated is much like treating anatomy, physiology, and nervous function as three distinct entities and not parts of one. Hence it is that a student of Theosophy needs to reverse the prevalent conception of his era, and to understand that Theosophy, science, philosophy, and religion are a merely convenient analysis of the Cosmos, not to be handled as separate and distinct, but ever to be viewed in their union and correlation. Hence at once a differentiation between Theosophy and the conventional thought.

(b) And then comes a most important matter. Until a very few years ago, when researches in hypnotism and allied topics opened up explorations in super-physical realms, the pursuit of knowledge was wholly through experimental research conducted by the physical

senses. Even now an enormously large proportion of scientific investigation does not pretend to get beyond the region of matter or to have any facilities or possibilities of so doing. And yet the region of physics is the least important of all regions, as well as the smallest, and the realm of the unseen is the realm of real fact, of incomparably larger range and of vastly deeper interest. This realm, almost wholly inaccessible to ordinary science, is precisely the realm which Theosophy emphasizes and the contents of which it more or less expounds. But evidently the contents of the unseen region can only be expounded by those who know them, know them by the use of trained faculties which permit such entrance and exploration, faculties only becoming serviceable through evolution and training. It therefore follows that the most important of all truths, truths relating to the physically unseen universe, to the character of life beyond death, and to the source and nature and effects of such forces and laws as are only in part manifested on a physical plane, come to us as revelations—revelations, that is, in the sense of being disclosures from those who know, to those who do not know. It is quite true that this knowledge will be attained by all of us in the progress of evolution, but at this stage we are unable to attain it and can only receive it. Theosophy, therefore, differs from all other studies in this longitude, inasmuch as it insists upon the predominant value of the unseen, upon the essentiality of a knowledge thereof to any adequate conception of the universe, and upon the fact that as yet such knowledge must be communicated to most of mankind by the few who have acquired it themselves. Now unless one is prepared to admit the reality of the unseen, its exploration by such as have developed the necessary faculties, and our reliance at present upon their testimony, it is vain for him to attempt anything like real study of Theosophy. No very great amount of faith is needed to concede such evident propositions, and certainly no active credulity whatever, but such faith as is necessary is indispensable. He who regards the unseen as doubtful, who will not believe that any one can know more thereof than he does, and who will accept no evidence except such as he can at this stage acquire for himself, is at the outset debarred from progress. This is not a hardship, much less is it a piece of bigotry; it is simply an assertion of the obvious truth that a man who does not and cannot know a particular thing must either go without the knowledge or accept it from some one who has it. And here again, the study of Theosophy differentiates itself from other study in postulating the existence of a class of knowers and teachers not included in the repertoire of other philosophies.

(c) A third distinction is in the nature of an evolutionary revelation. Undoubtedly every science and every philosophy become more enlarged and more correct with time. Early mistakes are corrected, more fact is secured, greater range of principle accrues, interrelations are more fully perceived and more fully

operative, and finer adjustments are effected. In all these processes of enlarging knowledge and diminishing error, Theosophy entirely resembles other philosophies. Yet there would seem to be antecedently probable a different state of things. As the truths not attainable by ordinary students are of necessity communicated by extraordinary ones, and as the latter really know and do not only surmise, one would naturally expect that the exposition given would be perfect from the beginning. This is not at all the fact. Any careful observer can see that there has been much change in theosophical teachings during the fifteen or twenty years they have been going on. It is not only that they have become fuller, it is that certain early presentations were undoubtedly inaccurate and have been superseded by later ones. One of the best illustrations is the matter of the Astral Body. Mr. Sinnett's first works spoke of but one, and even there misapplied the name. As the whole subject of the sheaths of the Principles was better understood, and as more was told either by authorized teachers or by developing pupils, more and more was said of the super-physical bodies, of the several ones required for functioning on different planes, of the difference between them, and of the accurate terminology used in indicating them. In fact, this steadily increasing exposition of the Astral Bodies was used years ago by a bitter enemy of Theosophy as one of the proofs of its purely fictitious character. And yet it is really a proof of the reverse, for it goes to show that the evolution of theosophic knowledge is precisely analogous to evolution elsewhere; that is to say, it is not a mass of truth plumped out on the world in a mass, but drops out, so to speak, little by little, as those who acquire the knowledge, whether through tuition or exploration, find themselves able to impart it. Even now, although our knowledge in Theosophy is vastly enlarged and is vastly more correct, we must not assume that our present conceptions are final, or that no modification will occur in the course of time. All present knowledge is partial, even provisional, for we have not yet the faculties which make precision possible, and we must expect change in conception even as we expect change in faculty. Another differentiation, then, I should say, between the study of Theosophy and the study of other topics is that, while we might expect immediate accuracy because of higher authority, we do not get it, the reason being that while the authority is real the methods are similar. There is therefore no presumption against Theosophy because its disclosures undergo modification as time goes on, even though the original teachers are thoroughly informed. They have to communicate the teaching through pupils; the pupils, because pupils, are liable to misapprehension; and the pupils, as they advance, correct the mistakes they have first made.

(d) A fourth peculiarity in the study of Theosophy necessarily

grows out of a distinctive feature in Theosophy itself. Theosophy is a system which is radically and at every point wholly different from the conventional theory of the world of men and things. It is based upon an altogether unlike conception, and in almost every respect it contradicts all that we have been accustomed to believe of the universe, of this particular earth, of the history of humanity, of the method of individual treatment, and of the whole training and destiny of humanity. In doctrine it is strange at every point. Inevitably, therefore, there must be perpetual surprises as the student advances onward. So utterly unlike the conventional theory is the theosophical philosophy that it is perhaps hardly going too far to say that a student might very well assume at the outset that he is more likely to be right if he holds to the very opposite from doctrine hitherto supposed true. At all events, the whole conception is quite unlike, and usually antagonistic to, the beliefs hitherto held. Now if at every fresh step he feel dismay or incredulity at the new thoughts presented, he will be in a perpetual state of combat and even resentment, and for this reason he will save himself needless trouble and mental worry if he start out with the clear understanding that Theosophy does not pretend to echo popular notions or to in any way embody the theories of the universe and of mankind which for so long held sway in the West. There is a very important matter to be noticed at this point. The supposition that any fresh thought inconsistent with existing ones is to be met with suspicion or resentment is essentially childish. When I was about six or seven years old I was given a book for children containing, among other things, an account of diamonds. One statement was that diamonds were used in cutting glass. I had never heard of this, and my annoyance at encountering a statement unheard of and so strange aroused in me not only denial but bitterness. Almost in tears, I wrathfully wrote on the margin of the book, "They are not used for cutting glass at all." It was an outburst of ignorance and wounded pride, a thoroughly childish performance. But exactly the same thing is found in adults who promptly resent new thought as necessarily wrong, and do not attempt to examine it in the light of evidence or to treat it from any other point of view than its relation to their own prejudice and their own want of knowledge. When we find a man angrily denouncing statements as to the truth of which he knows nothing and the evidence for which he has not investigated, we may instantly recognize the same condition of mind which led to my writing, "They are not used in cutting glass at all." And plenty of such doctrinal surprises will meet the student as he goes along. It must be so, Theosophy gives a different account of the evolution of the universe, of the peopling of different planes of existence with appropriate entities, the filling up with grades of intelligence the incalculable abyss between Divinity

and animalcules, the whole method and purpose of human incarnations and reincarnations, and the true method and conduct of human life. New facts spring up at every step, new problems arrive with each advance, astonishing revelations perpetually occur, and continual enlargement and enlightenment await the pilgrim. Hence his true frame of mind is the assumption that the old thought must be both inadequate and wrong, and that the presumption of right belongs to all the new thought as it appears.

What, then, may one say in conclusion about the study of Theosophy? I take it that most men go into Theosophy through having perceived instinctively the truth of some one or other doctrine which they have encountered. This is most apt to be the case with Karma or Reincarnation, doctrines which so immediately commend themselves to reason and the moral sense. They are perceived to throw vast light on the structure of the universe, and their inherent excellence creates presumption in favour of the rest of the system. Usually at that initial stage many other doctrines appear improbable if not erroneous, for the mind has not yet habituated itself to so radically changed an attitude. But as reading continues, and as more light is thereby thrown on the suspected doctrines, they begin to appear more rational, and as the student's grasp on philosophy becomes larger and firmer the suspected doctrine becomes first probable and then demonstrated. Yet of course as still new ones come into view, they are for a time open to doubt, and later on take their place as accepted and welcomed. Even then, however, there are some difficulties which may not be solved. Sometimes statements palpably erroneous are made by writers whose unquestionable attainments might seem to place them beyond the reach of error, and the question arises whether a person at fault in one respect may not be so in all. Of course such a supposition is illogical, it is even childish, for the obvious answer is that infallibility is the prerogative only of omniscience, and omniscience has not yet been vouchsafed to human beings. If this consideration is not recognized, and if the tendency to suspicion is deliberately encouraged, the mind in time becomes not only embittered but diseased, and then it loses its discriminating power and its faculty of just reasoning. But observe in this matter a most important point. There is in Theosophy the most earnest, the most urgent, the most insistent doctrine that no man is to accept as true what he does not believe to be true, that he is not to substitute authority for conviction, and that he can never be expected or even allowed to force his own convictions or suppress his own doubts. Fairness, absolute unreserve, the fullest recognition of every fact in the region of either doubt or certainty, the frankest treatment of all difficulties and all improbabilities; in short, the most unqualified and unreserved handling of every topic and every point in it; all this is urged by Theosophy. Why? Simply because it is the embodiment of common

sense. Common sense never exacts intellectual slavery or puppet-like submission to superiors; it does not discountenance manly independence, it proclaims it. Of course this is a very different thing from mere habitual fault finding, from the supposition that independence is shown by querulousness or systematic disbelief. Such a condition is not only unreasonable, it is unhealthy; and disease is by no means a condition to sound mental action.

As the student of Theosophy progresses, as more and more problems are solved, more and more facts secured, more and more truth perceived, there naturally comes about an assurance as to the future which is founded on the experience of the past. As a traveller ascends a mountain he not only rises above the fog and miasma of the plain, he not only rises into clearer light and healthier air, he acquires an increasingly widening vision, of range of sight over larger territory and more varied landscape. As the sincere student of Theosophy learns additional facts, broadens his conception of the universe and its laws, finds his doubts appeased and his problems solved, he will unquestionably become more and more in sympathy with the grand philosophy every disclosure of which is a contribution to his intellect and a solace to his soul; and not only will he rejoice in the possession of more truth, more help, and more hope, but will look with ever clearer eyes to the ultimate goal which the whole philosophy foretells for him, and will anticipate with satisfaction, perhaps with joy, that distant day when he shall know even as also he is known.

ALEXANDER FULLERTON.

MORE OF MME. MONGRUEL'S CLAIRVOYANCE AND PROPHECIES.

[Mr. W. T. Stead has been so very obliging as to send, in compliance with Col. Olcott's request, a copy of the extremely interesting description contributed by him to the *New York Journal* (issue of 9th September) of his visit to the famous "French Seeress" (vide *Theosophist* for December 1896) and his experimentation with her clairvoyant faculty. No theosophist visiting Paris, who can afford to pay her consultation fee, should miss seeing her for, in the Colonel's opinion, she is the most accurate seeress of the kind whom he has encountered. She knows nothing whatever of Theosophy or the different planes of consciousness, which makes her revelations all the more interesting. She has been known for more than fifty years in her professional capacity, and her good faith cannot be doubted.—Ed. *Theosophist*.]

MME. MONGRUEL, the famous seeress of modern Europe, resides at 6 rue Chaussée d'Antin. She is now an old lady of three score years and ten, whose reputation as clairvoyante and prophetess dates back from before the days of the Second Empire. She predicted the advent of Napoleon III, which perhaps did not require very great prophetic instinct; but from that time to this she has hit

off with extraordinary prophetic accuracy the events which were to the rest of the world hidden in the mist of futurity. Mme. Mongruel makes no pretensions to any supernatural powers, neither does she claim to be inspired by the Archangel Gabriel, after the fashion of a famous compatriot of hers. I do not know that she is a spiritualist in the ordinary sense of the word. In her normal state she is a normal lady, living in elegantly furnished apartments surrounded by autograph tributes from two generations of Frenchmen. But she becomes quite another person when in a trance. She is very easily thrown into a trance. Any person with a strong will can bring about this condition in which Mme. Mongruel whom you have been talking to a few minutes before, disappears. In other words, she goes to sleep, and when she opens her eyes a few moments later, you find you are addressing quite another personality, or it may be stratum of her old personality, who is addressed as "la Dormeuse."

La Dormeuse speaks with Mme. Mongruel's voice, but she makes statements of which not only has Mme. Mongruel no knowledge but which are often diametrically opposed to the information which Mme. Mongruel believes. When the trance is over and la Dormeuse takes her departure, Mme. Mongruel has no remembrance of anything which la Dormeuse said through her lips. This, of course, is the ordinary condition of those who see visions while in trance, nor is there anything novel in her condition to call for remark. The interest in Mme. Mongruel, however, lies in the fact that when la Dormeuse is in possession of Mme. Mongruel's body, she is able to see much that is hidden from the eyes of ordinary mortals. My attention was first drawn to her by the astonishing success which she achieved in the case of the Marquis de Maures. About four years ago this French Marquis at the head of a small caravan, departed on an expedition into the interior of Northern Africa. After a time all news ceased, and rumours began to circulate as to his fate. A friend of mine went with the reporter of the *Gaulois* newspaper to see Mme. Mongruel, and took with him a belt which the Marquis had been in the habit of wearing. When Mme. Mongruel entered into the trance condition, my friend gave her the belt, told her nothing but that it belonged to a friend of his who had not been heard of for some time, and he wished to know whether she could give him any information as to his safety or otherwise. La Dormeuse began by describing the personal appearance of the Marquis, and then said that she must cross the seas, and go into a far country where it was very hot. She then described the owner of the belt as riding a horse at the head of a small caravan across a very hot country, towards a ravine. She became very excited, and cried out to him anxiously not to advance to the ravine, as there were dark featured men who were in ambush behind the ravine, who would inevitably attack him. It was just as if she was

watching the advance of a caravan photographed for the cinematograph. Her attempt to stay the party did not, of course, arrest their progress, and she then described their entry into the defile, the sudden attack from the ambushed foe, and the result of the battle. She described how the Marquis fell, the number of his wounds, and the whole scene. Her description was published in the *Gaulois* of 23rd June, at a time when no one in Paris knew anything of what had befallen the Marquis. Ten days later, intelligence arrived from Tunis in a special telegram to the *Figaro*, which described the whole catastrophe in terms which were practically the same as those used by Mme. Mongruel days before. Hence when the news arrived of the alleged massacre of the Legations in Peking, it occurred to me that it would be an admirable opportunity to test the clairvoyant faculties of Mme. Mongruel by ascertaining whether she could give any information on the subject which preoccupied public attention.

A difficulty, however, arose. As a bloodhound needs some trace, so a clairvoyant requires some article which has belonged to or been touched by some of the persons concerned; and although one of my friends is the second in command at one of the Foreign Embassies, I had nothing belonging to him in my possession in Paris. However, I thought it would be interesting to see what she could do without any trace, so cutting out the names of the Ministers who had, it was believed, been massacred, although no adequate intelligence had been received, I folded the shred of newspaper so that the names could not be seen, and hied me to the Delphic cave.

Mme. Mongruel did not know who I was. I took with me an interpreter, so that we had two witnesses to everything she said. I explained that I was anxious about some friends of mine; that I wished to see whether she could tell me anything about them. She asked at once for some article which had been in contact with any of them. I said I had nothing of the kind, but that I could give her the names on the folded shred of newspaper, and she should try what she could do. This was on July 7th. She said it was very difficult, but that she would try what she could do. She took the newspaper cutting in her hand, and rolled it over and over in her palm, but never opened it, nor looked to see who were those named. She began:—

"These people are in great trouble. This takes me a long way off, over many seas, and lands, to a very hot country. The people there are of all colours. I think it is China. There is great confusion and bloodshed, but I cannot distinguish clearly what is going on."

"Tell me," I said, "whether they are alive or dead."

"They are alive," she said, "but they may be killed at any moment. I cannot tell you more, unless you can get me some article which belongs to them."

So I departed and tried to find some one who could give me the necessary trace. After being thwarted in many directions, I found Count Cassini, who gave me three small shreds of yellow silk, which he was good enough to cut off from the fringed tassel of a beautiful, carved, ivory scent-box, which had been given him by the present Emperor of China."

I went back to Mme. Mongruel, on 31st July, and after she had been thrown into a trance, said I wished for some more information concerning the people about whom I had enquired at the previous sitting.

"Then I go to the Transvaal or to China," she said.

"Yes," I said, "but here is something that comes from the place where they are."

I gave her the tiny shreds of silk, and she said:

"This takes me to China. Again I see a scene of great confusion and of bloodshed. There are many people killed, both women and children."

At that time, I may premise, the telegrams had been published from Shanghai, which described with details how the Emperor had been poisoned and the Empress was mad, and Tuan was reigning as Emperor in his stead. The shred of silk came from the tassel given to Count Cassini when he was Russian Ambassador in Peking, by the young Emperor. I asked whether she could see to whom the silk belonged. She said at once:

"This has belonged to some one who was in possession of authority in the midst of this trouble. He is a young man; who is in a great position. He is in a way responsible for what is going on, and yet he is not the chief agent."

"Can you describe him?" I asked.

"Yes," she said. "His countenance is as if it were sunburnt, very brown, and he has black eyes with very black eyebrows, and very black hair."

I said, "Do you think he is a European or Chinese?"

"I could not say," she said. "I should think he is a European, but his skin is so bronzed that it is difficult to say."

Then I said "Can you tell me whether he is alive or dead?"

"He is alive," she said. "He seemed to be dead, but he was not dead, and he is now alive, but he is not responsible for the massacres that are going on. I see another one much darker than he, who is like a demon. He wears very little clothes, and he is crying kill, kill, kill. It is very curious," she said, "although he is causing all these horrors he does not think he is doing wrong. On the contrary, he thinks he is doing a noble action for the good of his country."

Then I said: "Can you see whether the ambassadors are dead or alive?"

"They are alive," she replied. "All round them is confusion

and treachery, but they are kept in the hollow of his hand as hostages. They are not dead."

She then went on to describe what she saw as the outcome of the war, but this I will leave over for the present.

After some delay, I succeeded in obtaining from Father Endeavour Clark, of the Christian Endeavour Convention, the letter of safe conduct which he received from the Russian Ambassador at Peking, and a card of the American Minister. By this time it was universally believed that all the ministers had been killed. A long telegram from Shanghai which reached Europe on 16th July, had described how every European had been massacred with all imaginable atrocities by the Chinese Imperial troops and Boxers. Mme. Mongruel was just going to bed when I called, and she was very tired and rather demurred to trying a sitting that night. But in deference to my entreaties, she consented to see what she could get. As soon as she went into a trance, without touching the letters or the card, she said:

"I see the British Ambassador. He is in command. He is still alive, and his wife and children: but he is in great perplexity and alarm. He does not know but that at any moment the place may be rushed by the Chinese, and he has a weapon close to his right hand with which he is determined that should the Chinese break into the Legation, he will shoot first his wife and then his two children. He has firmly made up his mind to do this."

"Do you see his wife?" I said.

"Yes," she said, "she is very calm, and is not so anxious as her husband. In fact, it is very curious, but she is much more afraid of him than she is of the Chinese, for she thinks it is quite possible that some false alarm might come, and he might take their lives to save them from tortures, which might not really be imminent. She is a lady who has had much trouble, but she is sustained by a consciousness of the presence of people who have passed out of this life. I see a man and three children who seem very near to her, and who support her in the midst of her trouble."

At that time I may say I was not aware, although the interpreter who accompanied me was, of the fact that Lady Macdonald's previous husband and three children had died of cholera when they were in Persia. Then I gave la Dormeuse first the Russian Ambassador's letter, and then the American Minister's card. Neither of them seemed to add in any way to her knowledge. She said:

"No, these people are in the first place. They are both behind the British Ambassador. He is in the front. They are under his roof. It is the British Ambassador whom the Chinese most hate."

Then I said: "Are any of them dead?"

"No," she said, "none of those in the Legation. There are many dead, but not ambassadors. There has been great fighting,

but now it is not so bad. The order was given to kill all, but they hesitated, and then another order was given to spare their lives, but keep them safe as hostages. All round them there are Chinese troops, who are very treacherous, who do not know why they have been ordered to spare their lives and who are waiting every minute for the order to finish the massacre."

"Are they suffering from want of food?" I asked.

"No," she said, "they have plenty of food. As they have to be spared, they are not to be starved to death."

Then I asked: "Will the order ever be given for them to be killed?"

"Yes," she said, "it will be given, but it will not be executed. At least, I do not see any of them dead."

"Can you look more closely," I said, "and tell me how it is that they will not be killed?"

"The co-allies," she said, "will advance upon Peking. They will reach the city, and they will attack, and when they begin the attack, the order will be given to kill the ambassadors, but at that moment when the Chinese troops are about to attack the Legations, a sudden panic seizes them, and they fly, and the ambassadors appear to be saved. At least, I see none of them dead. It is curious," she said, as she seemed to peer into the distance, "that there are no Germans in the co-allies' army that is attacking Peking. They must be in some other part of the field. They are valiant warriors, and they will achieve great victories, but I do not see them in Peking. There are English and Russians and French, these I see, but no Germans. I do not know how that is."

It was not until several days after that the news reached Europe that all the ambassadors were safe, and that in the composite army which had been to the relief of Peking there was no German contingent.

When la Dormeuse disappeared, and Mme. Mongruel reappeared, she asked anxiously what la Dormeuse had said. I told her that la Dormeuse had given us very good news, and she said that the ambassadors were all alive and would not be killed.

"I don't believe a word of it," said Mme. Mongruel. "I am quite sure that they are dead. Don't you think so?"

"Yes," I said, "I should have thought so if la Dormeuse had not said the opposite, but she was right at the previous séances, when we were wrong, and she may be right again."

"It is very curious," she said. "You must wait and see."

Now to revert to the séance of 31st July. After Mme. Mongruel had described the scene of confusion and bloodshed at Peking, I asked her whether she could see anything as to the future.

"Yes," she said, "there is going to be a very great war with much bloodshed."

"Really!" I said. "When?"

"It has already begun," she said. "This is the first act."

"Tell me," I said, "how it will come about."

"The allied army," she said, "will fight, and will beat the Chinese. They will beat China terribly, but they will not destroy her altogether. They will pardon her. Russia and Germany will take pieces, but they will leave China still standing as an Empire. The time will come, perhaps at the end of a year, when the Japanese will retire, very well pleased with themselves, and they will take no more part in the war against China. Then you will think that there is going to be peace, but there will not be peace, for the war which has begun in the East will begin again in the West of China, and this time the Turks will be in and the fate of Constantinople will be decided. It will be a great war, and terrible. I do not like to look," she said, "it is too awful, for it is a war all round the world. Ah, my poor France," she said, "I will not look further; I cannot bear to see."

"Why?" I said.

"No," she said, "I dare not look."

"Then," I said, "tell me about my country, England."

"England will suffer terribly," she said, "in money, in territory, in men and prestige, and at one time in the war she will be so nearly beaten that she will think of retiring from the fight. But she will rally her forces, and begin fighting again, and in the end will come off victorious; but not without great losses. Russia also will suffer terribly, even more than England. Germany will suffer severely, but she will gain most from the war of all."

"Will the United States be in it," I asked.

"Yes," she said, "but they will not suffer. They will make others suffer."

"And the other Powers," I asked.

"They will all be in, but in a smaller way. Austria will take a larger part in the war in some months than she is doing now, but Italy will always take a small part, and it will not concern her so much. But France, poor France," she said.

More than that I could not get out of her.

She expected the war would not end for two years. At first she said twelve months, but at the second sitting she said twelve months for the war in China and another twelve months following on for the universal war, which is to break out and "involve both hemispheres in ruin."

Of course you cannot argue with a prophetess. You can only disbelieve her if you like. But it is worth noting that last December Mme. Mongruel, when consulted concerning the Transvaal war, predicted the outbreak of a war in China and expressed her astonishment that the Powers whom she expected to be fighting amongst themselves would be all fighting against China. That is

on record and was printed on December 15th last in a Paris paper, *L'Echo de l'Au-dela et d'Ici-bas*, now lying before me. Of course a person may prophecy rightly once or twice or thrice, and be entirely out of it the fourth time, but Mme. Mongruel's previous successes and especially her persistent assertion that the ambassadors were alive when she herself and both her visitors were convinced they were dead, together with this prophecy in December, justify some degree of uneasiness as to whether or not the battle of Armageddon may not be nearer to us than anyone has ventured to believe.

W. T. STEAD.

THE GREAT YEAR OF THE ANCIENTS, AND OUR
PRESENT MINOR MANVANTARA.

[Concluded from p. 223]

"Make thy calculations, O Ianoo, if thou wouldst learn the correct age of thy small wheel."

WE have seen how the numbers 27, 28, and 432 are to be understood in the Hindu calculations—the next instance will point out where their other celebrated factor, 71, comes in. Among the exoteric Hindu chronological schemes it figures as the number of yugas in the Manvantara; and this appears to be the fact—but not as it has been usually understood. Francois Arago* says that among other values assigned to the Great Year, some made it 6,570,000 years. Let us suppose this to be one of the values assigned to the yugas; multiplying it by 71, and dividing the product by 5,183, add the quotient as above. Immediately the Manvantara springs into view, and we see that the sum of the sandhis will go into it 5184 times without a remainder—that is, 432×12 ; which for single sandhis would be 432×24 , each being, according to this scheme, 45,000 years. It must be remembered that we are not dealing with any absolute value of the twilight periods, but only with such as were used for purposes of concealment and mystery, as explained in note (c).

Some writers have been deceived through a false appearance of astronomical calculation having been given to numbers which were really meant to express the Great Year in a veiled form or manner. Thus we are told that "From observations taken during the precession through several degrees, the Hindus were first induced to suppose that the precession took place at the rate of sixty years in a degree, or 1,800 in a Zodiacal sign. . . . And Sir W. Jones informs us, from an examination of their periods, that this was the fate at which they reckoned." But we are also told that "the Hindus . . . took ten signs of the Zodiac, or ten times . . . the precessional years in a sign, . . . thus making their Neros year ten

* "Pop. Astron," Vol. II, p. 771, Longman's ed. 1858.

periods, to answer to the ten signs;" and thus obtained a period of 8,000 years, or the half of what Syncellus and Abydenus tell us the Chaldeans used,* and the same as the Great Year of the Mexicans. It is true the time was 18,000—not that the equinox took that long to run through the constellations, but that in the period thus obscurely pointed out, there were that many Sidereal years of the Indian value 25,920; for this at once quotes the whole value of the Manvantara. It was all very simple; but the astute Sir W. Jones and his admirers and followers did not see through it—while the initiated doubtless laughed in their sleeves.

The next instance is one where the twilights, used as a blind, are to be subtracted; and in this case we reach what was concealed under the many fables wherein 500 years figure as the primary numbers, and 26,000 as the apparent value of the Great Year; but which was not the time really meant. Divide the 26,000 by 325, subtract the quotient from it, and at once we see that the Hindu 18,000 precessional periods were meant. Moreover, if 325 is the sum of the duplicated sandhis which it would contain, there were, of course, 650 in all; and this last number is itself one of those quoted as the life of the Phoenix, and therefore may next be dealt with.

We find this number among the British Druids; and the most extraordinary peculiarity which their architectural remains, known as the Druidical Circles, possess, is that of their agreement in the number of the stones of which they consist, with the ancient astronomical cycles. The remains of the Circle at Abury make a total of 650 stones, and from the manner of the arrangement of this and other similar circles, the numbers are not accidental.† Sometimes the ancients gave their astronomical cycles in full, and at others they simply gave some number which was an aliquot part of them; and this number 650 appears to be an instance of the latter—in which case it ought to be 650.38, and sixteen multiples of it are very exactly 524 synodic periods of Jupiter and Saturn. But 36 periods of 650 years are 23,400, which appears to have been one of the ancient values assigned to the precessional period. Multiply it by 20,000, divide the product by 325 as in the last instance, and subtract the quotient; then the primary number again emerges. Moreover, the single sandhis will be 650 in the whole, and their duplicated amount is the same as the number of minutes in a thousand days—a sort of arrangement the ancients seem to have been particularly partial to.

Another value of the Phoenix Period was 654 years;‡ no doubt adopted because it is a luni-solar cycle which returns the new moon to the same day of the month according to the Julian calendar, with great accuracy. But forty of these periods make one of the

* "Anacal," Vol. I, chap. ii, Sect. v, pp. 234, 235, 239.

† "Celtic Druids," chap. vi, Sect. xiii., pp. 239-241; and "Anacal." pp. 238-9.

‡ Cf. Suidas.

ancient equinoctial cycles ; and if this be multiplied by 18,000, the product divided by 109, and the quotient subtracted, we have the Manvantara as usual. And in this instance the Hindu and Chaldean number 4,320,000 is the sum of the duplicated twilights ; showing a very good reason why 654 was used.

Again ; there is a Julian luni-solar cycle of 540 years, which has also been used in a similar way * and called the life of the Phoenix, as usual. But forty-eight of these make the exact Hindu Sidereal year, 25,920 ; which multiplied by 18,000 gives the required sum, as already seen.

Nonnus says that the Great Year is 456 common years † in length, which must have arisen from the fact that such is the number of Julian years in one of the shorter cycles which return the five planets to a conjunction with the sun. Now 60 of these are 27,360 years, or the precessional time according to Hipparchus ; which multiplied by 17,000, the product divided by 323, and the quotient added, gives the usual result. The two sandhis make the same number as in the case of the Druids. We reach the same conclusion if we adopt the very celebrated cycle called the Great Neros, which is 608 years ; since 45 of these make 27,360 years. The same number of the lesser Neronic cycles make 27,000 years ; which have only to be multiplied by 17,280 (or $4,320 \times 4$) to produce the hidden numbers so long and successfully guarded, but so easily found.

Claudius and Lactantius made the life of the "Marvellous Bird" a thousand years, ‡ probably because they thought the five hundred given by Herodotus too short—but they evidently did not understand the nature of the blinds that were intended ; as their rendering would have made only twenty six weeks in the year, when fifty-two were meant to be understood. Macrobius makes the time 1,500 years ; § probably being quite unaware of the veiled allusion to the cycle of human reincarnation which the Phoenix in this case symbolised—and which, by the Hermetic maxim, is analogous to the Manvantara, or the greater cycle in which rebirth must take place on another planet instead of this one. So the Master said, as Colonel Olcott reports, || that egos come from other planets to this earth, and are reborn in other globes. And $1,500 \times 12$ gives 18,000 ; which, translated as Hindu Sidereal years, gives the time in which this must take place.

The Egyptian "Circle of Necessity" is another instance of the same kind of concealment ; and we have only to multiply it by six to see the fact—because 18,000 results. The number 3,000 was most likely chosen because it was the fourth part of 12,000—which, in Egyptian years of 360 days, made 4,320,000 days ; and were conceived

* Pliny, x, 2 ; Solinus, c, 33, 12.

† "Anacal," p, 240.

‡ Lepsius, p. 181.

§ Comm. "Somn. Scip." ii, 11, 11.

|| "Old Diary Leaves," ch. xvii, p. 279. ed. 1895.

to be an exact multiple of the mean lunation, 146,289 of it being contained therein. This period played an important part elsewhere, as we shall see. But if we put 3,000 days in place of that many years, we have 4,320,000 minutes ; so that the reason for the division by four is sufficiently apparent.

Another instance of substituting a day for a year, *et vice versa*, is seen in the application of the Egyptian Canicular period, feigned to represent the cycle which returned the heliacal rising of Sirius ; but it would only do this twice without serious error.* Tacitus makes it 1,461 years ; † which it was, according to the rural year of the Egyptians ; but Columella, transferring the numbers to the calculation of the sun's place in the ecliptic, makes it 1,461 days. ‡ Syn-cellus, however, records a cycle of twenty-five of these periods ; § which amounts to 36,525 years, the same as the number of days in a Julian century. The reason is further seen if we multiply this by 1,280, divide the result by 487, and subtract the quotient ; for then we obtain the constant as before.

The Pythagoreans particularly venerated the number six, and we find that the longer cyclic periods which depended upon this number have played a conspicuous part in the exoteric cosmogonies connected with the various religious cults. This has been so much the case, that even now we find, as has been the case through modern times, the Christian churches have a lingering belief that the destined span of the world's lifetime is 6,000 years. So it may be—if multiplied by 77,760 ; but of that they are unaware. But the idea of the 6,000 years is much more ancient than the Christian religion ; for it has been affirmed that "the Jews, as well as Plato, maintained that the world would be destroyed at the end of 6,000 years ; and then the day of judgment would come ; manifestly the Jewish and Christian Millennium." || Others, such as the Etruscans, made the time 12,000 years ; and with some faint inkling of the true order of things they supposed this to be divided into two parts, which in a manner corresponded to the descending and ascending portions of the Manvantara. In India the same sort of thing is found ; for the "Surya Siddhanta" supposes the precessional period to be 24,000 years ; but all these numbers are simply different versions of the same numbers, and all of them are aliquot parts of the concealed value—of which no one who was not initiated could say how many went to the whole.

Berosus, the Chaldean priest, presents us with another version of the period built upon the number six ; and he makes it 6,660—plainly the same as the "number of the beast" which millenarians

* "Nat. Phil." in "Lib. of Us. Kn.," Vol. III, art. "Hist. of Astron.," ed. 1834.

† Tacitus, "Ann." vi, 28.

‡ "De Re Rust," iii, 6.

§ Vol. I, pp. 95-7, ed. Bonn ; cf. 30, 64.

|| For a number of authorities, see the "Anacal," pp. 271-275 ; 282, 283, 293.

are so fond of ascribing to the Antichrist, but of which they have very little understanding. Berossus says the Saros is 6,660 days,* but he evidently did not wish us to see that he had only given us, under a common Chaldean name for a cycle, the half of 451 lunations, to the nearest whole day. The desire to baffle enquirers, and to make use of well-known mystic numbers, could easily be accommodated in this way, if the operator was a practical astronomer—as the Chaldean priests were; and the enquirer who penetrated the blind that far, has generally thought himself in possession of the whole secret. But if we put years instead of days, four periods of 6,660 years make an equinoctial precessional cycle; which being multiplied by 17,280 (or the Chaldean $4,320 \times 4$) and divided by 74, the quotient added to the product gives the inevitable Manvantaric time—as well known to the Assyrian initiates as to those of India and every other land.

That the Assyrians were familiar with it, is easily seen from the statement that they had “preserved the records of seven-and-twenty myriads of years”; for each of these “myriads” must have been 8,640,000 years—and thus twenty-seven of them would mean the half-manvantara.†

The Hebrews have preserved some of the Chaldean numbers which bear out the above; for “there are twelve hours in the day,” says the Mishna, “and it is during these that creation is accomplished.” “The dodecahedron lies concealed in the perfect cube” say the kabalists; but if, for the dodecahedron, we substitute a twelve-sided plane figure inscribed in a circle, the points of contact would divide the circle into 12 parts, like the Zodiac. Now in the latter there are 360 degrees; and the “perfect cube” of this number is 46,656,000—and if we multiply this by 10, the “number of completion,” we have the Manvantara. The “twelve hours of the day” are again in the dwarfed copy, the faint, yet faithful echo of primitive wisdom. They are like the 12,000 divine years of the gods, a cyclic blind. Every day of Brahmâ has fourteen Manus, which the Hebrew kabalists (following, however, in this, the Chaldeans) have disguised into twelve “hours.” And the mystic meaning of this is, that the twelve thousand divine years represent the four great Ages, or sub-rounds of the present globe; symbolised in the exoteric Mahâyuga. Beginning with what may be relatively called the metaphysical and the supra-human, these end in the physical and purely human; as seen in the most material development of the world and of man—the turning-point of the present globe. As H.P.B. says: “Eastern philosophy can give the number of mortal years that run along the line of spiritual and physical evolution of the seen and the unseen, if western science fails to do so.”‡

* *Ib.*, p. 485; cf. 363.

† *Ib.*, p. 239.

‡ *S. D.*, I, 440, n. e.

Let us see how all this works:—

The twelve hours or years, multiplied by 1,000 are 12,000 years.
Each of which are, by Hindu measure, in common years 360 „

The “day” will then be, in the same years 4,320,000 „
To which add the night corresponding thereto 4,320,000 „

And we have the minor yuga, which is 8,640,000 „

Multiplying this by 27, we have the period of the descent to the turning-point of the Manvantara—and this, so far as the present globe is concerned, is the “number of mortal years” referred to by H. P. B.

The serpent has always been regarded as a symbol, and in this way made use of by the Jewish initiates, who in the Zohar tell us it is manifested every thousand days.* When we are told of “the serpent which runs with 370 leaps,” it means that in the cycle or period to which the symbol refers there are that many of some known periods of time; which, as usual in these cases, may be understood in more than one way. If we took it to mean the span of human life as the Jews understood it,† we should have 70×370 , which makes 25,900; and most exoteric students would stop at this, thinking they had, as usual, derived the whole meaning when they had unearthed the sidereal year; but it is not so. For there is the mysterious number 1,260, quoted by their writers, and others,‡ which appears to enter into the explanation, and in this way: Take it to represent one leap of the serpent, of which 370 go to the day; and the latter then becomes 466,200, and a thousand of these divided by 1,295, increased by the quotient as twilights, produces exactly the number which, as usual, we should expect to find. And as there are thus 2,592 sandhis in the whole period, the inclusion of the precession year is not a bad index thereto; since one-tenth of it gives their number at once; and it also tells us that whoever wrote the Zohar had also an excellent knowledge of the Hindu and Chaldean numbers. The twilights between them make 1,000 Hindu divine years; and the serpent symbol, when drawn with its tail in its mouth, is an excellent representation of the Great Year.§ If we divide the 25,920 by 36, subtract the quotient, and take half the remainder, we have 1,260 as the result; but this number is a Chaldean astronomical factor of very great interest, independently of Jewish or Christian bearings.

There is an obscure passage in the “Secret Doctrine” || deal-

* “Zohar,” i, 16.

† “Psalms,” xc, 10.

‡ “Daniel,” vii, 25, and xii, 7; also “Ezek.,” iv, 5, 6; “Numb.” xiv, 34;

“Rev.” xiii, 5, and Keneally, “Book of God,” p. 571, and note 38 therein.

§ Cf. *S. D.*, I, pp. 530, 531, n.e.

|| *S. D.*, I, 160 n.e.

ing with the Egyptian rites, which seems to intimate that the human monad can as a rule obtain liberation only after the complete number of its incarnations has been worked through; and we are told that this "Osirification" must require 3,000 cycles of existences. Let us suppose that, as one existence means a single life-cycle, so a cycle of these means a hundred reincarnations; and we shall then obtain more light on the matter. From the 466,560,000 years deduct its twenty-seventh part, or 17,280,000, and then divide by 3,000—the quotient will be 149,760 years; and this, as one hundred life-cycles, will be 1497.6 to each—a number much more accurate than may at first sight appear, but roundly quoted at 1,500. Of course the illustration is drawn from the time of rebirth as it has been within the historical period; but as the "Secret Doctrine" is written for present humanity, the illustration is quite sufficient.

The foregoing may serve to show how many and various were the disguises under which were hidden the Great Year, as each separate teacher found himself obliged to vary his means of expression to suit the knowledge or the preconceptions of those whom he attempted to instruct; and it may serve to indicate that the method of teaching, in past times as at present, was not by retailing the cut-and-dried facts of cosmogony, but rather by placing before the neophyte a series of numbers drawn from the current knowledge of his time, and leaving him to accept them blindly, or to avail himself of the teaching of his intuitive faculty by piercing the outward veil thus employed. If he did the latter, his reward would be proportionately great in the acquisition of further knowledge; but, as the result shows, he was bound not to reveal what he thus learnt, until the time should come for doing so. In the past these restrictions were much more severe than they now are, for when the sum of all available knowledge was in the possession of the priesthood, matters of the most ordinary science were enveloped in secrecy; and this became so much the custom, that it became the rule in all handicrafts as well; and was so until a very recent period.

But that the exact duration of the Great Year was accurately known, cannot reasonably be doubted, if we are to accept the majority of the statements made in theosophical works. As Mr. Sinnett says of a much longer period, "the whole duration of the system is as certainly limited in time, be it remembered, as the life of a single man.....The life of a man.....is a terminable period, and the life of a world-system leads up to a final consummation. The vast periods of time concerned in the life of a world-system, dazzle the imagination as a rule, but still they are measurable; they are divided into sub-periods of various kinds, and these have a definite number." And he elsewhere points out that "everything comes in its appointed time and place in the evolution of rounds, otherwise it would be impossible for the best seer to calculate the

exact hour and year when such cataclysms great and small have to occur. All an Adept could do would be to predict an approximate time, whereas now events that result in great geological changes may be predicted with as mathematical a certainty as eclipses and other revolutions in space."* Therefore the exact period of the duration of the present world as a sphere of action for humanity must be perfectly well known; for otherwise such calculations could no more be made than we could calculate eclipses without an accurate knowledge of the moon's synodic period. If the whole duration of the world's active history were not correctly known, those of the minor cycles into which it is divided would at the best only be approximate, and the sort of computation Mr. Sinnett speaks of would be impossible.

Nor are we necessarily to suppose that insufficient data have been given out, and that we are thereby debarred from learning these numbers; for the "Secret Doctrine" is written in such a manner that no one can set a definite limit to the knowledge that may be acquired from it. The writer of the Stanzas of Dzyan says, "Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel. Its fourth spoke is our mother."† This would be sheer mockery if the data were not available, for then no such calculations could possibly be made; and therefore they must be to be found if we will make the efforts necessary to obtain them. And the correct age of the "small wheel" can hardly be anything else than the elapsed portion of the present Manvântara—its "fourth spoke" being the fourth sub-round, in which we are now living. Therefore we need not despair of ultimately obtaining the knowledge so long desired, and in no very long period hence; for the first step is already taken if we have correctly determined the length of the Great Year.

* * * * *

The mystery that involves the numbers which regulate the evolution of the Cosmos has ever given to them the strongest attraction for the students of things occult; and though many a persevering investigator has been compelled to give up his self-imposed task in consequence of the difficulties which it presented, yet were all the numbers thus sought perfectly well known to the hierophants whose home Apollonius and others found in the far East—nay, perhaps these very numbers were but the merest rudiments which were placed before their least advanced students, once these had shown themselves worthy of instruction. For in the Orient has ever lain the grand repository of mystic lore and occult knowledge; and beneath the graceful fronds of the palm trees which wave in the scent-laden breeze that plays among the

* "Es. Buddhism," pp. 58, 59, 72, 73, 6th ed.

† "S. D.," i, 64 n.e.

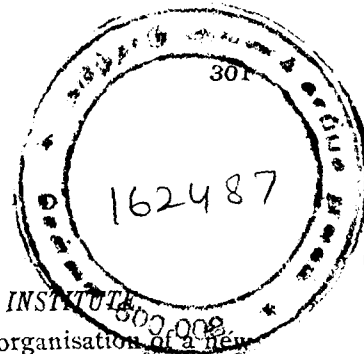
ruins of forgotten empires, many a traveller from the benighted West has, in the past time, learned secrets which may have become the light of science, and illuminated the pathways which led to some of our most noble achievements.

Thanks to the great Masters of the eastern school if now, in the last part of the nineteenth century, the Western world has been permitted to receive so great a measure of that Light of all Time, as may enable even those who are but taking their earliest steps on the pathway of the Solemn Lore, to learn what has so long been withheld from some of the wisest of the men of the external world; and thus, among a host of more valuable things, may learn somewhat of the cycles, the periods, and the æons which divide the Maya called time; which is spread over the vistas of the past, and leads onward to a future all glorious with a knowledge that is, so far as we are concerned, yet to be.

Students of the mysteries of all the ages—you who in daily thought, as in the vigil of the lonely hours of the night, have so long pondered over these things—to you it may be given to reap the fruit of the thoughts of all those who have so long laboured, perhaps perishing by the way; and in the great blaze of the flame their aspirations helped to kindle you may learn things of which the numbers herein partly described are but as the first feeble efforts of the child when compared with the accomplishments of the Sage. That so it may be must be the wish of every earnest student; and into such hands may the continuance of the task be given, with the certainty of ultimate success.

SAMUEL STUART.

(Note.—If the foregoing, which are simply a few leaves from a note-book, shall prove of sufficient interest to the readers of the *Theosophist*, it is not improbable that they may be followed by others going somewhat deeper into the subject of the rounds, cycles, &c., which have so long claimed attention from readers of the “Secret Doctrine” and other similar works. These articles, if they appear, will do so under various headings, and at such intervals as may be found expedient; but as they may only interest comparatively few, no definite promises can at present be given.—S.S.)



THE INTERNATIONAL PSYCHICAL INSTITUTE

I HAVE great pleasure in announcing the organisation of a new body entitled the “International Society of the Psychical Institute,” at Paris, by a meeting representative of the most distinguished men of the day who are interested in the study of Psychological Science. Should the principles laid down in its Programme be lived up to, it cannot fail of rendering most valuable service to the cause of the study of the sciences which deal with mind, with the laws of human thought, and the relation of mind to body. In a temperate and able introductory statement by Dr. Pierre Janet, in Vol. I, No. I of the *Journal* of the Society, he says:

“It is evident that it is pre-eminently the science of mind which, more than any other, is capable of satisfying the restless curiosity of our age. Doubtless it is improbable that any one science will ever explain completely the problems of our origin and destiny, but, nevertheless, no other science approaches these insoluble questions so closely as that of the mind. We see the evidence of this in the ardent interest aroused by certain phenomena which are really psychological facts, such as those of the splitting up (*dédoublement*) of consciousness, mental suggestion, telepathy, telekinesis, lucidity, and mediumship. These facts have indisputably seized upon the attention of many thinking men because they appear to pertain to the profoundest faculties of the mind. The impartial study of these phenomena will evidently add to our understanding of human nature, whatever the solution reached may be. Psychology approaches more nearly to the problems of Philosophy and Religion than any other science. While this fact constitutes the chief difficulty in its study, yet it is the very thing that enhances its interest.”

While in Paris, recently, I was told that a very large sum of money had been subscribed towards the foundation of the Institute; and the names of the International Council of Organisation, the Executive Committee, the Executive Officers and the Committee of Patrons, are those which, for the most part, are the most illustrious among our contemporaries. I have gladly accepted an invitation to acquire membership and shall be pleased to forward to the General Secretary the names of gentlemen who are desirous of doing likewise. The Annual subscription is twenty francs, or, say, fifteen shillings sterling. The *Journal* will be issued in English as well as French. The Society's objects are thus succinctly described by Professor Janet:

According to circumstances, and to the development attained by the Society establishing it, this Institute will pursue the following aims :

1. To collect in a library and museum all books, works, publications, apparatus, etc., relating to psychical science.
2. To place at the disposal of researchers, either as gifts or as loans, according to circumstances, such books and instruments necessary for their studies as the Institute may be able to acquire.
3. To supply assistance to any laboratory or to any investigators, working singly or unitedly, who can show they require that assistance for a publication or for a research of recognised interest. This function, which has been fulfilled so usefully by the "Société pour l'avancement des Sciences" in relation to the physical sciences, must also be discharged by the new Institute in relation to mental science.
4. To encourage study and research with regard to such phenomena as may be considered of sufficient importance.
5. To organise lectures and courses of instruction upon the different branches of psychical science.
6. To organise, as far as means will allow, permanent laboratories and a clinic, where such researches as may be considered desirable will be pursued by certain of the members.
7. To publish the "Annales de l'Institut Psychique International de Paris," which will comprise a summary of the work in which members of the Institute have taken part, and which may be of a character to contribute to the progress of the science."

I hope that success may attend upon the movement.

H. S. O.

RA'MA GI'TA'.

INTRODUCTORY.

WE learn from the Rāmāyana and other works that S'ri Rāma was a perfect model of humanity. He taught both by precept and example and was equally balanced in everything. Rāma has been rightly compared by an old author to a piece of sandal-wood, because we know that all its particles smell equally sweet. Where is to be seen a more moral and spiritual king than Rāma whose life was as exemplary in filial and fraternal affections as in love for the people he ruled over, and where is to be seen a more staunch and devoted follower and a more deserving *chela* than Hanūman who was taught this precious *Gītā* which is the most advanced of the teachings on the practical Science of Soul. The one noteworthy feature of the teachings of S'ri Rāma is that he advocates, throughout, the idea of a universal religion, not in theory alone but in practice also.

Rāma Gītā, consisting of one thousand verses, forms part of the second or the Upāsana Kānda of Tatvasārāyana an invaluable Itihāsa now published for the first time in Telugu characters. From a close perusal of it we find, that the 108 Upanishads are classified in that work, under three heads, *viz.*—(1) those pertaining

to Jñāna, (2) those referring to Upāsana and (3) those treating of karma. The first or the Jñānakānda contains numerous disquisitions on those Upanishads that fall under the first head. The second or the Upāsana-kānda, and the third or the Karmakānda, contain likewise lengthy discussions on those Upanishads that respectively fall under the second and third heads. Tatvasārāyana gives thus a very exhaustive treatment of all the 108 Upanishads comprising the whole range of the Vedānta. Each Kānda is divided into 4 pādas of 25 chapters each. The whole work thus consists of 24,000 slokas and 300 chapters. The great Appaya Dīkshita, the commentator of a portion of this work, speaks of its merits in the following terms :—

"What benefit are the learned going to derive from other Sāstras when they have completely mastered Vasishtha's Tatvasārāyana—a rare work in this age of Kali—treating exhaustively of Vedānta alone, containing as many thousands of Slokas as there are letters in the Gāyatrī, consisting of three Kāndas written in a lucid and simple style, explaining all the sacred and secret meanings, and thereby setting right heterodox notions and exposing the fallacies and errors of unsound doctrines."

From very ancient times several commentaries are said to have been written on the Brahma-sūtras by several great men. The followers of some of the later commentators are known as Dvaitins, Viśistādvaitins, Śuddhādvaitins, Śivādvaitins, Advaitins, &c.

There is yet another system of Vedānta. It is called the Anubhāvādvaita or the practical system of Advaita. This system has its Prasthānatraya based on the authoritative interpretations given to the Vyāsa Sūtras and the Upanishads in the Tatvasārāyana. Besides having its own Prasthānatraya this school of Vedānta has a very large and hitherto unpublished literature worthy of being carefully studied by men of culture. The votaries of this system seen here and there in Southern India, follow the S'rāuta-sāṅkhya and Yoga in their highly developed forms. These Sāṅkhya and Yoga systems are very elaborately treated of in their literature. The Anubhāvādvaitins have for their highest authorities (1) the S'rutis, *i. e.*, the 108 Upanishads with their commentaries, (2) the three Kāndās of Tatvasārāyana, in the first of which is contained the Vyāsa-Sūtra-Vṛitti and in the second of which is contained the Rāma Gītā and (3) the teachings of ancient Rishis diffused in several other works. Besides they have equal regard for the Karma, the Jñāna, the Bhakti, and the Yoga Mārgas. According to their teachings even Jīvanmuktas of the highest type, as long as they live, should observe the Varnāśramachāras and perform the nitya-karmas; have faith or Bhakti on the Nirguna-Brahman; constantly meditate on the teachings of the 108 Upanishads and practise Atma-yoga. They prefer the Grihastha or the second A'srama to the Sanyāsa or the fourth A'srama. They have faith in the teachings of the Rishis only but not in those of others,

Some of the most important MSS. belonging to the Anubhavādvaita system are preserved in the Government Oriental Library, Mysore.

Vyāsa-Sūtra-Vritti is a dialogue between Dakṣiṇāmūrti and Brahmā, contained in the first 17 chapters of the second Pāda of the first kānda of Tatvasārāyana and is commented upon by the famous Appaya Dikshita, the author of 104 works. This commentary is known by the name of Adhikaranakanchuka and concludes with the following observations :

"Many works treating of the Ś'aiva and Vaishnava doctrines and many others treating of the Advaita system, have been written by me—all of them from the standpoint of the respective sects. But this work alone is written by me for spiritual benefit, because it contains all the secrets of the Self."

Rāma Gitā bears the same relation to Tatvasārāyana as Bhagavad Gitā bears to Mahābhārata and comprises 18 chapters whose contents in brief are given below.

Those who are unacquainted with Sānskrit, especially the western readers will, no doubt, find it difficult to understand the technical terms that occur in the contents as well as in the body of the work, but their difficulty will be partly removed by constant perusal and partly by the aid of footnotes that will be given in their appropriate places.

CONTENTS.

- CHAPTER I contains a graphic description of the royal seat of Rāma in his garden at Ayodhyā and of his Samādhi, or highest mode of meditation.
- " II says that Hanūman, who was given a private audience, requested Rāma to enlighten him on the highest Vedāntic truths. Then Rāma enumerates the 108 Upanishads as the chief texts dealing with the Vedānta exhaustively.
- " III contains the arguments establishing the imperative necessity of Dhyāna or meditation, after acquiring a knowledge of the Existent-Intelligent-Bliss and Eternal Brahman.
- " IV deals with Jīvanmukti.
- " V " Videhamukti.
- " VI " Vāsanāḥshaya, etc.
- " VII " Saptabhūmikās, or the seven grades of spiritual progress and their uses.
- " VIII " the nature of six Samādhis.
- " IX " the importance of the Varnāśramāchāras and the extreme necessity of observing them until death.
- " X " the Sanchita, the A'gāmi and the Prārabdha Kar : s.

CHAPTER XI deals with the three-fold division of the Karmins, the Bhaktas, the Jñānins and the Yogins.

- " XII " a description of Śrī Rāma's Viś'varūpa.
- " XIII " the sub-divisions of Pranava into 256 Mātras.
- " XIV " the Māhavākyas.
- " XV Navachakras such as Mūlādhāra, etc.
- " XVI contains arguments to prove that the Eight Siddhis are to be condemned as retarding Kaivalya mukti.
- " XVI deals with the 16 Vidyās such as Satya vidyā, Dahara vidyā, etc. These Vidyās are also described in full and classified under Saguna and Nirguna heads.
- " XVIII summarises the contents of the previous 17 Chapters.

RA'MA GI'TA'.

CHAPTER I.

Sri Gurumūrti said : I am extremely delighted to narrate to you the most wonderful and divine Rāma Gitā, hear, O, Brahman ! with an attentive mind. (1)

The beautiful city of Ayodhya possessed of all the necessary requisites and surpassing the very abode of Brahman, is as celebrated as Vaikuntha. (2)

Therein shines the excellent royal garden bright with all the seasons (of the year), filled with all the trees and frequented by all the birds ; (3)

Adorned with beautiful ponds, wells and tanks, and capable of allaying all sorrows and bestowing all bliss. (4)

In the centre of it shines, with the splendour of a crore of suns, a hall adorned with precious stones, supported by the chief gods in the shape of many golden columns ; (5)

Whose shafts shine with the Sruti texts in the shape of diamonds, with which they are set ; and whose cornices, likewise, blaze with the grand letters (of the alphabet) in the shape of strings of pearls overhanging their tops. (6)

The bases (of the columns) set with Vaidūrya* represent the multitudes of Maharshis (great sages), while the well-adorned arches and Kadali† trees represent the Purānas and Smritis. (7)

Likewise the broad mirrors represent the different kinds of Vidyās‡. The (ceiling of the) hall is decorated with silken and other superior tapestries representing the Mahāmantras (great Mantras or incantations) ; (8)

* Vaidūrya—one of the nine kinds of precious stones. It is of a dark-blue color.

† Kadali—a superior kind of plantain tree.

‡ Vidyās—the Satya, Dahara, Sāndilya, and other Vidyās mentioned in the Upanishads and the Brahma Sūtras.

With various kinds of pictures representing tranquillity, self-restraint and other good qualities; and with Mâlâtî, (*Jasminum grandiflorum*) Mallikâ (*Jasminum Zambac*) and As'oka* flowers, representing dars'ana, † S'ravana ‡ and other Sâdhanas §; (9)

And supplied, with sandal-paste, || Agaru-unguent and camphor in the shape of Sâukhya, Yoga and Samâdhi respectively; with varieties of fruits and flowers in the shape of chidânanda (intelligence-bliss) and other vrittis (modifications); (10)

With betel-holders (containing betel-leaves, areca-nuts, spices, etc., ready made for use), cloves, etc., in the shape of high devotional feelings; with several golden vessels in the shape of Nishkâma** Karmas; (11)

With varieties of incense and ceremonial lights in the shape of Svadha and Svâha †† offerings; with various golden seats in the shape of superior Yantras ‡‡; (12)

Also with various kinds of music in the shape of the eightfold Yoga; with tasteful dishes of food (of six kinds of taste) in the shape of ambrosial A'tmic bliss; (13)

And with various other requisites that can only be seen by means of penance performed in several previous births and that are incapable of even being thought of by the mind of Viśvakarma (the celestial architect). (14)

In the centre of such a hall, the like of which will not be found anywhere in the 14 worlds or in any of the past, present or future periods of time, shines the excellent and great royal seat of gold adorned with strings of diamonds, vaidûryas and pearls. (15-16)

It (the royal seat) is ever shining there because of its being (occasionally) occupied by S'ri Râma who is attended by Sitâ, Bhârata, S'atrughna and Lakshmaña; (17)

And praised by Brahma and Saraswati, Sanaka and other sages, Vasishtha and other Rishis, Suka and other devotees and several other great sages. (18)

He (S'ri Râma) would sometimes give instructions in the Vedas to those disciples who are desirous of Vedic study; sometimes give lessons in logic, grammar and the supplemental S'âstras; (19)

* Asoka—a kind of tree which yields red flowers.

† Darśana (cognising of the individual self or pratyagâtma); the first of the four Sâdhanas insisted upon as the means by which one ought to realise practically the teachings of the Vedânta. The three other Sâdhanas are S'ravana, Manana and Nididhyâsana.

‡ S'ravana: After one perceives, through meditation, the individual self, he should hear from the Guru about the identity of that self and the universal self. This is S'ravana.

§ Sâdhana: means of attainment. Theoretical Vedânta has four other Sâdhanas different from these.

|| Agaru is a kind of tree like the sandal.

** Nishkâma-karmas: acts done without any motive or without any desire for their fruits.

†† Svadha is what is offered to the Pitris by means of water. Svâha is what is offered to the Devas by oblations given through fire.

‡‡ Yantras are different diagrams used in both white and black Magic.

And would sometimes initiate those who are highly advanced, into the secret meanings taught by the Vedânta, at times be immersed in communion with his SELF, and at other times be bent upon enjoying A'tmic bliss. (20)

G. KRISHNA SASTRI.

(To be continued.)

Theosophy in all Lands.

EUROPE.

LONDON, January 1st, 1901.

The month of December does not usually offer anything very striking for the chronicler to record in connection with theosophical circles. The usual meetings are continued till just before Christmas Day and then there is a break which continues till the second week in the New Year. Our centre of theosophic activity is at midsummer, and perhaps we have to some extent lost touch with the feeling that makes Christmas the great festival of the year, or at any rate with the way in which that festival is celebrated in our modern days. Or it may be that our hearts are turning Eastward where our Indian brothers are holding Christmas festival amid all that is most unlike Christmas to the Teutonic mind; anyhow we hear of lectures and meetings galore at Benares, in the North, and Adyar, in the South, and we wait for the printed reports which are to give us *some* flavour of the good things that the Annual Convention brings to our favoured friends who are privileged to hear them at first hand.

All our papers have been filled with the "End of the Century" and the "New Century," and all the well known people have been called upon to express their opinions upon the condition of affairs and the prospects for the future. And the opinions are widely different as may be imagined, and vary from deepest pessimism to highest optimism and all the shades between. But there does seem a very strong feeling abroad that "the times are out of joint," that very serious and far reaching events may be close upon us, and all this is quite in accord with what our theosophical leaders and teachers have indicated long ago. Surely we theosophists have important work to do in helping to guide aright the *inner* forces which play so great a part and are so little understood in the world of men. Here is the ending of an article from one of the most largely circulated daily papers. It breathes a right spirit and it would be well if a tithe of the readers of that paper began to live out in thought and action the ideal of national unity and calm strength in danger of which it speaks:—

We are entering stormy seas, and the time may be near when we shall have to fight in very truth for our life, "neath novel stars beside a brink unknown." Some there are who question whether England will survive that terrible conflict. If we are worthy of our great place in the world we shall boldly face the question and not blink it because it is unpalatable. The poet may sing that God will not turn His face away from

The race that strove to rule His earth
With equal laws unbought:
Who bore for Truth the pangs of birth,
And brake the bonds of Thought,

Yet it is not always the case that noble aims and generous service to mankind can redeem a race from overthrow. Athens fell, who was the civiliser of the world, because her parties quarrelled among themselves and because she failed to realise the all-importance of armed strength. But if we are true to ourselves, if we sink party in the nation's cause and see that the cause is just; if, above all, we are in earnest and make sure that our statesmen are in earnest, we have nothing to fear. Trials may come; we may have hours of sorrow and danger; but the nation, the Empire, and the great ideals with which they have been identified in the past will survive.

And so, in the words of the greatest of Anglo-Saxon statesmen, "with malice towards none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in," and go forward into the new century determined to do our duty to God and to our country.

Some such words as these might well apply to our work within the Theosophical Society. If we are true to ourselves and sink personalities in the Society's cause then, and only then, have we nothing to fear.

* * * * *

Various attractive programmes are already in circulation for the New Year, and it is pleasant to see that several new speakers are included in the lists of lecturers, so that while our best and oldest workers are somewhat scattered over the globe, the younger members are coming forward to stop, if not to fill, the gaps which their absence makes in the ranks of the 'effectives.'

A. B. C.

NEW ZEALAND.

The annual meeting of the Wellington Branch was held on Nov. 14. The Secretary reported a year of steady and earnest work, a very satisfactory year, showing real signs of progress and showing also that there is true vitality in the Branch and that it is not merely a name but a centre of that work which is the greatest in the world, the holding up of the ideal on which the coming race is to be moulded. The officers were for the most part re-elected, as follows:—President, Mrs. Richmond; Vice-Presidents, Messrs. Short and Ellison; Secretary, Mrs. Girdlestone (94 Constable St., Wellington); Treasurer, Miss Richmond; Librarian, Mrs. Short.

Dr. Marques made a three weeks' stay in Auckland on his way from Honolulu to Sydney, during which time he gave four lectures. His visit and lectures have awakened a large amount of fresh interest in theosophical studies in Auckland, and will be long remembered by those who had the pleasure of hearing him. Beginning on Sunday, Nov. 25, he lectured on "The Idea of Deity, in the light of Religion, Astronomy and Theosophy." On the following Sunday his subject was "Sound Forms," and a continuation of it was given on Friday, Dec. 7, under the title of "Light, Sound and Colour." On Dec. 9, he lectured on "The Human Aura." All these lectures attracted large and interested audiences, and were fairly well reported in the press. Various social meetings at members' houses were also held in honour of the distinguished visitor, who left for Sydney on Dec. 10, carrying with him the good wishes and affectionate esteem of all who met him.

Mr. W. Will gave an interesting lecture on Nov. 18, in Auckland following note on "The Indian System of Yoga."

ITALY

Our energetic worker, Mrs. Lloyd, sends us, by request, the on the movement in Italy.—ED.

Four years ago there was not one active Theosophical Lodge in Italy, although there were a few isolated theosophists in different places and a dead branch at Milan. At Rome there was an English lady, a member of the Society, who, with the ever generous help of the Countess Wachtmeister had started an excellent theosophical library, and who offered, not a salary, but money for the journey from London to any one who would devote his life to its care and superintendence.

From that small beginning by Mrs. Williams, with the blessing of the Masters, Theosophy has readily taken a firm hold of earnest Italian hearts that were longing, waiting, praying for an opportunity of hearing its noble truths. And this is no mere figure of speech, for one of the first three who became members, had been waiting and hoping for eight years before he could find any help. For nearly as long I think the present President of the Rome Lodge, Signor Aureli, his intimate friend, had cherished the same aspiration.

Both gentlemen could read French, and had studied eagerly each issue of *Lotus Bleu*. The Secretary of the branch (who is also a Secretary of the Italian Parliament,) had borrowed from Mrs. Williams the "Key to Theosophy," by H. P. B., and his heart was also set on fire; probably old memories were revived in all these who were first ready to brave scorn from their fellow citizens, and the enmity of the great Roman Church, in order to bring the light of the Ancient Wisdom again to the city where 300 years before, Giordano Bruno, the intrepid martyr, had been burnt alive in the Flower Market, by the Inquisition of the Roman Church, for boldly proclaiming its truths. His keen intellect, sharpened by eager study, in the quiet monastic life, refused to allow him to swallow whole the "Infallible Doctrines," so called, which should have sufficed for his daily mental food. And now this handful of theosophical students, soon joined by Captain Boggiani (who represented Italy at the late Paris Congress) and other earnest members, formed in February 1897 the first nucleus of the Rome Lodge, the seven necessary to obtain the Charter from the President-Founder. On the 8th of May in that year, the Librarian purchased a few white flowers, and spent the day in thought of H. P. B. and of those to whom she gave her life and work. On White Lotus Day in the following year, the much larger Library and room was filled with enthusiastic members and enquirers bringing masses of lovely flowers. Now still larger rooms are occupied by the lodge, and "Theosophical Society," in golden letters, marks the entrance in the Via San Nicolo da Tolentino. Since that time the movement has been progressing steadily and meetings are held regularly, and classes for study are organised and in full working order. Last Winter very great help was given by a series of lectures from Mr. J. C. Chatterji, who gave a course of lectures in the University of Rome, arousing deep interest and enthusiasm for the Eastern Philosophy and Religion. He lectured also, later on, in St. Mark's at Venice, famous

for the sake of Savonarolo, whose name is probably known to you all. As a rule, the Italians are materialists, and the masses of the people are careless alike of religion and morality; the more thoughtful have been attempting to account for the puzzles of life, by means of Spiritualism; thus nearly all who came into Theosophy came through Spiritualism, not being able to account rationally for its undoubted and unaccountable phenomena.

Hitherto the Church has waited, pretending the sleep of indifference, as a cat dallies with a mouse, ready to pounce when opportunity offers. But national thought has gone forward since Bruno suffered for believing and preaching a Logos one with this Universe, and I do not think our brothers at Rome are much afraid, although many difficulties and much opposition will doubtless be thrown in their way; for the Church is still very powerful - and is more bigoted and narrow in Naples than in Rome. In 1899 and 1900, lodges were constituted at Florence and at Naples, in both of which cities Theosophical Libraries are established. The old lodge at Milan is revived and re-established, so it is hoped that by the end of 1901 the Italian Section of the T. S. may be firmly established and ready to welcome the President-Founder on his return from his tour round the world. Mrs. Annie Besant lectured at Rome in the large hall in the Piazza del Popolo in 1898. *Teosofia*, the organ of the Society is now about to enter upon its fourth year of life, doing its quiet work of preserving the Life Blood of theosophical teachings far and wide through the country, in its own musical language. Much good translation is thus available to the Italian public from our principal theosophical writers, and before long I hope the translation of the "Secret Doctrine" will be undertaken. The President-Founder visited Rome in March 1900, and had a very enthusiastic and affectionate welcome, conversing with the brothers and lecturing in the French language. A most happy and pleasing impression of his visit was left behind and the lodge will welcome his next visit with joyful anticipation.

Mrs. Besant visited Rome in April and gave several lectures, private meetings and interviews, leaving the lodge much strengthened for future work.

The President-Founder, after staying for some days at Rome with Mrs. Cooper-Oakley who is now taking charge of the work of the Society in organising the Section, went on to Florence for four days, and finally spent a week in Milan with Mrs. Louisa Williams, who had left Rome after a residence of eight winters. Then he re-visited the dead branch at Milan, granting it a new charter under the same President as before, Dr. Barbieri. Altogether the outlook for Italy is most reassuring and hopeful, and especially as the theosophical literature is translated and spread abroad by the various centres, the loyal and patriotic example of the mother lodge of Rome will be a source of strength for all its Italian children; for Rome is the centre of occultism in the West, as Mrs. Besant said in the first public theosophical lecture delivered there in the 19th century.

Let us hope that the Italian Section will be ready by the time of the President-Founder's return journey, to take its place amongst the other autonomous Sections of the Theosophical Society, in Europe.

A. C. LLOYD.

Reviews.

TO THOSE WHO SUFFER.*

This small work is quite an appreciable addition to French theosophical literature and will prove helpful to those who peruse its pages. All through it the reader feels that "a soul who has also suffered speaks to him" with the burning desire to alleviate his anguish, to bring him a little hope, to cause a consoling ray to shine in his darkness. Before speaking of the "aim of suffering," the writer enters on a "litany of individual griefs and sorrows," that is very touching, the language very poetical. Mlle. Blech proceeds to show that suffering is only the inevitable result of the violation of the divine Law, the consequence of our actions. Then she explains that Theosophy is not a new religion, does not even pretend to be a religion at all, that it has existed in all times, that it is not antagonistic to the actual religions; but on the contrary tries to unite them all, to widen their horizon and to reconcile them with science, coming towards them open handed, rich in knowledge which is ever growing. The Law of Evolution, or Reincarnation and Karma, is next very clearly explained—how the Infant Soul slowly mounts the rungs of the ladder until it has reached the sublime heights of Divinity. Universal Brotherhood has in this ascent to be considered as an unbroken chain, of which each human being is a link. Death is shown as possessing no terrors for the theosophist. The seven principles of man are next explained. Then the writer passes on to describe the Divine Self, the God in us.

In the description of the astral plane and the stay there of the departed ones, Mlle. Blech says very sympathetically: "O my brothers and sisters, you who are weeping over beloved ones, have the strength to bid silence to your grief, which is not only fruitless but selfish, since it retards the progress of the dear ones. Do not make them come down to you; but rise up to them. Live nobly, purely; you could not do them any greater service, etc." The life in the mental world or heaven, as it is called, is next taken into consideration, then the two paths; Christ the Universal Religion. In speaking about the different religions the author says regretfully: "It is sad to say, but, of all the religions, none almost, is so disdainful of the others, so jealous of its exclusive authority as our Christian religion. She alone is blessed by God, approved by God; she alone proclaims the Truth; she alone leads to salvation. However, Christianity is only one of the aspects of this pure diamond which is Truth."

In the closing pages it is shown how the two paths, of trial and suffering, lead the souls, whose sorrows were so vividly depicted in the litany of individual griefs and sorrows, "through the Law of Evolution to final Liberation, to supreme Happiness."

In the whole book there are no Sanskrit words used, which so often stagger the enquirer. The expressions are clear and simple; a vein of sympathy runs through the entire work.

C. K.

* By Mlle. Aimée Blech, President of L'Essor Branch T. S., Paris.

"LEST WE FORGET."

Mr. Stead's "Review of Reviews Annual," for 1901, is an uncommonly attractive "Keepsake from the Nineteenth Century." It contains more than two hundred and fifty portraits and sketches which will serve to keep alive in our memories those who have helped to mould the thought and action of humanity during the past one hundred years—poets, philosophers, writers, statesmen, teachers, potentates, warriors, scientists, reformers, explorers, musicians—representatives of the world's knowledge and power, a truly valuable galaxy which, together with the summary of chief events, makes the work a "Keepsake" such as one will seldom find.

We have also received the "FOURTH ANNUAL REPORT of the HINDU RELIGIOUS UNION, TRICHINOPOLY." This Institution is doing very useful work, and we heartily commend the Hindu Girls' School which is connected with it, to the patronage of the public.

"VELAPURI, or a PEEP INTO THE PAST OF VELLORE," by T. S. Kumaraswami Aiyar, B.A., L.T., is a historical pamphlet which will be found interesting to residents in that locality.

Journal of the China Branch of the Royal Asiatic Society, vol. XXIX, New Series, No. 1, contains over 600 pages and is wholly devoted to a description of the materia medica of the ancient Chinese.

"CONSCIOUSNESS," by A. Schwarz, is a reprint of the three valuable papers under that head which were recently published in the *Theosophist*. Those who have Mr. Schwarz's previous pamphlet, "The Relation of Man to God," will want to possess this later one. The price of each is only three annas.

MAGAZINES.

The Theosophical Review for January opens with an article on "Yoga Vāsishtha," by Bhagavān Dās ("Hindu Student,") who sums up the main truths of this scripture thus:

1. "The intelligence must be exercised freely. Nothing is to be taken on blind faith."
2. "It emphasises the fact that a true apprehension of man's ultimate nature and of the source of all being, is not possible until the student turns to his task with his whole heart."
3. "The mind of man is the cause alike of bondage and of liberation."
4. "All exists everywhere and always."
5. "The ultimate essence of all this Universe is one Indivisible Consciousness."

The ethics of the scripture are, in brief, that if we choose to act aright, good will result; if otherwise, evil will follow. In Mr. Worsdell's article on "Theosophy and Modern Science" (which is concluded), some remarkable facts relating to the persistence of life in plants and seeds are noted, facts which chemistry and biology are yet unable to explain. A Russian next writes of "A Coming Race," of which Siberian exiles are the forerunners. James Stirling concludes his interesting "Notes on Lemuria, and A. A. L. gives "Reasons for believing Francis Bacon a Rosicrucian." Mrs. Besant's highly interesting

essay on "Thought-Power, its Control and Culture" is continued—the two portions in this issue treating of "The building and evolution of the Mental Body," and "Thought-Transference." Mr. Mead gives us a translation of another of the sermons of "Hermes, the Thrice-greatest, unto his own son Tat," relating to the "unmanifest" and the "manifest" Deity. "A Glimpse into the Hereafter," by Simeon Linden, recounts some vivid experiences on the astral plane, while under the influence of chloroform, during a surgical operation. "The house of Mr. Mellicent, by Michael Wood, is a well-told story conveying a useful lesson. "The Border-Land of History" touches upon the recent archaeological discoveries in Egypt and Greece. Miss Harcastle's "Life Ledgers of Stray Mystics," is a sombre article giving very brief glimpses of pessimistic characters.

In *Theosophy in Australasia*, for December, W. G. John has a thoughtful article on "The Ancient Wisdom" (which does not here mean Mrs. Besant's book of that name). "Why I believe in Theosophy," is a good subject which is briefly dealt with by E. C. T. "Christmas Thoughts," by K. Castle, is a good article in the right time and place. "Indifference," by Miss Davies contains useful suggestions, and Miss Edger's "New Year Thoughts" are appropriate and helpful. There is also a poem on "The First Man."

The N. Z. Theosophical Magazine for January comes to us in a new and appropriate dress, as a twenty page periodical with hopes of further enlargement. After the "New Year's Greeting" and the items under the heading of "Far and Near," we notice a short paper by Dr. Marques in which he takes fifteen statements current in the orthodox Christian teachings and places them in strong contrast with the common teachings of Theosophy on the same points. This would make a useful leaflet. "The Influence of Music on the Inner Nature" will be read with interest by those who love the harmonic art. "Lectures in Brief" consist of several detached paragraphs contributed by D. W. M. Burn. "A Visit to Ghost Land" is an interesting narration by F. M. Parr. The "Children's Column" and other matters complete the number.

Revue Théosophique. The contents of the December number are very interesting. Among them are the address of Mr. Leadbeater at the White Lotus Day meeting in Paris; Extracts from the "Doctrine of the Heart"; an article by Dr. Pascal upon the inequalities of conditions among men, and a further portion of the translation of Mr. Leadbeater's "Clairvoyance." Other essays, reviews and the usual monthly instalment of the "Secret Doctrine" fill the remainder of the pages.

Theosophia. The Sectional Organ of our Dutch brothers presents its usual interesting table of contents. The translation of articles from the pen of H. P. B. still continues, that contained in the December number being "An Answer to our Critics," from the *Theosophist* for July, 1881. Following are a further portion of the translation of "Esoteric Buddhism," "The Fourth Dimension," a lecture given in Amsterdam by Mr. Leadbeater; "Buddhism and Christianity;" "Gems from the East;" and Notes on the theosophical movement.

Sophia, Madrid. The December number opens with a translation of Mrs. Besant's "Spiritual Darkness." "Ancient Chaldea" is concluded

and "The Idyll of the White Lotus" is continued, together with "Suggestive Thoughts of Notable Men."

In the first number of the *Central Hindu College Magazine*, Mrs. Besant writes concerning the "Order of the Golden Chain" which has been started in the United States, and suggests that Hindu children also join the "Order" and become "friends of all creatures." The promise which the children have to repeat every morning, was published in the *Theosophist* of October 1899, p. 59. It cannot fail to benefit all who repeat it daily. Bertram Keightley has something to say about "School-boy Ideals," J. C. Chatterjee has an article on "Pilgrimage," Mrs. A. C. Lloyd contributes the first instalment of a story, and there are "Science Jottings" and other matters which make up an interesting number for Hindu youth.

Acknowledged with thanks: The Vāhan, Theosophic Messenger, The Golden Chain, The Prāsottara, Review of Reviews, Light, The Ideal Review, Mind, Banner of Light, The New Century, Phrenological Journal, Harbinger of Light, Health, L'Initiation, Lotusblüthen, Forum, The Arena, The Light of the East, The Light of Truth, The Brahmancharin, The Brahmavādin, The Maha-Bodhi Journal, Dawn, Indian Journal of Education.

CUTTINGS AND COMMENTS.

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

In Mrs. Besant's recent Convention lectures, delivered at Benares, she alluded to certain reforms which she deemed eminently necessary for the progress and elevation of India, and especially recommended that marriage be delayed until after the completion of student-life, as was the custom always in ancient India. *The Advocate* (Lucknow), in referring to this matter says:

The Managing Committee of the (Central Hindu) College has taken the first step in this direction, by refusing admission to the Middle Division of the School, on and after March 1st, to any married boy. It is hoped in a few years to extend this rule to the Upper School also. Many fathers will welcome this return to ancient ways, as helping them to resist the pressure put upon them to marry their sons at a ruinously early age. The English monitorial system is also to be partially introduced in the School, and is already working in the Boarding House.

There is a most amusing paragraph in the *New Zealand Magazine*, our local organ, about the action of the Custom House authorities as regards our literature. It seems that the T. S. bookshop had imported, among other theosophical works, a bundle of Mr. Fullerton's excellent leaflet, *Karma as a cure for trouble*. The Customs Appraisers, scenting a possible attempt to evade lawful payments, demanded of our people the duty on "patent medicine circulars," for which this moral essay was mistaken! Mr. Draffin, after this, ought to give a course of lectures for Customs employees only, admission free. Our Bombay Branch had an equally comical experience. In a London invoice for our book ordered by them, was an item of a certain number of binding-covers

for binding the Bhagavad Gītā. They were described in brief as "Gītā covers." The Customs Officers notified our friends that there would be duty to pay on "the lot of musical instruments," the Gītā having been mistaken by them for "guitar," in all probability!

* * *

Infant prodigies summarily explained.

It is quite amusing to notice how people will read into a paragraph their own preconceived opinions, as, for instance, the following which appeared in a recent issue of *The Harbinger of Light*:

It will not surprise such of our readers as are conversant with the only rational explanation of the phenomenon of infant precocity, to learn that instances of the kind are becoming more frequent year by year; and, we may add, "from information received," they will become increasingly prevalent during the first quarter of the approaching century. We have already called attention to three or four juvenile prodigies, including little Fritz Müller, a native of this colony, and *Le Messenger*, of Liege, makes the following additions to the list:—

1. Willie Gwin, the son of a well known medical practitioner in New Orleans, aged five years, has just received a medical diploma, from the University in that city; and his examiners have declared him to be the most learned osteologist who has come under their notice.

2. Dennis Mahan, of Montana, now nine years of age, was only six when he commenced his career as a public preacher, and continues to astonish his hearers by his profound knowledge of the Scriptures, and by the eloquence of his pulpit discourses.

3. George Steuber, aged thirteen, is already a civil engineer of high repute.

4. Harry Dugan, who is not yet ten, is one of the most successful commercial travellers in the United States.

5. In Germany, Henri Weber, who is rising seven, is a musician who has already composed many remarkable sonatas and fugues, and is now engaged upon an opera, which is expected to astonish the musical world.

6. Vittorio Righetti, an Italian sculptor, ten years of age, has executed a Madonna and Child, which is pronounced to border on the sublime in art. Needless to add, they are all mediums.

We beg to ask if genius can only be explained by the theory of mediumship. Is it not possible for an ego in the flesh to manifest as much talent as one who is incarnate? The theory, or rather the fact, of reincarnation—for many people distinctly remember events which happened in a previous life—certainly affords an explanation of juvenile precocity which is fully as reasonable as that of mediumship, in our humble opinion.

* * *

The Viceroy and the "Memory Man."

The *Pioneer's* special correspondent with the Viceregal party, sends to his paper the following account of the performance of an *Ashtavadani* in the presence of the Viceroy, which we copy because the extraordinary culture of the memory which is attained in India is a fact of very great scientific value

for all students of Practical Psychology:

"To amuse the Viceregal party in the *kheddah* camp at Kakenkote after dinner, a 'memory man' was brought in—the same who in his time has similarly entertained and astonished Lord Elgin, Lord Lansdowne and numerous other lesser magnates. He is a Brahmin, and his peculiar talent is that he never forgets anything once written on the tablets of his mind. As a test, Lord and Lady Curzon, Major Baring and Mr. Lawrence, acting on the performer's suggestion, each thought of a sentence—they were allowed the choice of any language—and

uttered it aloud once only. To make the ordeal more confusing each of the quartette gave only one word at a time, and this in regular turns: it might, they thought, have been comparatively easy for the performer to commit to memory a complete sentence spoken right off. By way of still further increasing the severity of the test the words of each sentence were given not in their proper order, but mixedly. Thus, Lord Curzon would begin with his fourth word, Lady Curzon with her second word, Major Baring with his ninth word, and Mr. Lawrence with his twelfth word, and so on, until all the words were exhausted. Lord Curzon's sentence happened to be a Greek quotation. Lady Curzon and Major Baring gave hardly less difficult lines from the nonsense verses of Lewis Carroll in 'Alice in Wonderland,' the former about the 'Jabberwock' and the latter about the 'Slithy Tove.' Mr. Lawrence gave an ordinary English sentence. Sandwiched between all this, Colonel Robertson in regular turn with the others read out strings of figures, which the performer was required to remember and eventually to add up in his mind; the whole preceded by a square root problem in nine figures, also to be worked out mentally. Immediately the word sentences had been completed the performer without hesitation repeated them, not in the mixed order in which the words had been dribbled out, but each sentence separately and with correct consecutiveness. Lord Curzon marvelled at getting back again the jumbled words of his Greek quotation in their proper order, and applauded the performer heartily. The three others were not less satisfied, especially when the performer, without delay, concluded by giving the correct answers to the big addition sum and to the elongated square root problem. 'How is it done?' everybody asked. 'In a very simple manner,' replied the memory man. 'I first of all enquired how many words there were in each of the four sentences. Then I drew four horizontal lines in my mind and divided each line into parts according to the number of words in each particular sentence. Then when I got a word and was told it was the sixth word of the second sentence, I mentally wrote in the sixth space of the second line. When all the blank spaces had thus been properly filled in it was the easiest thing in the world to read the words off. The same with the figures. I have a mental vision of the whole thing, just as if I had actually written it all out on paper.' This explanation may, perhaps, enable would-be imitators to give performances." 'There is nothing to do,' says the memory man, 'but to imagine that a tablet exists inside your brain, and to proceed to write things upon it. Once you have succeeded in inscribing any test words on the tablet, you will find it quite easy to read what you have written.' After the memory man had further exhibited his powers by repeating some French and German test sentences which had been given to him in the time of Lord Elgin and Lord Lansdowne, he departed, full of pride at having astounded by his wonderful gift, one more Viceroy of India—and forgetfully leaving his walking-stick behind."

In published original notes on these Indian Memory experts, the present writer has explained that they could only do their feats by the cultivation of this "Visualising" habit, a suspicion that was confirmed, in conversation, by the Brahmin who exhibited his power at our Adyar Convention of 1899. In his "Inquiries into Human Faculty" [Macmillan & Co., 1883], that true scientific genius, Francis Galton, touches upon this question, and in a circular sent by him to a considerable number of persons, the following question (No. 10, p. 379) occurs: "*Numerals and dates.*—Are these invariably associated in your mind with any particular mental imagery, whether of written or printed figures, diagrams or colours?" In the explanatory diagrams at the end of the book are shown over sixty different examples of number forms, which present themselves mentally to different persons when thinking of given numbers. The diversity is striking and full of interest. It would also seem that this visualising faculty is sometimes heredi-

tary in a family, as Mr. Galton shows in one Plate four cases where the Number-forms in the same family are alike; and in another three instances where the Number-forms in the same family are unlike: all marking hereditary tendency in the two families. The Viceroy seems to have failed to ask the *Ashtavadani* whether the practice of his mnemonic faculty tends towards cerebral exhaustion, but such is the fact, according to the admissions made to the writer by specialists who had been forced to give up their exhibitions.

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As the *Theosophist* is known to be a patron of Oriental Literature, its Editors may be permitted to copy into its pages the following delightful bit of eloquence, from the pleading of an Indian *Vakil*, which they find in the *Madras Mail* of a recent date. If, by some chance, our learned colleague Mr. Mead should see this one number of our magazine, he at least will enjoy reading so clever a product of the human mind.

It runs as follows:—

"My learned friend with mere wind from a tea-pot thinks to brow-beat me from my legs. But this is mere gorilla (*sic*) warfare. I stand under the shoes of my client, and only seek to place my bone of contention clearly in your honour's eye. My learned friend vainly runs amuck upon the sheet anchors of my case. Your honour will be pleased enough to observe that my client is a widow, a poor chap with one post-mortem son. A widow of this country, your honour will be pleased to observe, is not like a widow of your honour's country. A widow of this country is not able to eat more than one meal a day, or to wear clean clothes, or to look after a man. So my poor client had not such physic (*sic*) or mind as to be able to assault the lusty complainant. Yet she has (been) deprived of some of her more valuable leather, the leather of her nose. My learned friend has thrown only an argument *ad hominem* (*sic*) upon my teeth, that my client's witnesses are only her own relations. But they are not near relations. Their relationship is only homœopathic. So the misty arguments of my learned friend will not hold water. Then my learned friend has said that there is on the side of his client a respectable witness, *viz.*, a pleader, and since this witness is independent so he should be believed. But your honour, with your honour's vast experience, is pleased enough to observe that truthfulness is not so plentiful as blackberries in this country. And I am sorry to say, though this witness is a man, of my own feathers, that there are in my profession black sheep of every complexion, and some of them do not always speak gospel truth. Until the witness explains what has become of my client's nose leather he cannot be believed. He cannot be allowed to raise a castle in the air by beating upon a bush. So, trusting in that administration of British justice upon which the sun never sets, I close my case."

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The writer of the following paragraph, which is circulating through the press, is quite right in saying that one who has ever seen a religious meeting of Negroes in a time of "revival" can never forget it. Nowhere can there be found better proofs of the pathological identity between the hysterical "crisis," and the "descent of the Holy Spirit." Grotesque and comical as are the antics of the black converts, they also have an aspect of neurotic disequilibrium which is very saddening. Says the writer in question:—

"Religious revival among the Negroes in the Southern States of America is always the forerunner of a mighty season of rejoicing and a great exhibition of 'the victory over the world, the flesh, and the devil,'

No protracted meeting ever closed without the members of the Church enjoying the most refreshing showers of grace, and bringing what had been hardened sinners 'into the fold.' And after the revival comes the baptism of the reclaimed. The mourners flock to the altar, fall in a trance, and have the most wonderful things to relate of visions seen and music heard when the spirit was, presumably, separated from the body. Some cannot sleep at night for hearing the hoofs and horns of old Satan as he paws the floor or trails his long tail over the walls and snorts like a filth sweating behemoth. Various weird and uncanny confessions are made. None have found consolation without having first gone through the shadow of death-like trances, wherein they dream dreams and see visions. One never forgets the scenes enacted at a great revival meeting of Southern Negroes."

* *

Col. Olcott has fished out from the archives of 1878, a letter from Mr. J. W. Bouton, of New York, the publisher of "Isis Unveiled," to H. P. B., showing how the title of her first book was changed from "The Veil of Isis," to the present one. In this connection the reader should observe how the headline—"The Veil of Isis"—runs through all the pages of Vol. 1, and the other through the pages of Vol. 2. The letter is as follows:—

"NEW YORK,

May 8th, 1877.

DEAR MADAME BLAVATSKY,

Our mutual friend Sotheran called upon me yesterday and during our conversation suggested something which, considering its source, is really worth considering. It appears there has been another and a very good book published in England, under the title of "The Veil of Isis." Now, as you are aware, it is a very awkward affair to publish *our* book under the same title as one previously issued, and when we come to advertise, the public may well suppose it to be the same thing, and pass it by. Another matter—the other book is undoubtedly copyrighted in England, under the title aforesaid, and consequently it will put a stop to the sale of our book entirely, in England, as it would be an infringement of copyright. Strange as it may appear, the idea struck Sotheran and myself, simultaneously, that it would be better to change our title a little, and we both hit upon exactly the same one, *viz.*, "Isis Unveiled," which, it seems to me is, in many respects, much better than the other title, for in itself it has a distinctive meaning, which the other has not. * * *

Sincerely your friend,

J. W. BOUTON."

A copy of the original work, "The Veil of Isis" is in the Adyar Library, and is a very interesting work, its sub-title being "The Mysteries of the Druids." It contains 250 pages, was written by W. Winwood Reade, and published by Charles J. Skeet, London, in 1861.

* *

The Hindu of December 4th summarises the views of Professor Max Müller as given in a recent issue of the *Nineteenth Century*, under the head of "Buddhism and Christianity in China."

The earlier Buddhist Missionaries entered China more than 200 years before the Christian era, but it was not until about 65 A. D. that Buddhism secured

the patronage of the Emperor, and many converts were to be found throughout the country. About 700 years later the Christian Missionaries became very active, and the two religions dwelt side by side in harmony, the similarity of their teachings being quite apparent. The Christian Missionaries met with great success and matters were progressing smoothly until, in the Sixteenth Century, the Pope determined to prevent his priests from mingling with the Chinese in their religious rites and ceremonies and protested against their forms of worship. He also claimed special protection for Christian converts. This action of the Pope was the death blow to Missionary success among the Catholic Christians. We take the following from the Editor's summary:—

From religion the question drifted into politics and disaster was the immediate result. Of the subsequent history of other missions we need make no mention, for they are more or less well-known. But the fundamental mistake which Europe has made in China is the investing the Missionaries with a quasi-political function which was always regarded by the Chinese with a feeling of deep resentment. If Buddhism and Christianity at one time lived side by side on intimate terms, what then, in later years, could have made Christianity so repulsive to the generality of the Chinese? The Chinese are as a race very tolerant in their views and yet Christian blood has been shed more than once in a manner that strikes the world dumb.

Professor Max Müller strikes the key-note when he dates the downfall of Christianity in the country with the time when the Christian Missionary, not content with his pastoral work, claimed a political protection over his converts and when Europe made the Missionary's cause a pretext for political expansion. This is the view which we have taken from the very commencement of the troubles in China, and we hope that a pronouncement from such a high authority will open the eyes of Europe to the gravity of the Missionary question in foreign lands.

As Professor Max Müller says, in his article in the *Century*:—

"After our late experiences it must be quite clear that it is more than doubtful whether Christian Missionaries should be sent or even allowed to go to countries, the Governments of which object to their presence."

This is the opinion of many of the best statesmen in Europe and other countries. In conclusion the *Hindu* says:

If a country would not have a particular religion preached to the people in a manner not calculated to convince them or evoke their sympathy, well may they demand that such efforts offensive to them should cease in their midst. If the position is reversed, the question raised by Professor Max Müller becomes convincingly clear. Suppose a band of Mahomedan priests going to England and preaching, on Sundays, before St. Paul's Cathedral, the religion of their Prophet, and crying down in scathing terms the Gospel and personality of Christ. The consequences of this fool-hardy enterprise need not be stated. But if such efforts were supported by a foreign Power the situation in China and the feelings of the Chinese and their Government can be understood in the light of what the Englishmen and their Government would feel. To the Christianity of Christ, preached and practised in the true light of the Gospel, no civilised nation would object. It is the militant Christianity which would prevail at the point of the sword; the foolish, misdirected zeal of enthusiasts and the political consequences thereof that have fomented all the trouble in China as they threaten to foment in other countries as well, and we trust that the decided opinion of the Professor, almost his parting advice, will be taken to heart by the politicians of the West."

*Different
classes of
poetry.*

Poetry has been defined as an expression of "beautiful thoughts in musical words," but often the *ideas* seem to have been omitted.* The subjoined shows that we do occasionally find something entirely different from those sickly sentimental ditties and namby pamby jingles of moonshine and ethereal nothingness, that too often mar the surface of white paper, irritate editorial nerves and are sometimes styled poetry :

THE CREEDS TO BE.

Our thoughts are molding unseen spheres,
And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our future by the shape
Of our desires, and not by acts.
There is no pathway of escape ;
No priest-made creed can alter facts.

Salvation is not begged or bought.
Too long this selfish hope sufficed ;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out creeds
Are dropping from religion's tree,
The world begins to know its needs,
And souls are crying to be free.

Free from the load of fear and grief
Man fashioned in an ignorant age ;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved ;
But mounting up on daring wings
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still, small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies :
"Go roll the stone of self away
And let the Christ within thee rise."

ELLA WHEELER WILCOX.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XVII.

(Year 1891.)

I CANNOT turn my back upon the Colonies without mentioning a few more of the notable acquaintances I made, besides those mentioned in the last chapter. First, then, Mr. A. Meston, of Chelmer, near Brisbane, a well-known litterateur. He was a Magistrate, an ex-member of the Queensland Legislature, was leader of the Government Scientific Exploring Expedition of 1889, and an author and journalist of wide reputation. A sumptuously illustrated work on the British acquisition of Australia, which came under my notice, had filled me with a horror of the devilish cruelty and merciless extirpation of the dark races by the conquering whites, and in introducing to our readers an article contributed to the *Theosophist* by Mr. Meston,† on the subject of the Aborigines, or so-called Black-fellows, I said that they were being treated "with the same concomitants of ferocity, selfishness and faithlessness as darken the history of Mexican and Peruvian conquests by the Spaniards. From what I have learned on the spot, from living witnesses and current histories, I am inclined to believe that my own Anglo-Saxon race is as devilishly cruel upon occasions as any Semetic, Latin, or Tartar race ever was." The historical work above mentioned gave among its illustrations a picture of armed white men hunting black-fellows in and out of a stone-quarry as if they were so many goats or monkeys ;

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5, paper, Rs. 3-8-0.

† "Religious and Other Notes on Queensland Aborigines," *Theosophist*, for July 1891, p. 602.

and one could see in one place murdered victims who had fallen, and in another, other poor wretches brought down by gunshots from the steep walls of the quarry, up which they were scrambling for their lives, by their "civilized" pursuers. It was when my blood was boiling with indignation from this cause that I met Mr. Meston, who was recognized as the best-informed authority on the subject of the religions, languages, manners and customs, and ethnical traits of the black people. His article in the *Theosophist* embodies more information on these subjects than any other publication made up to that time; I recommend my readers to refer to it. It appears that there are many tribes and almost every one with its own dialect—in Queensland, alone, there are perhaps fifty. Mr. Meston described them to me as a light-hearted, laughter-loving people, with a keen sense of the ludicrous, excellent judges of character, and having astonishing powers of mimicry and caricature. "Some of them," he says, "are born low-comedians, and if trained as such would excite shrieks of laughter in any theatre in the world. They imitate the cries and movements of birds and animals with surprising fidelity. Some are capable of sincere gratitude, possess keen sensibilities, and can be faithful even unto death. Many are ungrateful, treacherous, revengeful, and as cruel as the grave; but exactly the same verdict may be passed on all civilized races of men. Human nature is the same in London as in the tropical jungles or western plains of Australia, in New York as in equatorial Africa. In fact, the great cities of the old world can show human specimens far baser and more degraded than any Australian savages. The race would be noble, indeed, in comparison with the ruffianism of Paris and the scum of London."

The other day Reuter published an interview with the Rev. S. E. Meech, the first refugee Missionary to reach England from China since the recent dreadful massacres. Mr. Meech tells us that the Boxers, finding seventy Catholic Christians at Larshuy, hiding in a pit, threw in fuel and literally burnt them alive. Christendom stands aghast at these horrors as it does, equally, at every similar tale of non-Christian savagery; but after a few lip protests it seems always willing to throw a veil of oblivion over identical acts of pitiless cruelty towards a dark race on the part of the representatives of Christianity. The last survivor of the slaughtered Aborigines of Tasmania died but a few years ago, and desolation has everywhere followed in the track of the white man's relations with the poor, usually helpless tribes whose countries they wish to steal under the hypocritical pretext of "promoting civilization." Does any one remember the story of the stormings of Badajoz and Ciudad Rodrigo by the British? In 1858 I lived two months in the Tower of London with one of Wellington's veterans, who wore the medals of the Forlorn Hope given to the storming parties on those two occasions, and he told me the sickening details of the brutal cruelty shown

when those places were captured. But why go back so far when similar black pages have been written ever since in the world's military history? We have seen what the Boxers did to the Catholic Christians; on the other side, the correspondent of the *Times* a Neuchwang tells us in his letter of the 13th of August last, that the Russians butchered from 1,500 to 2,000 fugitives indiscriminately, and says that "outside the walls, men, women, and children were killed, and from all sides came reliable reports of violation of women. There is no possible doubt about the truth of these reports.....The soldiers, both Infantry and Cossacks have been allowed to do what they liked for some days." Furthermore, the N. Y. *Evening Post* of Sept. 21st, publishes an account by Mr. Wright, of Oberlin College, Ohio, giving details of the alleged massacres by Russians in Manchuria. The peaceful inhabitants of Blagovestchensk, numbering from 3,000 to 4,000 "were expelled in great haste, and, being forced upon rafts entirely inadequate to the passage of such numbers, they were mostly drowned in attempting to cross the river. The stream was fairly black with bodies for three days after." So that Mr. Meston was right in saying that the race of the poor Black-fellows would come out nobly in the comparison of all the evil things they had done with the ruffianism of us, Whites. My interesting conversations with that gentleman were held in Brisbane and out at his country-place.

Two points struck me forcibly in his narrative. It is the custom of the Southern tribes, when a man dies, to tie his hands and feet together, sling the corpse on a pole and carry it off to the grave. It was there placed in a sitting posture in a hole about five feet deep, covered by sticks and bushes, overlaid with mould crumbled to the fineness of flour, and all crevices carefully closed to keep the ghost, or "Wurum" from escaping. He also, but another informant more fully (Honorable W. O. Hodgkinson), told me that for three days and nights the tribesmen carefully scrutinize the loose mould over the corpse for marks of a track or tracks of an animate creature—be it bird, insect or beast—as from them may be known what sorcerer has compassed the death of the supposed victim and in which direction to look for him. It interested me much to hear this because, in his "Travels in Peru," Dr. Tschuddi relates that among the Peruvian Indians it is the custom to shut up a corpse in the hut, after sprinkling the floor with wood-ashes, and then watch and wail outside until morning. The door is then opened and, from bird tracks or those of animals or insects seen in the ashes, the state of the defunct is ascertained. How remarkable a coincidence that this mode of divination should be common to two dark races separated by the diameter of the Earth. The other point which I noted was the Black-fellows' use of the rock-crystal as a divining-stone and the way in which it is carried by the wearer. Mr. Meston told me a legend of theirs that the tribes of the Russell

River had been long engaged in deadly warfare, and so many of the young men were being killed that all the women assembled and united in a pathetic appeal to the souls of their ancestors for help. Then there came down from the stars the beautiful spirit of an old chief called Moiominda, who appeared in a gigantic shape, and in a voice of thunder that made the mountains tremble called the hostile tribes together and ordered them to make peace. This being consented to, "the mighty Spirit called up the oldest man from each tribe, and advised them all night on the top of Chooreechillam, and gave each one a magnificent rock-crystal, *containing the light and wisdom of the stars*, and departed in the morning to the Pleiades, leaving the tribes at peace from that day to the present time.

"The rock-crystal is regarded as a mysterious power by many Australian tribes. With some it is always in the possession of the oldest man, who never allows it to be seen by the women or the young men. I have seen famous chiefs wearing the crystal rolled up in the hair on the back of the head, or *concealed under the arm, attached to a string round the neck.*" Now if the reader will turn to "Isis Unveiled," II, 626, he will see what Madame Blavatsky says about a carnelian divining-stone in her possession and its unexpected and favourable effect upon a Shaman to conduct her through Thibet. She says: "Every Shaman has such a talisman, *which he wears attached to a string, and carries under his left arm.*" How the magical powers of the stone worn by the Shaman were proved, she tells in a most picturesque narrative, well worth the reading.

I have just barely mentioned above, Mr. Justice G. W. Paul, of the District Court of Brisbane, but he is worthy of much more notice than that. Judge Paul is—for happily he still lives—one of the most brilliant counsellors and erudite judges in all the Colonies. The tie of the friendship which sprang up between us had, however, nothing to do with our common profession, but it was based originally upon our common interest in spiritual philosophy and practical psychical research. When I met him he had been for many years, like myself, studying these problems, and while at London on a vacation, had become intimate with the family of Florrie Cook, Mr. Crookes' medium. The stories he told me of the wonders he had seen in the privacy of the domestic circle were even more wonderful than any which I have seen reported in connection with the mediumship of Miss Cook. The Judge had, also, made many most successful experiments with mesmeric subjects. I could well believe all he told me because of his strong personal magnetism. The evening when he went with me to my lecture at Centennial Hall some Sinhalese were present, so, by request of the audience, I gave them "Pansil." To the several clergymen present this incident was especially interesting.

My return journey from Brisbane to Sydney was made by rail, which gave me the chance of seeing the back country of the two

Colonies. I was much struck with its resemblance to the rural districts of the Western States of America, in the appearance of the buildings, the fencing, the slovenly cultivation and the appearance of the people whom we saw clustered at the railway stations. At Sydney I met a gentleman, a successful young physician, whom I mention because he was a type of a certain class whom every public man is continually meeting. I withhold his name because I shall have to speak of him in terms not quite complimentary. He had become interested, it seems, in Theosophy and when my name was mentioned to him at our introduction, he seemed ready to explode, almost, with enthusiasm. He counted as precious every minute he could snatch from his professional engagements to spend in my company; went about with me, especially to the theatre, and took me every night to his house for supper, keeping me up to chat until the small hours of the morning: I never met a more enthusiastic candidate for membership in our Society. Out of the crowds of visitors who called at my hotel, I had no great difficulty in getting members, nor in forming the Sydney T. S. My fervent friend was unanimously elected President, and I left the place with rosy hopes of the benefits that would accrue from the acquisition of this ideal President. But he was a Roman Catholic and a considerable share of his practice came from the patronage of the Bishop. He, hearing of the monstrously heretical action of his protégé, in joining a society which was *anathema maranatha*, gave him very clearly to understand that he would have to choose between the loss of his practice or loyalty to his new connection. Alas! our colleague's courage was not equal to the strain, he swallowed all his fine professions, resigned office, and from that time to this—if he be still living—buried his theosophical aspirations in the cesspool of self-interest. Many cases like this have combined to make me very suspicious of over-protestations of new members, and exaggerated declarations of affection for myself and other leaders of our movement. In Bulwer's play of *Richelieu*, the great Cardinal, standing and looking after his familiar agent, Joseph, who had just left the room with a profound obeisance, says, in a thrilling aside, "*He bowed too low.*" How often and often have H.P.B. and I, after some unusually gushing visitor had departed, said as much as this to each other. Though no words would pass between us, my eyes would sometimes put to her Hamlet's question: "Madam, how like you this play?" and her responsive look would suggest the Queen's reply: "The lady doth protect too much, methinks." Fortunately for the welfare of our Sydney Branch it contained members, like Mr. George Peell and some others, who were made of entirely different stuff, and in whose hands it has been carried on from that time to this on the footing of a working body, and has exercised much influence on contemporary thought in that part of the world.

I was fortunate enough to meet some of the leading statesmen of

different Colonies whose names have figured largely in the recent Federation movement, such as Sir Samuel Griffith, Hon. Mr. Barton, Sir George R. Dibbs, Alfred Deakin, Hon. John Woods and others. Two or three of them occupied the chair at my lectures, and my conversations with them, both upon occult and political matters were highly interesting; they have enabled me to follow recent events with intelligent understanding of the under-current of Colonial feeling.

On the 17th May, at Melbourne, I enjoyed the rare pleasure of hearing a Christian clergyman, the Rev. Dr. Buchanan, in preaching to an audience of 1,500 people on "Buddhism and Christianity," praise our Society. Well, I thought, the old saying is true—wonders will never cease.

From Sydney to Melbourne, and Melbourne to Adelaide, as from Brisbane to Sydney, I travelled by rail, so that I may say that I have had a very fair chance of seeing the country. No sleeping-berth being available in the train from Sydney to Adelaide, on account of a crowd going to the races, I passed one of the most miserable nights in my life in a compartment crowded with horse-jockeys and book-makers. In the abstract, it was worth while having experience with those animals on two legs, but the knowledge was gained at the expense of a whole night in an atmosphere of pipe-smoke, whiskey fumes, profanity and vulgar language, the like of which I never heard before: may I never have it again.

The notable person at Adelaide, for whose sake this paragraph is written, was Mr. N. A. Knox, who was a man extremely worth knowing. He was one of the most influential men in the Colony, a member of, I think, the oldest law-firm of Adelaide, prominent in the local Club, and the owner of a beautiful place at Burnside, a suburb of Adelaide. Both he and his gifted wife are leading spirits in the local Branch which I formed during the visit in question. Miss Pickett, the devoted daughter of Mrs. Elise Pickett, of Melbourne, had volunteered to go to Colombo and take charge of our Sanghamitta School, and her steamer touched at Adelaide on the second day after my arrival there. Mr. and Mrs. Knox and I went by rail to Largs Bay and thence by steam launch to her steamer to visit her, but she had gone ashore and we missed her. Mr. Knox, finding that she was travelling third-class from motives of economy, and appreciating this proof of devotion and self-sacrifice on the part of a refined young lady, with characteristic generosity paid the difference and had her transferred into the second-class saloon. This is one of those unconsidered trifles which indicate the character of a man as clearly as any amount of panegyric.

My work in Australia being finished I embarked on the 27th May for Colombo on the P. & O. s.s. "Massilia," as above noted, and was warmly welcomed by Capt. Fraser, the commander, whom

I had met at dinner at Government House, Sydney, and who took me to his own table. Barring the lecture on Theosophy, already mentioned, the voyage homeward was pleasant and uneventful. We reached Colombo on the 10th of June, and our steamer, leaving Adelaide two days later than Miss Pickett's, anchored in Colombo Harbour a few hours earlier; so that I was able to go on board her boat with a committee of Sinhalese ladies, bring her ashore, and escort her to Tichborne Hall, the school building. Mr. Keightley, happening to be in Colombo at the time, was also present and I made an address of welcome on behalf of the Womens' Education Society. Calling up Mrs. Weerakoon, the President, I had her take Miss Pickett by the hand, give her a sisterly welcome and acknowledge her as Principal. The hall was decorated with the taste for which the Sinhalese are conspicuous and Miss Pickett was charmed with her first view of her new home. The next morning I took Miss Pickett to see the High-Priest and his College; and as she was willing and anxious to become a Buddhist, the High-Priest and I arranged for a public meeting at our Hall the next evening, for her to take Pansil. The room was packed to suffocation and there was a roar of applause after she had gone through with the simple ceremony. By request, I lectured on the Buddhistic incidents of my Australian tour. The creation of a Blavatsky Scholarship Fund, for the education of Buddhist girls being suggested, I took subscriptions to the amount of Rs. 500 towards it, but the idea was never carried out. On the following day a Garden Party in honour of Miss Pickett was given at the Sanghamitta School. At this time Dr. Daly was showing the worst side of his nature, and he had grossly insulted the faithful Sinhalese Committee, who had been working so hard with me during the previous ten years. The situation was altogether very strained, and when I left for Marseilles with Mr. Keightley, on the French steamer, on the 15th of June, the feeling was very bitter on both sides.

The homeward voyage was smooth and without notable incident: we reached Marseilles on the 2nd July, Paris on the 3rd, and London on the 4th, where I arrived at 6 P.M. W. Q. Judge, who had come over from New York in response to my telegram, met me and took me to the headquarters at 19, Avenue Road, where I had an affectionate greeting from Mrs. Besant and the other residents of the house. Mrs. B. and I visited the bed-room of H. P. B., and after a time of solemn meditation, pledged ourselves to be true to the Cause and to each other. The death of my co-Founder had left me as the recognized sole centre of the movement, and it seemed as if the hearts of all our best workers warmed towards me more than they had ever done before.

A general Convention of our Branches in Europe having been called for the 9th of July, the Delegates from Sweden reported themselves on the 6th, and others from different countries, including

Great Britain and Ireland, kept coming, up to the time of opening. I have noted in my entry for the 8th of July a domestic incident which I think worth registering here, because it is so illustrative of the spirit of devotion to our Society which has been showing itself at intervals throughout our whole corporate history. Although it poured in torrents on the day in question, a number of ladies and gentlemen, one or two, I believe, of noble birth, gathered together at Avenue Road and shelled peas by the bushel, scraped bushels of potatoes and other vegetables, and did a lot of miscellaneous housework in preparation for the entertainment of Delegates in a large marquee erected in the garden. There were grave literary men and women, artists, members of the learned professions and others of dignified social position, cheerfully undertaking this menial work for the sake of the Society which they loved. On that same evening, by request, I gave personal reminiscences of H.P.B. to an informal meeting of Delegates; and the questions put to me elicited an amount of detail about the private life, habits and opinions of our dear, never-to-be-replaced, Helena Petrovna. It touched me to see the evidences of her strong hold upon the affections of all who had been associated with her. Smarting, as I was, from a bereavement which was to me inexpressibly greater than it could have been to any of the others who had been less mixed up in her life than I, their evidently sincere grief strongly excited my emotions. It was only now, when I stood in her London home, where we had passed many pleasant hours together, during my visits to London, and saw myself surrounded by the objects she had left on her desk, the latest books that she had been reading, the big chair she had sat in and the dresses she had worn, that I felt the full sense of our irreparable loss. Although I had known for years that she would die before me, yet I never expected that she would leave me so abruptly without passing over to me certain secrets which she told me she must give me before she could go. So it seemed almost as though there was some mistake, and that, instead of having gone on the long journey to the higher sphere, she must have just taken temporary leave of us with the intention of coming back to have those last words with me and then get her final release. I even expected that she would come to my bedside that night, but my slumbers were not interrupted. And so I braced myself up to carry the heavy burden that had fallen upon my shoulders, and do my best to keep the vital power unweakened within the body of the Society which we two had built up together.

H. S. OLCOTT.

OBSTACLES TO SPIRITUAL PROGRESS.*

II. THE CHIEF OBSTACLES EXPLAINED.

[As hardly any notes were made of the second and third lectures, these had to be written out from memory, and are incomplete.—Ed. note].

WE have seen what are the three main conditions for progress; and from their nature it is clear that they are necessary for those who are still living in the world with perhaps but little thought of following a spiritual life, as well as for those who have definitely set out on the spiritual path. In the earlier stages the foundation must be laid for the final superstructure, and though the details change as we advance, yet the main principles are the same right through. This morning we have to examine some of the obstacles that lie in our way, and if possible to classify them so that we may be the better able to deal with them. And if it may seem that their number, their subtlety, their universality is such as to discourage us, then we should bear in mind that the divinity within us is all-powerful, that there is no obstacle which it cannot overcome. Not only so, but these very obstacles which stand in our way to-day are the same that the sages and saints of the past have had to meet. They have surmounted them, and in their success we find the guarantee that we also shall ultimately succeed; for the same life that is in them is also in us.

We shall find that the classification follows the same general lines as that of the conditions for progress. Beginning, then, with the simplest and least subtle, we find that one great hindrance to progress is lack of development, and lack of purity of our sheaths. This may not directly touch the Ego, for the sheaths are but temporary instruments, and the lower ones last but a single life-period. But no workman, however skilful, can do effective work, if his tools and instruments are out of order; and similarly the Ego can neither grow nor work well unless its instruments are fairly perfect and responsive to its touch. Thus it becomes a part of our duty, of our *religion* even, to see that our sheaths are well developed. A strong, healthy body, well exercised in all its parts and muscles, is one of the least difficult things to attain; and requires little more than obedience to natural laws, and the following out of simple and wholesome rules of life. True, it may be that our karmic limitations will stand in our way here, and weakness and suffering may be needed by the Ego for other purposes; but that does not alter our duty. Whatever our past Karma may be, our present duty is to make the best physical conditions we can at the present, knowing that then we shall be doing all in our power, and that our physical tool will be as perfect* for our use as our past

* Lectures delivered by Miss Edger at Adyar, Dec. 1900.

makes possible. Purity of body comes next, and on this it should hardly be necessary to dwell in India, for the traditions of the past have so impressed this lesson. Purity of food, purity of life are not only fully appreciated, but the method of attaining them has been reduced to a science. So that here, of all countries, there is the least excuse if men hamper themselves with the burden of an impure body.

But when we come to the other sheaths, our task is more difficult. Impurity of desire and of thought, want of control of the mind rise up, great barriers in our way. For how can we hope to fix our whole thought on Īsvara and become one with Him, who is all purity, so long as we are indulging in impure thought, and are desiring things that belong only to this passing existence, things that we have already learned to recognise as unworthy of the divine essence that is ourselves. How can we hope to keep our mind for ever steadily centred in the Supreme, when we cannot yet keep it centred for even an hour or so on some subject of study we want to follow out. "For Manas is verily restless, O Krishna; it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind."* It may be a matter of little moment at present that we should keep our attention fixed on the matters we are engaged in for they are for the most part mere bubbles of air that burst and leave no trace behind. But we are building for the future, and as we grow we shall have to concern ourselves with matters that are of paramount importance in themselves, and then the inability to concentrate the attention will drag us to our ruin. Thus it becomes essential that we should now and here check the restlessness of the mind. The development of all our mental powers must accompany the cultivation of concentration, and both ends are reached by steady, methodical study. Here we must guard against the mistake of thinking that certain subjects of study are useless; a mistake that is frequently made by young students. Not only is every branch of study useful as a means of training one faculty or another of the mind, but it is also of the greatest value in itself, because it has its correspondence on a higher plane. Take mathematics as an illustration, a subject that by some is regarded as dry, uninteresting, and perhaps of little value. But the very basis of mathematics is the science and relation of numbers, and if we study it on right lines it will open up to us that inner relation of numbers which lies at the root of manifestation. Number, we are taught, underlies all form; it underlies colour, sound, all the various manifestations of the One Life; if then we understand the science of numbers, we shall have taken the first step towards understanding the very basis of manifestation itself. Along with it must go the study of the various manifestations of number—music, art, geometry, the various branches of natural science. Similarly every sub-

* Bhagavad-Gītā, VI. 34.

ject of study has its correlation on higher planes, and leads us nearer to an understanding of the very essence of being. Every branch of knowledge, being a part of the truth, is a partial expression of the Supreme; unity with the Supreme will open up to us knowledge of all His expressions of Himself; but the earlier steps towards the attainment of that unity lie in the endeavour to understand all we can of these partial expressions. Restlessness of mind, then, and failure to develop our mental faculties, must be guarded against as well as the more obvious failings of impurity in thought and desire.

The next group of hindrances is associated with the failure to discriminate between the real and the unreal. The most obvious of these are all the various forms of self-indulgence, which spring out of the identification of ourselves with our sheaths instead of with the Ego. This is an inevitable result of the natural course of evolution, our consciousness being first developed through and in the sheaths, beginning with the densest. Thus we first identify ourselves with the physical sheath, and physical pleasures in the earlier stages appear to bring us the greatest happiness. After repeated experiences of their transitory nature they begin to pall on us, and then we identify ourselves with the astral sheath and find our pleasure in the play of the emotions; while the next step is to identify ourselves with the mental sheath, and find our sole happiness in intellectual pleasures. As in all matters of right and wrong, each step is an advance on the one before, and only becomes a hindrance when we are ready to take the succeeding one. It is distinctly better to take a keen delight in the pleasures of the senses than to feel that indifference to them which arises from ignorance of their powers; for through that very keen delight will ultimately come the knowledge of their real nature. But when once we have begun to realise that they belong to the least permanent of our sheaths, then that delight, if indulged, becomes a hindrance. The time has then come for us to seek our pleasure higher, and to indulge our love of the beautiful, of music, of art. Still it is a form of self-indulgence, subtle and refined though it be; even intellectual pleasures may become so, and may be an even more dangerous hindrance than sensuality. Thus we need to bring other influences to bear on these matters. First we shall seek to find that in the Ego, which corresponds with this enjoyment in the sheath. Take the love of the beautiful. At first we need to be surrounded by beautiful objects; we see and feel the poetry of nature; the humming of the birds and insects around us, the brilliance and fragrance of the flowers, the ripple of the waves on the sea-shore, the play of form and colour under the skilful fingers of the artist, all these bring us that keenness of delight associated with the artistic nature. But presently we find that they in themselves have no power to give us delight; that we may be surrounded by all objects of delight, yet feel none; that, on the other

hand, the objects may be absent and yet the delight be keener than ever. And so we learn that the real source of artistic pleasure is in the Ego; that there is something there which responds to these external stimuli, and that it is the response, not the stimulus, which gives us delight. At last we find that this response may be initiated from within, independently of the external stimulus, and then it matters not what our surroundings may be; we may live in the midst of squalor and ugliness, and yet may be surrounded on all sides by forms of beauty; our very soul may be full of the music and art of nature herself. This is the first step towards overcoming this obstacle of self-indulgence, for it is the first step inward from the sheath to the Ego. But it is only the first, and but a short one; the next is taken when we begin to realise that all beauty exists for the sake of all, not for the sake of the individual. Then we begin to create forms and sounds of beauty and shed them all around us that others may feel and enjoy them, and be purified and elevated by them. And so in the place of self-indulgence *on every plane*, there comes the exercising of all the powers of enjoyment and appreciation we have developed, for the increasing of the happiness of others along with our own, instead of for the mere gratification of the separated self. Thus out of the very understanding of the nature of this obstacle may spring its cure.

It is hardly necessary to specialise the various forms of self-indulgence—gluttony, voluptuousness, greed, covetousness, lust, meanness; they are all closely related to one another, all have their root in our mistaking the unreal for the real, and all re-appear in more and more subtle forms as we rise from plane to plane. But there is one kind of self-indulgence that is not always recognized as such. It is discontent, one of the subtlest and most dangerous of this group of hindrances. Discontent with our surroundings, discontent with the associations of our present life, discontent with our opportunities, and, subtlest of all, *discontent with ourselves*. It saps our very life-blood; we are ever wasting our energy in thinking of what we would do were things as we would wish, of how much better we would be were our opportunities greater, instead of utilising to the very best advantage the little opportunity we have. Nothing can be more illusory, nothing more full of self-deception. It is not our surroundings that keep us back, it is not for lack of opportunity that we stand still. Again and again can we observe both in our own lives and in those of others, how we think it is some difficult circumstance that prevents us from doing a certain thing we know we ought to do. We say to ourselves, "I cannot do this yet; if only this difficulty were removed, then I could work. I could progress." Presently the difficulty is removed, but the progress is not made. No, it is in ourselves that all hindrances lie, not in our surroundings; if we really believed in the Law of Karma, we should know this, we should know that our surroundings, whatever they may be, are

exactly what are most needed for the growth of the Ego, and so far from feeling discontent, we should rejoice and glory in the very difficulties that beset our way. Similarly we should be contented with ourselves, knowing that what we are is the measure of the growth of the Ego, and therefore that it is in reality what we most need to be at this particular point in our evolution. It is vanity and selfishness that make us discontented, though we too often mistake these for modesty. But true modesty does not look inward to the personality; it looks out into the self, and there loses itself in the joy of the Self. That which looks inward, whether with complacency or with depreciation, is still vanity, and only leads to the misery of either pride or discontent. Let us no longer deceive ourselves then; let us cease to think of what we are, and of what we would wish to do if we could, and spend all our energy simply in being and doing. Emerson, a true Theosophist in thought, though not in name, expresses the same idea when he says:—"Why should we make it a point with our false modesty, to disparage that man we are, and that form of being assigned to us? A good man is contented. I love and honour Epaminondas, but I do not wish to be Epaminondas. I hold it more just to love the world of this hour than the world of his hour. Nor can you, if I am true, excite me to the least uneasiness by saying 'He acted, and thou sittest still.' I see action to be good when the need is, and sitting still to be also good. Epaminondas, if he was the man I take him for, would have sat still with joy and peace if his lot had been mine. Heaven is large, and affords space for all modes of love and fortitude.....action and inaction are alike to the true. One piece of the tree is cut for a weathercock, and one for the sleeper of a bridge; the virtue of the wood is apparent in both. I desire not to disgrace the soul. The fact that I am here certainly shows me that the soul had need of an organ here. Shall I not assume the post? Shall I skulk and dodge and duck with my unseasonable apologies and vain modesty, and imagine my being here impertinent, less pertinent than Epaminondas or Homer being there, and that the soul did not know its own needs?.....I will not meanly decline the immensity of good because I have heard that it has come to others in another shape."*

Another aspect of this group of failings is untruthfulness. It begins in that common form of untruthfulness which will tell a lie for the sake of some material benefit, but this form, by its very barefacedness, is comparatively easy to overcome; it brings its own punishment in its train. More subtle and correspondingly more dangerous is the untruthfulness which prompts to flattery. The desire to gain some benefit or avoid some misfortune is again the prompting motive, but it is often excused on the ground that it is done with the object of pleasing the

* "Emerson's Twenty Essays" (Bohn's Cheap Series), p. 69.

one to whom it is addressed. No greater mistake could be made. Flattery is the worst compliment that can be paid to any one, for only the very foolish or the very small-minded are pleased by it; others value it at its true worth, and think less, not more, of those who condescend to employ it. When a nation begins to fall a prey to it, then it is as though a canker-worm were eating out its very heart; self-respect dies, falsehood spreads through every department of the national life, and unless it be checked, the nation must surely die. Think of this, Hindus—you who at times are tempted to flatter the “ruling race”—of whom it has been said, whether truthfully or not I leave you to judge, that flattery is becoming one of the national vices; think of it, and remember that it will defeat its own end, at the same time that it will sap your energy, and lower your position in the scale of nations. Truth through and through is absolutely necessary if we would grow in spirituality, for the very essence of the Supreme is truth, and how can we come near His heart unless we also are true. It is not enough to speak the truth, it is not enough to act the truth, we must be true to the very core of our being, so that never a false note is given out.

Closely connected with this group of obstacles is another that has for its fundamental characteristic the love of separateness. For the identification of ourselves with the sheaths belongs to the stage when separateness is the law of evolution; it is thus, so to speak, the subjective side of that of which the objective side appears in all the failings that are generally grouped together as the selfish propensities. Indifference to the welfare of others, fault-finding and slander, suspicion, resentment, anger, revenge, envy, jealousy, malice, hate, cruelty, all these are well recognised, and need no comment. There is, however, one somewhat subtler form on which we may dwell—the attitude that is sometimes adopted by the elder members of the human family towards their younger brothers. Every nation has its “submerged tenth,” consisting of those whose Karma has brought them into surroundings of poverty and distress. They are outside the pale of the nation, for their tastes are unrefined, they have little or no education, their standard of morality is low, they too often live in an atmosphere of coarseness and crime. So their more fortunate brothers avoid and scorn them; they draw their skirts aside that they may not be polluted by the touch of degradation, and by this very act they widen the gulf that yawns between them, and intensify the sense of separateness. Such is not the spirit of brotherhood; the elder brother of a family does not draw aside from his little brother because in his foolish ignorance he sits in the dirt and makes mud pies; he rather lifts him out of the dirt and washes his face, and gives him something better to amuse himself with. Surely we, who pride ourselves on our better birth, our greater refinement, our more highly-developed intellect, or possibly our better caste or higher social position, should act likewise, should lift

our younger brothers out of the mire of degradation and show them some better way of amusing themselves. It has been done. In many nations, some of the more fortunate have given of their energy and their wealth to raise these less developed souls, and have found that, undeveloped as they are, they are still susceptible to both intellectual and moral training, and the results fully repay the efforts that have been made. In India too the experiment has been tried and has shown signs of success. The greater then is our responsibility if we neglect this duty that lies right at our doors. Never shall we rise into union with the Father of all that lives, until we have learned how to draw the rest of His children nearer to Him, for we should remember that “God has need for *all* His children, and not *only* for those who climb near His feet.”*

This failing takes another form as we advance. We rise above the mere personality; the ordinary selfish propensities lose their power over us, for the objects with which they are associated have ceased to attract us. We are indeed travelling along the path of spirituality, and are beginning to acquire knowledge faculties that do not belong to the earlier stages. Then comes one of the most subtle of the dangers we have to meet. If in the earlier stages we have cultivated the sense of separateness, if we have sought knowledge and power because we wanted them for ourselves, here we shall be assailed by spiritual pride. We shall be tempted to try to retain our knowledge and power for ourselves, to look down on those whom we judge to be less advanced than ourselves. “I am better than thou,” will be our thought; “I have powers that thou hast not, I am singled out from the rest of humanity by my knowledge, by my spirituality; I will jealously guard it, and keep it to myself, lest it should become the common property of all, and then I shall lose my position of distinction.” And so we wrap ourselves up in a thick cloak of pride and conceit, and sit in solitary state on a pinnacle of our own building. The fact that advancing spirituality increases our sensitiveness only adds to our danger. As we grow, we begin to reject the coarser vibrations, and if we come in contact with them we feel ill at ease and shrink back into ourselves, excusing ourselves on the ground that we are now “so sensitive” that we cannot bear them. Our sensitiveness is as nothing compared with that of the great Saviours of the world, yet *they* were able to bear to come in contact with sinning, suffering humanity, and to give freely of Their own sweetness and purity! Our sensitiveness is less than nothing, compared with that of *Ísvara* Himself, yet He not only comes in contact with sin and suffering but He is actually there in the very heart of humanity, suffering with the pain of every being that suffers. There is no pain that is not His pain, and shall *we*, in our arrogant conceit, shrink back from the suffering of others,

* Lecture at St. James's Hall. A. Besant.

because, forsooth, it grates on our fancied purity! Fools that we are, not to see that every shrinking back into ourselves carries us a step farther away from the Lord. Sensitiveness, in the majority of cases, is only a less ugly name for selfishness and pride. And that pinnacle of isolation on which we are tempted to seat ourselves will only lead us to our destruction, for it has no strength above, and its foundation is rotten. Let us rather look upwards to the heights that still lie beyond; they are immeasurable, while those we have already scaled are infinitesimally small. It is only those who are looking downwards that can be either proud or over-sensitive. Those whose gaze is ever fixed upwards must be full of the sweetness of humility, and of that patient tenderness that would seek to draw all beings to itself, and to draw those that are most tainted with sin the nearest to the heart, for they most need the sheltering protection of love.

Yet one more group of obstacles remains to be considered, that which springs out of a shrinking from the experience of new vibrations. All forms of indolence and cowardice fall under this head, including that mental indolence which is at the root of prejudice and narrowness of belief. We need not dwell on these failings, for they are obvious and easily recognised. It is perfectly self-evident that if we are to grow and develop we must come into contact with all manner of new experiences; we must keep the mind open to receive new thought and knowledge, and must be willing to learn truth from all sources. Creeds and dogmas are not without their use; they serve to formulate our present beliefs and make them more definite and real to us. They are the measure of our present growth, and the absence of a creed is usually a sign that we have not exercised sufficient independent thought to be able to claim that we *believe* anything at all. But a creed must not be allowed to become a limitation or a cause of bondage. It needs unlimited elasticity so that as we grow it may expand, until when its limit of elasticity is reached it breaks away, and a new and broader creed is formulated in its place. If on the other hand we allow ourselves to be bound down by our creeds, then we are cramped and checked in our growth, and fall a prey to the worst forms of prejudice and narrowness.

Sometimes, however, indolence conceals itself under another name, and passes under the garb of desire for asceticism and retirement from the world. It is true that there is a point in the development of every soul when retirement from the world is not only beneficial, but even necessary. But this is when we have exhausted experience, when the world has no longer anything to give or to teach us. Then it is right and well that we should withdraw for a time into ourselves, for we are ready to become one with the self; and in solitude we shall be able to gather in greater strength to give out afterwards for the helping of others. But we must be on

our guard against seeking this retirement before we are yet ready for it; for then it will tend only to increase our separateness and make us less able to work for humanity. The world is the best school-house for learning sympathy and tenderness; those who will not learn it there are hardly likely to do so in the jungle. So let us first cultivate love, for we shall find that love is the beginning, the middle, and the end of spiritual progress.

“ Here in the heart of the world,
Here in the noise and the din,
Here where our spirits are hurled
To battle with sorrow and sin;
This is the place and the spot
For knowledge of infinite things;
This is the kingdom where thought
Can conquer the prowess of kings.

Earth is one chamber of heaven;
Death is no grander than birth;
Joy in the life that was given,
Strive for perfection on earth.
Here in the tumult and roar,
Show what it is to be calm;
Show how the spirit can soar
And bring back its healing and balm.

Stand not aloof nor apart;
Plunge in the thick of the fight.
There in the street and the mart,
That is the place to do right;
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here we should labour and love.”

LILLIAN EDGER.

A TENTATIVE CONCEPTION OF THE MODE OF MOTION

AND TRANSFERENCE OF ENERGY THROUGH SPACE,
MORE ESPECIALLY OF LIGHT AND HEAT.

Introductory Remarks.

ONE of the almost universally accepted axioms in the scientific world at present appears to be that everything material is in constant vibratory motion, that is, atomically, although such motion be not perceptible by our senses or apparatus. From this it follows, that the changes of state from the solid to liquid and from this to the gaseous are due to change of rate and amplitude, at least in the simpler inorganic matter, producing definite effects at definite

* By Ella Wheeler Wilcox. Quoted in *Light*, September, 1900.

stages of the upward or downward curve. The most general mode of this vibratory motion we call Heat.

The higher the rate of vibration, the more widely separated become the centres of the molecules and atoms, the more expanded in general become solids and liquids, and the more compressible become all gases—by mechanical means. This seems to show that interstitial spaces exist between the proximal and ultimate units, which separate them from each other, and as effectually as the spaces between stars, suns and planets, only so minute that the rhythmic expansions and contractions occupy nearly all the inter-spaces of the former, that is, at the maxima of the adjoining atoms, &c., if they were synchronous. As, however, they necessarily act alternately, that is, the maximum of expansion of one coinciding with the minimum of contraction of its neighbour, they are, if homogeneous, enabled to retain their places relatively and to remain permanently in each other's sphere of influence or, if otherwise they be heterogenous, they can gradually change positions and relieve external and internal stress till equilibrium be attained, thus producing the phenomena of metamorphism.

Similar phenomena as under pressure, take place spontaneously when the temperature sinks, *i.e.*, vibratory energy becomes reduced. Gases become liquids, liquids become solids, and solids contract in volume at specific rates as temperature diminishes.

Reasoning from such known facts, the conclusion appears to be irresistible, that at the cosmic zero point of temperature everything must assume its greatest density, combined with the smallest possible volume, become absolutely homogeneous in structure and its atoms incapable of becoming separated by ordinary vibratory motion, *i.e.*, dead in the fullest sense. For, no longer able to respond to the vibrations of other atoms approaching such matter, nor to receive renewed energy from them in any form excepting gravitational impulses, such "dead" substance—whether atomic, molecular, or aggregates of such—would be compelled to obey the laws of gravity absolutely and join the next largest mass of matter without fail, there to become slowly revived.

As no such "dead" substance is as yet known (it would, perhaps, be *the* one to catch and hold the other), and it being scarcely likely to be found in a hurry, we may safely assume: (1) That then the vibratory atomic energy is only lost superficially, even in atoms, and preserved centrally (like a spring coiled up to the utmost) and fixed there by the rigid setting of the peripheral surface until the original energy be restored by some superior external force, and: (2) That no terrestrial substance exists which *can* maintain independent vibratory (atomic) motion at or beyond the interplanetary zero point, *i.e.*, escape from the gravitational attraction of the Earth, whatever its vibratory velocity might be, at or near her surface.

Thus far modern scientific research seems to have proved the

correctness of these assumptions, for not only does the most energetically vibrating terrestrial substance, Hydrogen, become solid some 12° C. above the (for us) cosmic zero point, but all specific gravities increase with decrease of volume and temperature, that is, vibratory energy and volume diminish simultaneously and reach the possible minimum long before the Earth's limit of gravitational attraction is reached, consequently none can get away spontaneously.

The questions now present themselves:—What are Energy, Vibration and Temperature? How are they communicated (*a*) from atom to atom and (*b*) through atomless space? And how may this be conceived to take place in all directions at any distance?

To transfer energy or force from one field of activity to another, some medium and a mode of conveyance are required.

As mediums we have Ether, Gases, Liquids and Solids; as modes, vibrations at various rates, and, presumably, rhythm and curve-forms.

Some forms of energy pass readily through ethereal space and without the aid of any matter known on Earth; such are Light, Magnetism, and Gravitation. For these the hypothetical "Ether" has been assumed, which may be defined as unpolarised matter in a state of super-gaseous tenuity. It is not directly demonstrable, because no substance is known capable of retaining and imprisoning this Ether, for even the densest metals appear to be as permeable by it as a sieve is by water or a brick by gases.

All the other forms of energy besides the three named, require the intermediation of solids, liquids and gases for their transmission, *i.e.*, conduction; such are Sound, Heat, Electricity and Chemical Affinity, the last only acting at contact of the molecules and atoms, unless some other transmitting force be brought into play.

It is a well-known fact that all the above forms of energy become interchangeable by suitable arrangements, that is, one kind of vibration can be transformed into some other kind, excepting gravitation, which—although it can be employed to produce the others—is itself only feebly and restrictedly reproduced by magnetism.

The rates of velocity of most forms of energy have been either determined by experiment, like those of light and magnetism of the ethereal forces, and of sound, heat and electricity of the material, or are inferred, as those of chemical affinity; gravitation alone appears to act instantaneously throughout space, and at a definite intensity proportional to masses and their distance from each other.

The form of vibratory motion is usually represented as undulatory, or wave-like, but scarcely quite correctly; "waves" moving only in one plane, *i.e.*, bi-laterally, while vibratory motion takes place in all planes at right angles to the direction of the force, such as light or heat, the maxima of exertion lying apparently at right

angles to each other also, unless polarised, and then bi-lateral. The mode of transference is conceived to consist in the impetus the atoms receive at the starting point, propelling them till they meet others to which they impart their load of force, and then return to receive another, thus continuing in to-and-fro motion as long as energy is generated.

The distance thus traversed by each force-atom is called *its length of free path*, and the intensity is gauged by the number of the atoms moving and colliding in the same direction, besides their initial velocity. The Hydrogen atom, the swiftest of all, is said to travel at a rate of more than a mile per second (Is this a survival of the Emission Theory?).

However practically correct this may appear, it seems difficult to conceive how—in this wise—real undulatory movement can be produced in *all* planes at right angles to the direction, and at all distances commensurate with the units of vibration (of light for example), as all the atomic motions would be *straight* lines and not wave-like in any direction. That, in striking in air such an arresting medium as a tight string or elastic membrane, a fluid surface, etc., the colliding atoms could readily engender undulatory motion, is quite true, yet this is not the question, but how it—the force “atom”—moves itself, so as to impart motion to others *not in the same line of movement*, and to explain reflection, refraction, polarisation and conversion into specifically different forces, and equally at all points of the ever widening periphery, is the problem presenting itself.

The only form in which I can image or picture to myself this abstract action is by conceiving the atomic energy to move from the initial to the final stage of its free-path (wave-length) not in a straight course, but in a spiral, screw-like way, and this spiral not in a cylindrical form, but in that of some definite conic section, *viz.*, elliptic, ellipsoidal, spherical, etc., varying from the most extended ellipse down to a disc-like, compressed, oblate spheroidal path.

Assuming further that every atom (ethereal as well as material) can adopt any of these forms of motion according to requirements, paucity or abundance of similar or dissimilar substance within its reach (besides perfect elasticity), it appears to become (at least plausibly) feasible, that transmission and transformation of energy can take place in accordance with observed phenomena; for in this way the atom could not only transmit just the force it received in a straight line (centrally), but could transfer a portion laterally to others which it just touched outside its direct path, and this just in due proportion as the periphery increases from the centre with the distance, and yet each retain its position absolutely in space, or change it slowly or rapidly as required by the various forces it encounters.

If we assume that the units of the various states of matter differ merely in tension, it becomes comprehensible, it seems to me, that,

if the energised atom meets many others in or near its course, its free path is not only curtailed, but that its energy is gradually distributed in all directions and in proportion to the distance from the kinetic source, and the tension (*viz.*, number and nearness) of the spirals traversed.

To elucidate this still further, let us picture a spring of the form indicated, *viz.*, wound spirally so as to assume a spherical form when inactive; its extremities would then form the poles of the atomic sphere (but without polarity until excitation), one acting as the receiver of the kinetic impulse, the other as the transmitter.

As an aid to conception the poles may be conceived as forming hemispherical knobs of greater thickness than the spring of which they form the terminals, while the spring itself is much stouter near them than elsewhere, gradually tapering to the middle, where it is extremely thin, but throughout its length perfectly elastic. Thus, when the spiral is extended, the latitudinal dimensions of the neutral spherical form decrease proportionally with the extension, forming more or less elongated ellipses, and with compression this increases also proportionally to compressed, oblate spheroids, etc. Every extended atom, so to speak, would have a contracted one at either extremity.

Under such circumstances a *longitudinal section* (if it could be made visible) of a series of such atomic motions while in activity, would necessarily present the aspect of undulations; the depressions representing the extensions, and the elevations the contractions. A transverse section at any point, however, would show a circular aspect, the dimensions changing in the form of alternate contraction and expansion (like those of a muscle fibre) and always at right angles to the direction of the force, just as observed, while at the same time rotating more or less rapidly transversely to the direction.

Conceiving then: (a) The ether of space as composed of such spirally gyrating, impolarised atoms, of exceeding minuteness, and, though in touch with each other, yet without tension; (b) The gases consisting of similar atoms more compressed and linked into simple large chain-rings; (c) This condition augmented enormously in liquids and solids, we can mentally image the mode—faintly and crudely approximate, it is true—of the propagation of force or energy without dislocation of atoms and molecules (absolutely almost as to the ether; up to certain stages in the case of matter), and how everything perceptible *may* consist of the same fundamental substance, yet all compounds remain distinct and vibrate in unison or harmoniously (condition of existence), until some excessive vibratory strain breaks their inertia of cohesion.

To initiate the propagation of (any) energy, it is required, that the units of the transmitting medium be possessed of, or capable of acquiring, polarity (positive and negative; plus and minus).

This is conceivable as being the residuary unexpended force

acting towards or away from the kinetic centre or source of energy, or as the tension resulting from unequal centrifugal or centripetal expulsion or attraction.

As polarity of similar sign repels and of dissimilar attracts, we may conceive the ethereal atoms to be so arranged that their poles of equal signatory capacity face each other, while for material ones the opposite arrangement would more or less perfectly prevail.

Then, to initiate motive force, all that would be required, would be to invert by some "impulse" a single atom or molecule successively, *i.e.*, rotate the same. This initial "impulse" or force, *ad abstracto*, I shall not discuss here.

At the instant different poles face each other the attractive and repellent qualities would come into play, excite the same in the neighbouring ones, cause them to act similarly, and thus set up or intensify vibration as alternate rotary contraction and expansion. The pole or poles, which receive the impact, would gain double or increased force, fly off in the line of greatest intensity, convey a part to other poles in direct line and part to the laterally adjoining ones in their spiral course; in delivering it, they would acquire the opposite force in return, sending them back to their starting point for another "load," and so on as long as the perturbation at the centre continued. The original energy of the first disturbed atom, and every succeeding one in turn, being in part communicated to others undisturbed by the central one (directly), as the periphery of the sphere of actions widens out, the kinetic energy decreases proportionally with the distance (the *amount* remaining the same nominally), as to its intensity at any one point.

If the atomic spiral be much compressed (already in tension), or disposed in variously directed chain-groups of dissimilar tension, as in the various liquid and solid bodies, the rate of transmission will necessarily vary in exact proportion to the difficulties due to the complexity of the structure of the conducting medium, which is precisely what is observed: the dense metals, etc., of simpler structure transmitting heat, sound, electricity, etc., much more readily than looser or more complex aggregates of solid matter.

Again atomic spirals of the same or similar size, tension, form or structure would transmit or conduct imparted energy readily to each other, but the passage of energy to dissimilar chains will be much slower and difficult in proportion to such dissimilarity, hence only energy of exceedingly high tension, such as light, would be capable of being transmitted, when set up in dense media, through that most tenuous medium, the Ether; for the latter would prove as impassable a barrier for coarser and slower, because less intense, vibrations, as a hay-stack would be for those set up by the blow of a hammer. Forms of energy thus limited to material media are mechanical concussion, etc., sound, heat and electricity: the first three being conducted throughout the whole mass, the last only

superficially in solid aggregates, but atomically in liquids and gases, it seems to me. The passage of electricity through inches or feet of vacuum tubes appears to be more apparent than real, consisting of (at least partly) the propelling of streams of solid atoms from pole to pole, and partly of being converted into light of extreme intensity, reconverted at the opposite poles into electric energy.

In cases when such "limited" forms of force appear to be received directly through space, they need really not to be so transmitted, but are received locally by the transmutation of some ethereal force, chiefly light, through being arrested by the indicating solid and liquid substance of the apparatus used, be it instrument or living body, which more or less perfectly converts the exceedingly rapid ethereal vibrations into the very much slower ones of its own substance, called heat. Gases as a rule intercept or arrest only a very inconsiderable amount of light, etc. They can only become heated to the same extent, and therefore can only conduct such energy at the same rate, *i.e.*, extremely slowly from atom to atom. This takes place as is well known, in proportion to the tenuity of the gases. Being only able to secure so little for themselves, when not supplemented constantly, by means of convection, from heated solids or liquids, their vibratory activity is finally reduced to their own capacity at the confines of, say, the atmosphere.

This being insufficient to maintain the gaseous state, for even Hydrogen has lately been proved to lose it 12° C. above the temperature of space (cosmic zero), they are constrained to assume the liquid and solid forms, in which cohesion and mutual support (viscosity) is lost, and are thus compelled to yield to the bondage of gravitation, returning whence they came as atomic dust in slow descent, until again meeting with higher temperatures, *i.e.*, vibratory energy, they become re-vitalised thereby.

It seems highly probable to me, that the extreme limits of our atmosphere may be largely or wholly occupied by such atomic dust of "frozen" gases, which, being whirled by the rotatory motion of the Earth equatorially, collects more prominently at the poles, and here may not only produce the excessive cold, but also originate the auroral displays so enigmatical, hitherto, to man (and around the Sun, the Zodiacal Light ring?).

It has been said (by M. Ponton, I think) that finally all forms of energy are dissipated as "low heat" in space. But I think this is not so; "*dissipation*," if such exist at all, taking only form in the place of light of still higher vibratory intensities, all lower forms being absolutely confined to the solid, etc., masses on which they are manifested.

When vibratory impulses are started, they may either remain at the same intensity, increase, or diminish till again all motion ceases. In all cases heat is generated within all material substance.

If the vibratory motion gain in velocity and intensity, temperature rises until light is produced in the sequence of the spectrum. Intensity further augmented is manifested as producing chemical activity until finally it becomes totally imperceptible by man's ordinary faculties. Until the incandescent stage is reached energy remains confined to the Earth and the matter composing it. What then becomes of the vibrations set up, say, in a hot, isolated ball?

If in air, or in contact with liquid or solid matter, they are communicated to these, until equilibrium is established; if in ether (vacuum), the vibrations, being unable to communicate their motion further (unless incandescent), return upon themselves, become centripetal, as it were; they are reduced by interferential action and become finally latent by the counter-balancing action of pressure (gravitation in embryo) and contraction. As volume increases in proportion to intensity of vibratory motion, so it must decrease by its reduction and as the three states of matter are dependent on certain limits of vibration, so all matter not dissociable into ether must become solid, when its vibratory motion in other states is reduced below the rate which enabled it to assume that state, *viz.*, liquid or gaseous. As a necessary corollary it appears to follow, that no particle of any gas, no matter what its specific gravity or "initial velocity" be, if it become liquefied or solidified, at or above the temperature of space (-274°C.) it cannot quit the Earth, or other planet, or the Sun, unless it receive an additional emissive impetus to carry the *solid* particles beyond the gravitational attraction of these.

Evidence that no low vibratory energy can be transmitted by ether and through space appears to be afforded by (1) mechanical concussion, (2) sound, (3) absence of external heat by electric incandescent lamps, (4) probably the production of intense light in glow worms, etc., which necessarily must be accompanied by proportionately intense heat at its point of origination and only prevented from injuring the delicate internal parts of these organisms if it be produced in a vacuum cell—the presumable prototype of our incandescent lamps.

By the foregoing remarks I have tried briefly to elucidate a conception of the mode of vibratory motion which appears to me to explain more simply and logically, and according to known laws of nature, the various phenomena touched upon. Although the exposition is necessarily fragmentary and incomplete, it may serve as an impulse to abler minds to think the matter over, find where the theory clashes with disregarded physical laws, or how the multitude of observed facts fit into the frame, and if not, why not?

It remains to say a few words regarding refraction, reflection, and polarisation. To explain fully would require much time and space; I shall therefore merely indicate how the action of spirally

gyrating atomic vibrations are conceived. Assuming the greatest extension of one set of atoms to be synchronous with the maximum contraction of the adjoining ones at either extremity in the line of force, it will be seen that to find room for all, the maximum contractions cannot lie opposite each other, or in the same plane at right angles, but above or below by at least their short diameter, thus forming oblique lines to the direction, *i.e.*, the crests of adjoining undulations would not arrive simultaneously, but successively at a definite rate, providing conditions for the simultaneous existence of slightly or harmoniously different wave-lengths side by side, and their instantaneous replacement by others. It would explain, I think, the unequal refraction of lenses, at least to some extent, over and above that derived from the rectilineal difference of wave-length (by the bye, this is a very misleading term), and also the difficulty (perhaps the impossibility) of combining all rays into one focus on a plane, excepting suppression of all lateral ones.

When the gyrating atom strikes an inclined plane of a solid or liquid substance, one side necessarily strikes it sooner than the opposite side, the spiral becomes compressed and the motion diverted by elastic repulsion. As only one quadrant is affected, very little energy, say light, is lost up to certain angular inclinations, unless the substance be very opaque and at the same time so porous as to permit almost unobstructed penetration to some depth. The reflected light under the above conditions would be very little affected and the (more or less) perfectly reflecting substance also. At high angles an increasing portion of the vibrating energy is arrested and absorbed by causing the substance to vibrate (expand), while the remainder is thrown back in the corresponding opposite direction as it were, with renewed vigour and little changed except in brightness. The bi-axial nature of polarised light is too well known to need explanation. We may conceive it as the consequence of the gyrating force moving alternately in two main directions at right angles to each other, *viz.*, either parallel *with*, or vertical *to* the reflecting (or polarising) plane, besides all the more or less obliterated gradations between them.

The vertically acting part would strike the plane most energetically, and become partly absorbed and partly reflected. In opaque substances, vibrations (heat) would be generated or induced; by translucent ones it would be mostly refracted, passing through their atomic meshes either in one or two directions, owing to colliding with the atoms earlier or later.

The parallel moving moiety of energy, on the contrary, will be much less affected and become more or less perfectly reflected or dispersed in the new direction according to the nature of the reflecting substance.

Let me briefly summarise the main points in conclusion. (1) Dense (solid) media are most fit to be acted on by all forms of

vibratory force and to conduct all slower vibrations in proportion to their densities.

(2) Ether, as the most tenuous medium, can only transmit the most rapid vibration, starting with the ultra red and, therefore, cannot be excited by slower ones.

(3) Heat cannot be conducted or transmitted by the ether directly, as the latter cannot be warmed, but is the result of slower vibrations of matter set up by the rapid etheric ones.

(4) To explain the uniform distribution of etheric energy throughout space from any centre, it is required to assume that the atom acts in the form of a spherical, spiral spring, and the transmission of its energy by alternate extension and contraction taking place in a spiral direction transverse to the line of path.

(5) In meeting an inclined plane the gyratic atomic energy is divided into two oblate spheroids, one parallel, the other at right angles to that plane, their shorter axes being probably proportionate to the angle of incidence.

(6) No medium incapable of arresting sufficient etheric energy (light) to maintain its own vibratory energy as a gas by transmuting it into heat can quit the gravitational attraction of our Earth, but must cease to remain gaseous and solidify in the form of atomic or molecular dust, and return towards the centre of gravity until its energy is revived by coming in contact with others more intensely vibrating (convection).

(7) The limits of the terrestrial atmosphere cannot be formed by ultra-attenuated air but by a zone of dust-like, solid particles of frozen gases, which can give rise to auroral displays and other phenomena outside the gaseous atmosphere, for example the coruscation of meteors, cirrus clouds, etc.

J. G. O. TEPPER.

INTO A LARGER ROOM.*

IN thinking, one evening, over the broader views of life which the teachings of Theosophy have given to me, it seemed that I saw my life previous to hearing of Theosophy, as though it had been lived in a small dark room, hemmed in on all sides by mysteries and difficulties which it was "wrong" to try to search into, because anything savouring of *doubt* was "wrong"—a life which, as I then thought, came out of the void of darkness, the soul specially created at the birth of the body, with the prospect, after living on the earth a few short years, of spending an eternity of joy or woe. My view of life in this small room was necessarily very restricted and out of proportion, though at the same time I had one great advantage, one priceless beam from the Infinite Ocean of Light, and that was, that

* A paper read at one of the weekly public meetings at Harrogate, England.

the idea of God, to me was *always* that of a loving, tender, and withal just, Heavenly Father, *never* that of a stern exacting Judge, so my little room, though small, was not altogether uncomfortable. By and by this beam of light showed me that a loving Father, a God of Wisdom could never create souls, send them to this earth fresh, ignorant and unsullied, and then for sins committed in the body (often through ignorance and unholy surroundings) condemn them to an eternity of woe hereafter. That, I saw, would be more like the *pastime* of a demon of darkness than the work of a God of Light and Love—and so the beam of light grew stronger, and I began to realize in the words of the poet:—

"That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.
I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

And so this larger hope gradually broke down one part of the walls of my little room, and prepared the way for the transference altogether from this small room into the freer air, the fuller light, the larger room of Theosophy.

There are also limitations here, truly, but in this fuller light we can see that they *are* limitations and not iron walls; that we ourselves built them and that we ourselves can hew them down, and need not be afraid that we are somehow committing some unknown wrong by attempting to hew them down. The windows of our soul can be ever open to the light of the Sun of Truth, without fear of what its light may reveal—the significant motto of the Theosophical Society being, "There is no religion higher than Truth."

Thinking on lines like this, it seemed to me that an evening might well be spent in comparing the ideas of God, of man, of the Universe, taken by the orthodox Christian and the Christian Theosophist, and I think some of you, at any rate, will agree with me in thinking that the Christian Theosophist has the wider outlook, the freer air, the larger room in which to dwell. I may as well start as near the beginning as I can, pausing now and then to put the two views side by side, that we may compare them easily. I suppose it is still the *orthodox* doctrine that this world was created by God out of nothing. Some, I believe, though their number is rapidly decreasing, still maintain that it is only about 6,000 years since what they call the Creation took place, and that that Creation was accomplished in seven days, that man was made perfect and in the image and likeness of God. I should like to stop here and to go carefully into the esoteric meaning of this Bible story, but it is out of my scope to-night. I might just say that if we were to read *age* for *day* we

should find very little to object to. I need not say much about the orthodox way of viewing things, for that is well-known to all of us, and I think, nay I am sure, that broader views are rapidly spreading all over the Christian Church, and that the theory of Evolution is found not to be so entirely antagonistic to Christianity as it used to be thought; though there are still some who look upon it with distrust. Only the other day I heard of a Christian lady who said she disapproved of Theosophy partly because such stress was laid upon Evolution which was "such a very wrong and misleading theory."

Now I propose, as briefly as is consistent with clearness, to lay before you something of the theosophic teaching regarding the Evolution of the world and its inhabitants. It is a big subject, and an extremely fascinating one, and I fear I cannot do it anything like justice, for my knowledge is extremely limited, and only second-hand. And here I may as well say, that I can offer you no *proofs* as to the truth of the theories I am laying before you—neither can you offer me any proofs (which I should be willing to accept) of the literal truth of the Bible story of the Creation—or for the speculations of science regarding human origins. It is too long ago—whether we reckon it by millions of years of development, or whether we prefer to think of it as taking place 6,000 years ago—it is too far back in the ages of the past for either you or me to be able to offer each other first-hand satisfactory proofs. All we can do is to have the theories before us, and see which, in our judgment, is the most likely to be nearest the truth. If the Orthodox theory appeals most strongly to us, then accept that, and wait for further light. If the ordinary theory of evolution appeals most strongly to our reason; then by all means accept that as the true one, and again wait for further light. If the Theosophic theory of the Evolution of man appeals most to us as most likely to be nearer the truth, then accept that and work with it, and again, wait for further light—for to none of us has the final word yet been spoken.

My *authority* for the statements, many of which will, I daresay, appear to you strange and far fetched, is the word of certain students of occultism who have by rigid training so developed faculties which are latent in all of us, that they are able for themselves, to turn the long forgotten pages of this old world's history, and read therein (in the book of Nature's memory which faithfully records every minutest circumstance) the records of the past, records more interesting and wonderful than any fairy tale that was ever written. But, you say, how do you know it is not all a piece of imagination? As a matter of fact I *don't know*. How do *you* know that the Bible story is not all a piece of imagination? How do *you* know that our scientists have not pieced together a wonderful set of imaginings and labelled them facts? You don't know; but you consider them truthful men with an honourable reputation

to sustain, and as many of their accounts "seem consistent" and are corroborated by other scientists, you, being an ordinary person with a multiplicity of ordinary daily duties, having neither the time nor the ability to *prove* each scientific fact for yourself, are content to accept what the scientists teach as a reasonable working hypothesis; and that is all we students of Theosophy do. We accept the statements (if they appeal to us) of those who are far ahead of us in knowledge and wisdom, as reasonable working hypotheses, until such time as we are able to make the researches for ourselves, and *prove* whether or not "these things are so." This band of occult students to which I referred a moment ago, does not give out any piece of fresh knowledge until it has been corroborated again and again—the utmost care is taken to check each statement, and not until it has been checked and re-checked is the new piece of knowledge suffered to go beyond themselves. They have paid the price in years of patient and rigid self-discipline: the same means are open to us with the promise of the same powers as a result, but we must not complain that we cannot wield the powers if we will not trouble to take the means for bringing about that result.

We learn then, that, so far from man suddenly springing into being fully formed and perfect, only about 6,000 years ago, his origin dates back *far* anterior to that. Man's growth has been a slow one. So far, the Darwinian theory of Evolution, which is a portion of the truth, is one with ours. But the theosophic concept goes further and says, that "the Evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed."

Far, far away back, at the time of the birth-hour, our Kosmos, the Logos of our system, manifested Himself, in His sevenfold character, as the *One Life*, and all subsequent divisions in their descending order reproduce this seven-keyed scale. Thus we learn that our earth is one of a chain of seven globes which together is called the Earth Chain, round which chain the life-wave from the Logos cycles seven times.

Let me draw your attention to this diagram, which is a typical arrangement of the globes of our system. Globes A and G you

Arupa	a○	g○	Archetypal
Rupa	b○	f○	Creative
Astral	c○	e○	Formative
Physical	d○		Physical

will see are on the higher or formless levels of the mental plane. On Globe A appear the archetypes of all that is to be in the worlds of form. Globes B and F are still on the mental plane but on the lower or intellectual or creative level; Globes C and E are on the astral or formative plane: and Globe D, our Earth, the middle and turning point, is on the physical, the most material of all. But before going on with this, I must

say, that as there are seven great cycles of life, or "Rounds" as they are technically termed, bringing these seven globes into successive periods of activity, so there are seven *chains of worlds* (of which this Earth Chain is the Fourth). When the evolution is completed on one chain, that is, when the life wave has circled seven times round, and the entities who inhabit it have reached the highest level they can; then that chain of globes gradually dies and disintegrates, and the next gradually evolves to take its place. The last of such chains is called the Lunar Chain—when the Moon occupied a corresponding position to our Earth, and was the fourth and most material of the seven globes. At the time of the completion of the Lunar Chain some of the most spiritually advanced and *mentally* cultivated of the humanity of *to-day* had succeeded in emerging from the animal kingdom and had formed a causal or mind body, which was the goal of our Lunar Evolution. They were the most advanced and they, we are told, did not incarnate on the Earth Chain till the rest had also reached the human level; so the rough work on this Chain was done by those who were further back, so to speak, and by further back I do not mean less good, only less advanced. We do not call the child at the kindergarten less good than the youth in the highest form in his college; we only say, the child is younger and has not had time to learn very much yet, but when he is old enough he too will go to college and probably reach the highest form; so it is not a question of goodness and badness but a question of age. In the outpouring of life from the Logos, some must necessarily have an earlier start than others, but there is no unfairness in this for all have equal chances. Now let us see how it fared with those who had not yet formed a mind body, or who had barely attained self-consciousness when the Lunar Evolution was completed. We must now imagine the life impulse coming over from the Lunar to the Earth Chain, and this life impulse may be divided into seven great classes representing the different kingdoms, *viz.*, human, animal, vegetable, mineral, and the three elemental kingdoms. In the First "Round" this group of entities, whose fortunes we are for the moment following, and who had barely attained self-consciousness, manifest in all these kingdoms, beginning on Globe A where the lowest of the three elemental kingdoms first appears, and unlike the usual course of procedure, this group of entities manifests in the forms of this lowest kingdom, they *prepare the forms* for the grade next below them, and as they pass on to the next elemental kingdom, they leave their forms for this lower grade (that is the undifferentiated animal monadic essence) which is then arriving from the Lunar Chain and thus this group passes through all the kingdoms on Globe A—elemental, mineral, vegetable, animal, re-attaining the human kingdom at the end of their stay there. All this is gone through in this archetypal globe—a forecast of all that is to follow. On the next globe—Globe B—the

same process is again gone through, this group of entities preparing the forms, and the hosts just behind following on, and so on through the successive globes. On the descending arc the Life expresses itself *on* the evolving forms—on the ascending arc it expresses itself *through* the forms as their inner ruler. Thus when Globe G is reached, the Monad or ensouling life inhabits and uses as its vehicles the archetypal forms of Globe A.

At the end of this First Round, these entities whom we are considering, do not manifest any more in the lower kingdoms, but retain their humanity through the rest of the Evolution in this Earth Chain. It is not, as one might at first glance think, a going back, and then cycling through these lower kingdoms, for the Earth Chain even at its lowest levels is in advance of the Lunar Chain, and so, though it may *seem* a retrogression it is like a spiral turning back on a higher level each time. I must not stop to go into further details about these earlier Rounds; suffice it to say that each one has its own *special* work. That of the First Round was bringing down the archetypal forms of the mineral world, to be further and further elaborated till they reached their densest state in the middle of the Fourth Round. The great work of the Second Round was that of bringing down the archetypal forms of the vegetable world, which will reach their fullest development in the Fifth Round. The great work of the Third Round was bringing down the archetypal forms of the animal world, which in their turn will reach their perfection in the Sixth Round. On this (the Third) Round, the group of entities whose progress we have been following become more definitely human in form, and when they reach Globe D they begin to stand upright, and in appearance are ape-like and covered with hairy bristles. At this stage also *some* of those more advanced entities whom I compared to a youth at college here fall into line again, and take the lead in human evolution. The great work of the Fourth Round (the one in which we now are) is that of bringing to Globe A the archetypal forms of humanity which will reach their perfection at the end of the Seventh Round. This (the Fourth) Round is as distinctively human as its predecessors were respectively animal, vegetable, and mineral, and is therefore the most interesting to us. Also, being the middle or turning point in the Chain of Worlds, it is a most important one, and we see a somewhat different line taken. I must, but very shortly, run over its history, but will confine myself to Globe D, our Earth. The difference we see is this, that while the animal, vegetable and mineral kingdoms pursue their normal course of development, humanity runs over again in rapid succession the various stages through which it has passed since the beginning of the Earth Chain.

Seven great Races of men follow each other—Root Races they are called. "The First Root Race were gigantic and ethereal phantoms, more spiritual than intellectual.

"The *Second Root Race* are described as psycho-spiritual within, and ethero-physical without, and repeated the type of the inhabitants of the same planet in the Second Round. The *Third Race*—Lemurians they are called—began with ethero-physical bodies but very soon acquired material bodies with bones and physical organs. During the *Fourth*—or Atlantean Race, the nadir of materiality was reached, and we, the Aryans of the *Fifth Race*, are now slowly emerging from it."* During the Third and the beginning of the Fourth Race, the remainder of the furthest advanced entities from the Lunar Chain again joined the evolutionary stream; and also humanity received incalculable help from a third great outpouring of life from the Logos of the system which made animal man truly human, and which gave him that wonderful "spark" of *mānas* or mind which enables him to embrace the Universe. At this time also exalted Beings from another planetary chain, much further advanced than our own, came among us, and took up their abode on earth as Divine Teachers to the infant humanity, some incarnating, and some acting as channels for this third great outpouring. Thus, by many and slow stages covering millions and millions of years—man evolved through the lower forms of life until his body was a fit tabernacle ready to receive this finishing touch from the Lord of Life, and man was *man*, the image and reflection of God, partaking of the triple nature of the Logos himself, clothed upon with bodies belonging to the mental, astral, and physical planes, and "now are we the Sons of God, and it doth not yet appear what we shall be" but we know that as there is an unthinkable distance behind us, the toilsome steep of which we have slowly climbed—so there is an immense sweep upwards before us, height beyond height to climb, stage after stage to reach, until in unimaginable glory we shall "enter into the joy of our Lord." And the beauty of it is, it is not for ourselves alone that we can thus confidently look forward with joy and hope. The whole creation takes on a fuller and deeper meaning and purpose; where *we* have been, others behind us now are; the life that is manifesting in the animal kingdom now, will form the humanity of the next chain of worlds, and it may be our privilege to be their Helpers and Instructors. The life now manifesting in the vegetable kingdom, in the stately trees so full of beauty and of whispering life ever steadily pointing upwards, the exquisite beauty of the flowers growing in such lovely unconsciousness, will not always remain so fettered, but will roam freer in the animal kingdom. The life, which to us almost seems no life, which is locked up in the stones, will one day burst forth into fruit and flower and tree—and all steadily tending man-wards, God-wards. Doesn't this seem to give a fuller meaning to life? It makes the life of the lower forms of Evolution worth living—nothing is lost, nothing

* "The Lunar Pitris." Messrs. A. P. Sinnett and W. Scott Elliot.

is of "no account," everything works steadily on in an orderly, rational, rhythmical measure. *Æons* upon *æons* it takes, age after age, to accomplish this mighty task; but the Supreme Life works on with the patience of eternity, until the numberless germs of *Itself* which were hidden in the depths of matter, working through kingdom after kingdom, ever pressing *outward* and *upward*, breaking through form after form as each grew too small for the expanding Life, until these germs develop self-consciousness, individuality, and shall finally re-attain full union with the Supreme Life. And so, ever onward, ever upward, with an ever-increasing expansion of consciousness, shall we unite ourselves with the Divine Will working in us, and, in the fulness of the ages shall we return "with exceeding joy"—"bringing our sheaves" of experience with us. Verily, this seems to me a "larger room" to dwell in and to rejoice in, and to go back to the old idea of the creation of all things, 4004 B.C., would feel to me very stifling.

Now I must take up another idea, and compare it with present day Christian Theology—or rather it is more an amplification of one of the foregoing details than another separate idea. I will give the ordinary view first. We are taught from childhood that when a child is born into the world, God creates for it a soul, a fresh, unsullied, spotless soul, "fresh from the hands of its Maker," is an expression we often hear; that this soul is like a blank piece of paper waiting to be written on in the hard school of life. And so the child grows; any naughtiness it shows is accounted for by heredity, and also by a bundle of "original sin" which was left as a legacy for all succeeding generations by our first parents, Adam and Eve. We will imagine the case of two children. The first child we will say is born into a family where everything helps it to be good and pure and true and noble; all its surroundings are healthy, it is born with a fine brain capacity, born to command, it grows up under kindly tuition and wise rule, and develops into a healthy and noble manhood; all the instincts clean and pure, the whole force of the man's nature thrown on the side of goodness. He lives nobly and well, and dies in an honoured old age. His body returns to the dust, and his soul goes to enjoy the rewards of a good and noble life in an unending eternity of bliss.

Our second child is badly handicapped from the first, born of immoral, drunken parents, the pure soul has to contend with a criminal brain, criminal tendencies, evil surroundings; nothing apparently to help its upward flight, everything to drag it downwards. It grows up into a hardened criminal, and dies in misery and poverty. The body returns to dust, but the soul—where is that? Is it possible it can be condemned to eternal punishment for sins committed here, which its physical body and its environment almost compelled it to commit? What chance did this man

have to live a clean, noble life? What chance has he had to follow the high ideal of a servant of the Christ? And is he to suffer an eternity of punishment for ever and for ever, for sins, however black, committed during a few short years of earth-life? How do our Christian friends get out of the horror of this infamous injustice! If every soul starts fresh in this life, and at the end of one short life is condemned to an eternity of bliss or an eternity of woe, then, in the name of all that is just and fair, all should start equal, with equal chances, with equally good surroundings, with equally good physical bodies. What merit is there in the first child being good and growing up into a good, useful man when everything was in his favour from the first, and why should he meet with an eternal reward for what he couldn't help? And what disgrace is there in the last child being bad, and growing up vicious and evil, when everything surrounding him tended to drag him down; and should he be punished eternally for what he couldn't help? What answer do we meet with to these questions? We are baffled, and told we must not enquire too closely into mysteries we cannot understand.

Again another mystery confronts us. Two children are born into one home; they each have the same loving, watchful care, the same parents guard them, the same environment surrounds them—and yet, one grows up an ornament to the Church and to Society, and the other is spoken of as the "black sheep," the prodigal. If both had the same blank paper souls at birth, surely the same causes working on each would produce similar results.

Those of you who have children and have carefully watched them, can you really believe that they do not bring their characters with them at birth, and show their little distinctive traits very quickly too. Have we not all, at one time or another, had our souls wrung with the apparently terrible injustice in the world, and have been tempted to cry "Doth God care?" or "Is there a God at all, for if there were would He permit such injustice to go on in His world?" The cries of the wounded and the oppressed have come like a wail of woe in our ears, the moans and tears of the afflicted and suffering have seemed to blot out heaven's sunshine and to destroy the harmonies of nature! *Is* man nothing but a toy, a plaything driven hither and thither, with no voice, or very little in the weaving of his destiny? *What* is the meaning of it! *Why* should he be thus thrown from the purity of the hands of God into the maelstrom of this life to take his chance of being tossed to pieces, bruised, broken, soiled and eternally damned—or, of being saved, and eternally rewarded! Surely life is not worth living if the God we trust in is nothing but a God of caprice, or malicious cruelty, or if life is nothing but a huge lottery in which we just have to take our chance. From whence do we come—whither do we tend? *Is* there an answer to this riddle? Yes, there is, and Theosophy gives it. It is no new teaching either, it is as old as religion itself; only the

Christian Religion has from some cause or other lost this key which unlocks so many of the mysteries of life; and we of the West have had to wait until our Brothers in the East have restored to us this ancient teaching—and some of us have so utterly and entirely forgotten it, that when we hear of it now, we say—"What imaginations these people have, to be sure"—and are inclined to relegate it to the realm of fantasy, without giving it the consideration which is its due. What then is this ancient teaching? What this golden key? It is the twin doctrines of Karma and Reincarnation.

"The Books say well my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The *bygone right breeds bliss*.
That which ye sow, ye reap. See yonder fields:
The sesamum was sesamum, the corn was corn,
The Silence and the Darkness knew!
So is a man's fate born."

ELIZABETH W. BELL.

(*To be concluded.*)

ANCIENT THEORIES AS TO THE ORIGIN OF THE WORLD.

THE subject which it is proposed to deal with in the present paper, is one which we can only comment upon so far as a very limited degree of knowledge may permit; but at the same time it is one that from the most ancient times has been treated of more or less by almost every scheme of philosophy and religion. Indeed, it seems as if the attempt to deal with it has been coeval with the origin of thought itself; for ever since the investigations undertaken by mankind have been in any degree directed toward the attempt to arrive at an understanding of Nature and natural law, so long do we find there would seem to have been attempts made to account for the origin of the world; and in this enquiry there are inextricably bound up similar attempts in regard to the Cosmos and man. To form some connected theory as to these things, and what will be their ultimate destiny—in fact, to account for the world of nature which we see about us, describe how it came into being, and what, in the course of time, will be its ending, has been one of the oldest attempts made by man.

These questions would appear to be possessed of some internal charm or attraction for the mind, which renders attempts at their solution almost universal. As soon as humanity begins to aspire to any sort of knowledge, whether under the aspects of philosophy or religion, and to set apart the pursuit of these things as an aim to be followed up independently of the mere outward necessities of life, so soon do we find that there is some scheme propounded which

will in a manner satisfy the mind as to the beginning and possible ending of the world of forms and appearances in which we live. It is much as if, taking human consciousness as a whole, there were some imperious internal monitor which, enforcing a recognition of the idea that all things visible and tangible to the senses are, like their organs of perception, mutable and limited, leads to the conviction that all external nature is subject to a similar mutability—that the world, like man, is the thing of Time and of Circumstance, and therefore perishable or without the possibility of eternal duration in a physical form.

And this analogy between the finite and the apparently infinite—between Man and the Universe—by which the greater is judged to correspond to the less, has been thought to be the key-note which may enable us to understand all the ancient systems; and the one upon which, in all their variations, they ultimately depend. Of the most ancient origin, this principle is remarkable for its recrudescence in modern times among the scientific circles of the present day; and it is advocated by Dr. Draper as the central one in dealing with all such problems.* As man, who in his physical body is the creature of Time, of Event, and of Circumstance, comes into being, passes through all his stages of development and of activity, showing only one eternal principle, *Consciousness*, and, in the ultimate, passes away and is no more; even so does the world, as it presents itself to the thinker, have an origin in time, run a course guided by some unseen energy which causes the exhibition of its many interdependent phenomena; and so, by parity of reasoning, it must in the finality die away and pass out of objective existence.

Read by the aid of this key, the many "myths" of the ancient time, whether as seen in the apparently incongruous jumble of nonsensical tales exhibited by the mythology of savage tribes and uncivilised races, or the more refined allegories and attempted explanations made by those further advanced in the scale of progress—all become comprehensible, and all alike point to the same root idea: proving that the intuitions of all nationalities, as exhibited in their earliest attempts at cosmogonic theories, are radically the same; however coloured and varied by local circumstances.

With the more highly civilised races, the ideas thus presented are much the more elaborate and diffuse; seeking to correlate that which is the current science of the time, with the speculations of the learned in regard to things metaphysical and religious. Indeed, it seems but natural that the knowledge of physics, or the science of natural things, should gradually ascend towards that of metaphysics or the science of mind and spirituality; for as the material surroundings of man are the first things which present themselves for consideration, so his deductions therefrom lead, when considered analogically, towards the causes which are presumed to

* "Intellectual Development of Europe," Vol. I., Ch. i.

lie behind the mere outward appearance. Looked at in this light, the world itself must have had a cause; and the study as to that cause and its bearings has been mostly the work of our religious systems.

So we find that most religious books begin, like Genesis in the Christian Bible, with an account of the "Creation of the World;" and thereafter deal with things concerning spiritual science or other super-mundane considerations, in a manner more or less in conformity with the degree of progress in knowledge made by those peoples among whom the books in question are found; or through whose hands (and consequent modifications) they may have passed. If we deal with such works only—or what are generally called "Sacred Writings," we usually find it asserted that there is more than one way in which they are to be read; and this goes to confirm the idea that the Universe was looked upon as a thing of which man was the type. For man may be considered only as the mere animal form, corresponding to the bare letter of the "Word;" or he may be examined esoterically, in regard to his more recondite spiritual nature; and these two methods, though bound up by analogies, are not inseparable. In regard to the books, we have first the letter of the account, as it may for instance be seen in the Book of Genesis; where a narrative is given which was adapted for the comprehension of those to whom it was more especially addressed,* giving a general outline of the Creation as it seemed that it might have occurred, from the standpoint of those who believed in a personal, anthropomorphic God. Then, if we are to believe those who have studied the matter further than the bare letter tells us, there seems to be an allegorical rendering of the text, † meaning very much more than at first sight appears; and this allegorical rendering further merges into a kabalistical or magical reading, in which those who may object to the mere literal wording find a rendering much more to their satisfaction—‡ and so on, perhaps to a number of other methods. All the "Bibles" of the ancient nations seem to be constructed upon these principles more or less; for (even if they had no more recondite source and object) it would doubtless be essential that works whose writers sought to obtain the reverence and support of all classes, should not carry all their meaning upon the surface—lest, on the one hand, they should excite the enmity of the ignorant, and of those whose prejudices are inversely proportional to their knowledge; and on the other, should meet with contempt from the learned, who would too soon exhaust the surface meaning which the works might bear to them.

These things should always be recollected when we are looking among the religious writings of the ancients for their ideas as to

* Cf. Plotinus, as quoted in "Int. Dev. of Europe," Vol. I., Ch. viii., ed. of 1882.

† So says Maimonides, who deems the dead-letter reading a great error.

‡ "S.D." Vol. I., pp. 284-5, 323, 338, 340-1; and Vol. II., pp. 133, 350, 511, 568-9, 789-90, n.e.

world-origin and the details of the creation ; and as such books, owing to the veneration in which they have been held by the masses, are the ones which are in general the longest preserved and the least subject to wholesale destruction at the hands of the nations where they seem to have originated, so it is to them we have chiefly to look in a search for material dealing with our subject.

But we are by no means confined to works of a religious nature for such information, for there is another class of literature more or less available, *viz.*, the philosophical writings which have come down to us from former times. And these, though far less numerous than the religious works, have still survived in some measure ; but, as they claimed no "divine" source, and so were not hedged round and consequently protected by superstitious feelings, (and thus, too often, came to be looked upon as profane, and opposed to religion) they have very generally met with swift destruction at the hands of priestly ignorance and popular hatred.

For we must ever recognise the fact that whatever knowledge transcends the current attainments of the time is by that much incredible to the majority ; and as the lower aspects of the human mind cannot brook to be outstripped in any way, its jealousy is speedily converted from simple incredulity into active opposition ; and when this is fanned into collective manifestation by the fears which lie behind religious superstition, there are no lengths to which it will not go in the way of destruction of the objects of its aversion. So it comes about that the writings of the philosophers—that is, of those who pursued the acquisition of knowledge purely for its own sake—have, alas, too often perished ; while those of their irreconcilable enemies, that class of priestly impostors whose aim was not knowledge so much as power, have in greater measure survived. So would the "Book of Mormon" stand a better chance than the works of Newton ; but setting aside any spurious matter, scholars are apparently agreed that the religious works are by far the most antique. And as, in the earliest times, it may have been that there was no real distinction between philosopher and priest, so we may often find the ideas of the former concealed under a religious garb ; which thus assured them, in later and more debased times, that protection which superstition affords.

Taking, however, the purely philosophic works of the ancients so far as they are now extant, those of the early Greek schools, and such as followed them in later times, were until quite recently considered by European scholars as the standard authorities concerning old ideas about the origin of the world. At the time when these schools flourished, the public mind had in some measure begun to free itself from merely superstitious trammels ; and therefore the ineradicable impulse of the human mind to enquire into natural things, began to flow in a large measure unchecked. But as might be reasonably expected, the result was at first a strange

jumble of ideas—a mixture of shallow scientific notions, natural intuitions, crude arguments, and scraps of perverted esoteric knowledge which had been enigmatically given out by those who were more or less initiated into that occult philosophy which flows silently onward through all the ages, and only appears upon the surface of the stream of time at those points in the history of our race, where cyclic law permits of its outward manifestation.

It is therefore fitting that we should begin by a brief examination of Greek ideas upon this subject ; for in so doing we shall keep more nearly to the rule of analogy by which externals claim first attention. We can afterwards look at deeper sources ; or such as, in due order, have only come to light at a later time—in pursuance, perhaps, of that longer cyclic periodicity which pertains to their more recondite and occult nature.

As we might expect to find, the most characteristic feature of the Greek speculations was their almost exclusive foundation upon merely physical suggestions ; and upon a very shallow observation of these, they seem to have made one of the first objects of their attempts, the determination of the origin and nature of the world in which they lived. The principal basis upon which they rested their conclusions was thus in reality unsubstantial, however seemingly certain ; because it necessarily included all the errors which arose from imperfect and erroneous observations of natural phenomena. For these reasons they mostly regarded the earth as being a flat surface, on which the sky was sustained like a dome ; and therefore supposed this terrestrial plane to be of but small extent. With superficial and childish simplicity, they adopted accordingly the notions that up and down, or above and below, were the primary directions in space ; and that there were but four elements—Fire, Air, Water, and Earth—of which the world was made up. They noted that earth will sink to the bottom of water, that water will fall through air, and that it is the nature of fire to ascend. With such views, the general arrangement of the earth as a flat surface agreed ; because they found the earth was below all—that the water was supported upon it, while the air was above both. So, too, the heat which came from that higher region where the Sun was, seemed indubitably to point to the existence of a region of fire above all the rest. Therefore in their succeeding investigations, their starting-point lay in material concepts which depended wholly upon first impressions received by the senses ; and whatever conclusions they might arrive at, the correctness of such conclusions must necessarily turn or depend upon the accuracy of their fundamental ideas.

In seeking an explanation as to the formation of the world, they supposed a preponderance of one of the four elements over the other three ; but they naturally differed as to which was the original forerunner of the others in power—since with one teacher the pri-

mordial element was water; with another fire or air, and so on. * By supposing that the other three originated in some way from the first one—an idea doubtless derived from the Oriental theory of emanations—they accounted for the origin of the elements, and then by various trains of specious argument, they deduced the phenomenal world from the several combinations of the elements. Thus, Anaximenes held that rarefaction and condensation were the active principles in the construction of the world—that air, when sufficiently rarefied, became fire, and more condensed, became water; appealing for evidence of this to the production of clouds and rain out of the atmosphere when cold prevailed, and their absence when heat was the predominant quality and the air more rarefied. So he held that as water evidently came from the air, and that by condensation, even into solid hail and ice, so the solid earth had, by some similar process, originally come from water; all else being produced from various modifications and interactions of these. † Thus it was that Anaximenes undertook, from an assumed primitive substance, to show how, by observation and experiment, others may arise from it and further transformations may occur. ‡

His theory, thus roughly outlined, may be taken as the earliest European forerunner and prototype of the materialistic philosophy of the nineteenth century; for our present-day physicists likewise attempt to account for the formation of the world upon purely physical hypotheses, which only differ from that of Anaximenes in so far as they are based upon a more extended and refined observation of natural things, and a more complex knowledge of their interaction. Both Anaximenes and his modern successors held that matter was everything; and the lapse of 2,400 years has only made this much difference—that by added complexity, the physical hypothesis has only succeeded in further obscuring the fact that it does *not* account for the grand evolution of the Universe, but only for some secondary effects belonging thereto.

But even in the time of Anaximenes, just as we find at present, the unsatisfactory nature of that theory was perceived; because it made matter the principle which evolved Consciousness, instead of making Consciousness the thing which moulds plastic matter. And accordingly we find, that in the hands of Diogenes of Apollonia, the theory of Anaximenes received a further extension, and one which from a purely physical basis, made it into a psychological one. For while Diogenes asserted, as his predecessor had done, that all things originate from one, he made this "One" an essence rather than a substance; and said that it was one which, while undergoing continual changes—and thus becoming different at different times—yet ultimately returns back again to its original state. Here, then, was another

* Draper, *Op. cit.*, p. 104.

† *Ib.* Vol. I., Ch. iv, p. 102. Cf. "I.U." Vol. I, pp. 51, 133.

‡ Draper, *Op. Cit.*, p. 99.

step towards the Emanation theory. He therefore regarded the earth as a living being, which by virtue of innate consciousness, spontaneously evolves or has its birth, or beginning, gradually transforms itself, and will accordingly have an ending. And as, with Anaximenes, he held that air was the original substance or essence, it followed that this air must be eternal, imperishable, and also endowed with consciousness as the principle which brought about its changes into solid bodies and living things which are endowed with a part of its own nature. This he argued, because without reason or some such aspect of Consciousness, it would be impossible for all to be arranged so duly and proportionally as that everything should maintain its fitting measure—Winter and Summer, night and day, rain and wind, and fair weather, and whatever object we consider, will be found to have been ordered in the best and most beautiful manner possible. But, as he further says, "that which has such knowledge is that which men call air; it is it that regulates and governs all—and hence it is the use of air to pervade all, and to dispose all, and to be in all; for there is nothing that has not part of it."*

Thus crudely did Diogenes endeavour to amend the faults of Anaximenes, and to express, as far as his knowledge of nature went, the existence of that simple, yet universal and invariable Law which governs endlessly varying phenomena; and did but vaguely perceive that it is a more noble view of the government of this world to impute its order to a penetrating primitive wisdom, which could foresee consequences throughout a future eternity, and provide for them in the original plan at the outset, as Dr. Draper expresses it, † than to admit either the fortuitous, hap-hazard, materialistic theory of Anaximenes, or the religious idea of a capricious Deity and the perpetual intervention of misunderstood spiritual agencies for the purpose of carrying on the world.

In these vague ideas of Anaximenes and Apollonius, as we shall further see, there are to be recognised the traces of a much older and more perfect system of cosmogony; though they are little recognisable under the forms in which the popular ignorance of that time endeavoured to clothe them. They seem to have arisen in some measure from scattered hints of esoteric science, rudely blended into systematic form by means of the popular ideas of Geography and other branches of knowledge—in which the Greeks were far behind the nations from whom they too often borrowed what they did not understand; and then, dressing this in surroundings appropriate to their own ignorance, endeavoured to pose therewith as the originators—for there was no vainer nation in early Europe than these same Greeks.‡

But those who, through travel and other advantages, were more enlightened, were not in such haste to rush into dogmatic asser-

* *Ib.* pp. 99, 100.

† *Ib.* pp. 100, 101.

‡ *Ib.*

tions and imperfect theories concerning world-origin or any other matter connected therewith; and so, seeing that so little information was available upon purely natural science, tried to direct the attention of their countrymen into channels better suited to their peculiar genius. They pointed out that the proper study of mankind was Man; and that when such a subject had been exhausted, there would probably remain nothing to learn as to the constitution and origin of the Cosmos; since the one subject, by analogy and otherwise, included the other. We see exactly the same thing happening at the present day; for, since physical science, attempting to transcend its available data and present powers, has landed us in a sea of contradictory theories and uncertainties as to the beginnings of the earth and the other bodies of our Solar System,* there have come forward certain people who, discarding these contradictions and vagaries, have endeavoured to reach the solution of this and many other problems by a route quite different from that hitherto perceived or attempted in this century.

In ancient Greece, the people who made the same attempts pointed out that the only certain and incontrovertible data for the basis of *all* knowledge, were to be found in man's own nature; and that within the recesses of his mind and consciousness there lay not only a deep mine of knowledge, but also the touch-stone of all truth. It was as though they had caught at least a glimpse of the fact that, as the human Ego had persisted since the foundations of the world, it must contain the history of the earth within its own experience. But, dealing only with the intellectual plane, they proceeded to demonstrate how certain it was that the two sides of any triangle, being added together, must always exceed the third side in quantity; and as the abstractions of Geometry, being purely mental products, were yet the only absolutely true results yet obtained, therefore only through the medium of inward meditation and contemplation was the actual truth of things to be deduced, whether from natural phenomena or otherwise. As the mind, by its evolution of Geometry, had thus successfully mastered the conditions of space and of form in one direction, so might it also do in regard to those of time and of substance (or matter) in another. And here they proceeded to show how *number* and *harmony* were the key-notes and fundamental bases of all things, and were, in fact, involved in Geometry itself; and must be the guides and ruling powers in the modifications of plastic matter—and thus provide the most recondite and abstruse basis of all things, the earth included, which had ever been devised.†

And in truth, such principles yet remain the only means which most philosophers employ; for without the Calculus, physical science were an utter impossibility, and scarce any of our present-day

* "S.D.," II, pp. 67, 74-6. n.e.

† Cf. "S.D.," I, 674, & II., 494. n.e.

knowledge would be capable of record or expression. What should we know of Chemistry, if we had not weight and measure, and could not number the proportions in which the atoms attract each other, and in which they combine? Where would be our Astronomy, if we had not suitable figures to measure our periods and distances, and in which to express our results? In short, what progress would be possible in anything, if we were without the elements of Number, Weight and Measure? Do we seek to understand Music, we must number its vibratory notes; and if we investigate optics, the band of colours into which white light can be resolved is only to be expressed by the numbers which stand for the vibrations in the ether, per unit of time, which denote the effect of certain rays upon the retina of the eye. Such, at least, are the obvious and demonstrable applications of the principle of numbers by which physical science has ascertained the properties of natural things upon the outward plane; and were the same principles recognised in the manner that they are by Occultism, how vastly more might be known than at present appears? We may, later, find that such an application of numbers and of harmonious proportions would unveil to us the true origin of the Cosmos and of Matter, explaining the true method and manner of its evolution, with all the changes to which it is subject; as well as the destinies which yet await its future course.*

But that most active nation of South-eastern Europe, some of whose cosmic specifications we have been tracing, was but a very insignificant part of the ancient world; and also one which, when it began to exhibit its most intellectual or advanced stage, was also, in common with its neighbours, verging towards its decline, if not approaching the closing years of its cycle of activity for the time-being. Hence it did not produce those astonishing results which have since been reached by the pursuit of the same methods in modern nations, and their greater elaboration in our own time—when we have in our turn produced theories as to the origin of the World, only to explode them in succession, much as the old Greeks did.

SAMUEL STUART.

(To be concluded.)

* Cf. "S.D.," S. V. Number, &c.

THE RAMA GITA.

CHAPTER I.

(Continued from p. 307.)

HE illuminates every day :—the golden crown set with diamonds, *vaiduryas*, emeralds, sapphires, etc., by His head ; (21)

The pair of pendants that are as brilliant as the sun and moon, by His ears ; the pair of golden bracelets, by His upper arms ; (22)

The sets of rings, by His fine fingers ; the garlands of large-sized pearls, by His neck and breast ; (23)

The soft silken cloth, by His waist, thighs and knees ; and the pair of anklets, by His feet resembling the fresh lotus. (24)

Even there, the lotus-navelled Sri Râma, the Lord of the Universe, bearing in His hands the Conch-shell, the Discus and the Club,* went into communion with His SELF. (25)

The Lord who is never lonely on account of worldly and spiritual matters that ever engage His attention now withdrew His mind into loneliness. (26)

Thereupon Brahma and others as well as Lakshmana and others who understood the inclinations of others, quietly withdrew therefrom, and all, except Hanuman and the Gate-keeper, went out. (27)

Then Ravana's enemy (Râma) seated as He was in the Padmâsana† posture withdrew all His senses from their (respective) objects ; (28)

Firmly fixed His mind on that Nirguna‡ Brahman which is declared in all the Vedântas and which is unconditioned and undecaying and which is the concentrated Sat-Chit-Ananda (Existence-Intelligence-Bliss) ; (29)

* The conch-shell, the discus and the club respectively represent the Ahan-kâra, the Manas and the Buddhi.

† Padmâsana : one of the four principal postures in Yoga. In Ch. I, Verse 45, of Hatha Pradipika it is described thus :—Place the right heel at the root of the left thigh and the left heel at the root of the right, cross the hands behind the back and take hold of the toes, the right toe with the right hand and the left toe with the left.

‡ Nirguna Brahman : Vedântas treat of Brahman as Saguna (having attributes), Nirguna (having negative attributes) and Nirgunâtita (having no attributes).

Saguna has personal form and is endued with all conceivable good qualities.

Nirguna has no personal form and has no attributes except Sat (Existence), Chit (Intelligence) and Ananda (Bliss) as opposed to anrita (non-existence), Jada (non-intelligence) and dukkha (non-bliss).

Nirgunâtita is attributeless and is unknowable.

And then by readily entering into Nirvikalpa Samâdhi * (He) immersed Himself in that Ocean of undivided Bliss ; (30)

Where nothing else is seen, nothing else is heard and nothing else is known except the Supreme Blissful SELF. (31)

Then Râma with all His organs delighted by the enjoyment of that Bliss, came out of His Samâdhi, being induced to do so by the germs of consciousness pertaining to His function of preserving the Universe. (32)

Thereupon Vayu's son Hanûmân, of great intellect, knowing that Râma has come out of Samâdhi, approached Him with joined hands ; (33)

And with a downcast face indicating modesty, prostrated at his feet like a tree felled to the ground, and worshipped Him, in the manner ordained, with arghya (oblation), pâdya (water to wash the feet) and all the rest. (34)

Then, having, with devotion and attentiveness, pleased Râma, Who was intent upon teaching spiritual truths, Hanûmân, with words soft and clear, addressed Him with much concern : (35)

O, Râma ! Thou art the Supreme SELF Whose form is made up of Existence, Intelligence and Bliss. Thou alone art the cause of creation, preservation and destruction of all beings. (36)

This much I have ordinarily understood by Thy grace and by the supreme virtue of my having served Thee, but I am now afflicted because of my not having got a thorough knowledge (of the SELF). (37)

The more I think of Samsâra (the unending chain of cause and effect) the more sorrowful I become. Even then, through my desire for comfort, I have been caught in it like a fish by a hook. (38)

Lo ! I cannot, even in imagination, get over to the other shore of

* Nirvikalpa Samâdhi : One of the six grades of Samâdhis known as Drîśyānuviddha, Śabdānuviddha, Nissankalpa, Nirvikalpa, Nirvrittika and Nirvāsana.

Samâdhi, to quote from the Theosophical glossary,—“ is a state of ecstatic and complete trance. The term comes from the words Sam-ādha, ‘Self-possession.’ He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental ; it is the highest state of yoga.”

The Sarasvatî rahasya (the 106th Upanishad) says : Of the five factors, 1. Existence, 2. Intelligence, 3. Bliss, 4. Name, 5. Form, the first three pertain to Brahman and the next two to the Universe. Discarding names and forms, one should rest in Sat-Chit-Ananda (Brahman). This is done by the help of the aforesaid Samâdhis.

In Drîśyānuviddha Samâdhi (where all forms are discarded) the aspirant realises Brahman as the Universal Light without noticing the various forms with which different objects appear to the eyes. He notices the subject alone every where and that as Supreme Light.

In Śabdānuviddha Samâdhi (where names are discarded), the aspirant overcomes in his mind the differences caused by names.

In Nissankalpa Samâdhi he gets the mind freed from sankalpas (ponderings or desires), in Nirvikalpa the mind is freed from Viśalpa or doubt, in Nirvrittika it is freed from its Vrittis or modifications and in Nirvāsana it is freed from Vāsanas or impressions.

this Samsâra. The body is ever the abode of diseases and the six kinds of changes* are its attributes. (39)

Even with a body similar to steel, how can one attain to perfection? Our happiness is never in the body, my opinion is that it is elsewhere. (40)

O, Ocean of kindness! This personal form of Thine that Thou, the Omniscient and the Omnipotent, hast, of Thine own accord, assumed through Thy Mâyâ; (41)

For the welfare of all the worlds and for the purification of the minds of those that have no desire, should be meditated upon, even by the most learned, within the cavity of the lotus-like heart. (42)

By the highest virtues of my past birth this personal form of Thine has been made visible to my eyes. The other, impersonal one—not visible to the naked eyes, (43)

Devoid of any form, like unto the all-pervading ether, the most supreme light, the well-known, the ever pure, the Omniscient, the eternal, (44)

The ever free and the imperishable one called the Paramâtman (the Supreme SELF of all)—is that which I wish to know, if Thou hast kindness for me. (45)

If I deserve to be instructed in this and if it will not be tiresome to Thee to spend Thy words, I beseech Thee, O, Lord! to impart the same to me for the realisation of my SELF. (46)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second Pâda of the Upâsana Kânda of Tatvasârâyana, reads the first chapter entitled:

THE DESCRIPTION OF AYODHYA MANTAPA, ETC.

CHAPTER II.

Sri Râma said:

Well done O, Mâruti! thou hast, O, wise one! done well in asking Me about that which is beneficial to the world. This path of salvation from Samsâra is wonderful. (1)

O, Conquerer of foes! thou hast, for the most part, learnt from Me the meanings of the Vedas. Even then I am very much delighted to tell thee now exhaustively. (2)

There is none else equally deserving with thee to be taught the Science of Brahman. What am I to do with the secrets if I do not give them to thee? (3)

Besides thee I do not know of any one who is the source of My pleasure in this world. Come near Me, My hand wishes to feel thy body! (4)

* The six kinds of changes that the body is subjected to are: conception, birth, growth, maturity, decay and death.

So saying the chief of the Raghu family passed His hand over Hanûmân from head to foot and began to teach the spiritual truths. (5)

That which is devoid of hunger, etc., of caste distinctions such as Brâhmana, Kshatriya, etc., of such evils as sins, etc.; that which is motionless, full and one without a second; (6)

That which is beyond the three states* (of consciousness), that which is devoid of the five sheaths,† that which is intelligence alone, the Brahman, the most subtle, and the Supreme one devoid of qualities, (7)

Is alone My real and wonderful form and it is firmly established in all the eternal Vedântas. (8)

Thou canst not properly understand it from any texts other than the Vedântas. Among S'rutis, Smritis and Purânas, the most authoritative are the S'rutis. (9)

Therefore, O son of Anjanâ! thou, who art desirous of getting thyself freed from Samsâra, shalt forthwith apply to the study of Vedântas for the better understanding of My true nature. (10)

The Upanishad, the visible manifestation of the Goddess of Wisdom, is pregnant with all spiritual truths and there is no secret which is unknown to her. (11)

O, son of Pavana! thou, who art scorched by Samsâra, shalt approach her even as a child that is hungry approaches its mother, and in conformity with her teachings, thou shalt question Me regarding My nature. (12)

Hanûmân said:

Tell me, O, chief of the Raghu family! which are the Vedântas and where are they embodied? O, Râma! How many are the Vedas? and O, Râghava! how many are their branches? (13)

Kindly tell me accurately, how many Upanishads are there in them, by a knowledge of whose meaning I will be freed from the bondage of Samsâra. (14)

Sri Râma said:

O, Hanûmân! I shall tell you the position of the Vedântas, hear straight on. From Me the Vishnu, Vedas with their supplements, came out as my out-going breaths. (15)

The Vedânta is firmly established in the Veda even as the oil in the sesamum seed. The Vedas, divided as they are into Rigveda, etc., are four in number. (16)

Many are the branches of the Vedas and many are the Upanishads of those branches. The branches of the Rigveda are twenty-one in number. (17)

* The three states of Consciousness are 1. Jâgrat or waking, 2. Svapna or dreaming, and 3. Sushupti or dreamless sleep.

† The five sheaths are, the Annamaya, the Prânamaya, the Manomaya, the Vijnanamaya and the Anandamaya.

O, Son of Marut ! the branches of the Vajurveda are nine and one hundred in number. O, scorcher of enemies ! One thousand branches have come out of Sâma Veda. (18)

O, Hanûmân ! The branches of the Atharvaveda are fifty in number. It is said that for each branch there is an Upanishad. (19)

He that studies one Rik or verse of one of these Upanishads, with great devotion for me, that man attains to the salvation called Sâyujya* (becoming one with Me) which is difficult of attainment. (20)

Although that salvation called Sâyujya is far superior to the three lower ones called Sâlokya, † Sârûpya ‡ and Sâmpīya, § yet it is excelled by the fifth state called the Kaivalya mukti. || (21)

Hanûmân said :

By what means can I attain to this Kaivalya mukti with which one can avoid falling again into the well of this Samsâra ? (22)

Sri Râma said :

(THE TEN UPANISHADS.)

1. Is'a, 2. Kena, 3. Katha-(valli), 4. Pras'na, 5. Munda, 6. Mândûkya, 7. Taittiriya, 8. Aitareya, 9. Chhândogya, and 10. Brihadâranyaka ; (23)

(THE THIRTY-TWO UPANISHADS.)

11. Brahma, 12. Kaivalya, 13. Jâbâla, 14. S'vetas'va-(tara), 15. Hamsa, 16. A'rûni-(ka), 17. Garbha, 18. Nârâyana, 19. (Parama)-Hamsa, 20. (Amrita)-Bindu, 21. (Amrita)-Nâda, 22. (Atharva)-Sira, 23. (Atharva)-Sikha ; (24)

24. Maitrâyani, 25. Kaushitaki, 26. Brihajjâbâla, 27. (Nrisimha)-Tâpinî, 28. Kâlâgnirudra, 29. Maitreyi, 30. Subâla. 31. Kshuri (ka), and 32. Mantrika ; (25)

(THE HUNDRED AND EIGHT UPANISHADS.)

33. Sarvasâra, 34. Nirâlamba, 35. (Suka)-Rahasya, 36. Vajrasûchika, 37. Tejo-(Bindu), 38. Nâda-(Bindu), 39. Dhyâna-(Bindu), 40. (Brahma)-Vidyâ, 41. Yogatatva, 42. Atmabodhaka ; (26)

43. (Nârada)-Parivrâjaka, 44. Tris'ikhi-(Brâhmana), 45. Sita, 46. (Yoga)-Chûdâ-(Mani), 47. Nirvâna, 48. Mandala-(Brâhmana), 49. Dakshina-(Murti), 50. Sarabha, 51. Skanda, 52. Mahânârâyana, 53. Advaya-(Târaka) ; (27)

* Sâyujya : The worshipper is said to attain Sayujya when he becomes one with the Deity worshipped by him.

† Sâlokya : when he attains the abode of that Deity.

‡ Sârûpya : when he is blessed with a form like that of the Deity.

§ Sâmpīya : when he is blessed to remain near, or by the side of, the Deity.

|| Kaivalya mukti, or freedom to remain in SELF-HOOD : One is said to attain Kaivalya when he is able to merge his human SELF into the Divine SELF and that again into the Universal SELF. This Kaivalya mukti is of two kinds, *vis.*, Jivanmukti and Videhamukti, which will be explained hereafter. As the terms Sâyujya, &c., refer to the results of Saguna worship so does the term Kaivalya refer to the result of Nirguna worship.

54. (Râma)-Rahasya, 55. Râmatapana, 56. Vâsudeva, 57. Mudgala, 58. Sândilya, 59. Paingala, 60. Bikshu-(ka), 61. Maha, 62. Sâriraka, 63. (Yoga)-Sikha ; (28)

64. Turyâtita, 65. Sanyâsa, 66. (Paramahamsa)-Parivrâjaka, 67. Akshamâlika, 68. Avyakta-(Nrisimha), 69. Ekâkshara, 70. (Anna)-Pûrna, 71. Sûrya, 72. Akshi-(ka), 73. Adhyatma, 74. Kundikâ-(kha) ; (29)

75. Sâvitri, 76. Atma, 77. Pâs'upata, 78. Parabrahma, 79. Avadhûta, 80. Tripurâtapana, 81. Devi, 82. Tripura, 83. Katha, 84. Bhâvana ; (30)

85. (Rudra)-Hridaya, 86. (Yoga)-Kundali, 87. Bhasma-(Jâbâla), 88. Rudrâksha, 89. Gana-(pati), 90. Dars'ana, 91. Târasâra, 92. Mahavâkya, 93. Panchabrahma, 94. (Prâna)-Agnihotra ; (31)

95. Gopâtâpinî, 96. Krishna, 97. Yajnavalkya, 98. Varâhaka, 99. S'âtyayana, 100. Hayagrîva, 101. Dattâtreyâ, 102. Gâruda ; (32)

103. Kali-(santarana), 104. Jâbâla, 105. Saubhâgya-(Lakshmi), 106. (Saraswati)-Rahasya, 107. (Bahv)-Richa, and 108. Muktika ;

Thus (I have enumerated) the One Hundred and Eight (Upanishads) that destroy the three states of existence. (33)

Here, the one Upanishad Mândûkya* alone is enough to secure, by degrees, the Kaivalyamukti. Failing to secure it thereby, study the Ten Upanishads. (34)

Thereby obtaining an indirect knowledge of Me, thou shalt reach the abode of Brahma and from there the supreme Vaikuntha wherefrom thou shalt be completely freed along with me. (35)

If thou desirest Jivanmukti (liberation while in life) on account of thy dread for the agonies, etc., felt during the dissolution of this body, thou shalt then study the Thirty-two† Upanishads for the sake of direct cognition of the SELF. (36)

If, even as a Jivanmukta, thou shouldst desire for Videhamukti (liberation from the trammels of bodily existence while in the body) on account of the effects, whether real or apparent, of Prârabdha Karma, thou shalt then study the Hundred and Eight‡ Upanishads. (37)

* Mândûkya gives hints on Âtmopâsana or meditation on the SELF. The Monosyllable OM is said to be made up of a + u + m + ardhâmêtra. The Jivâtma or the human soul should meditate upon this Pranava and thereby perceive the Pratyagâtma or divine SELF within. Then he should identify himself with it which stands in the same relation to the Universal SELF as the spark is to the fire. If he fail to realise this by the study of Mândûkya, he is asked to apply himself to the study of the Ten Upanishads for Parokshajnâna or indirect cognition.

† Upanishads numbers 11 to 32 (*vide* verses 24 and 25 *supra*) are technically known as "the Thirty-two", Nos. 1 to 10 (*vide* verse 23) being likewise known as "the Ten".

‡ Upanishads numbers 33 to 108 (*vide* verses 26 to 33 *supra*) are technically known as the "Hundred and Eight".

By studying the Ten Upanishads one attains Kramamukti (Sâlokya and the rest). By studying the Thirty-two Upanishads, one attains Jivanmukti and by studying the Hundred and Eight, one attains Videhamukti.

Although this body apparently exists, yet when the effect of Prârabdha ceases, Videha Kaivalya is attained. There is no doubt about it. (38)

Because of the one thousand one hundred and eighty Upanishads, the Hundred and Eight are more important than even the Ten or the Thirty-two; (39)

And because, by bestowing on men wisdom and dispassion, they destroy the three kinds of Vâsanas (mental impressions), they should be studied with their respective Santis (peace chantings) at the beginning and end of each of them. (40)

To the twice-born men who are already initiated into the Vedas, Vidyas and Vows, and who study the Hundred and Eight after having received them direct from the mouth of the teacher; (41)

To such, the spiritual knowledge, of its own accord, shines forth like the Sun and they, no doubt, become (virtually) bodiless even though they are (apparently) possessed of bodies. (42)

To him, who solicits a boon, may be given country or wealth to his heart's content, but to everyone cannot be taught this Hundred and Eight. (43)

To, an athiest, an ungrateful one, one who is bent upon evil-doings, also to one who has no devotion for Me, and to him who is led away by pitfalls in his studies of Sâstras; (44)

And to one who is devoid of devotion to his teacher, this (Hundred and Eight) should never be taught. But, O, Son of Marut! to the devoted disciple and to the dutiful son, (45)

And to one who is My devotee, one who is endued with good qualities, who is born of good parents and who has a good intellect, must, after due examination, be taught the Hundred and Eight (Upanishads). (46)

He who studies or teaches and he who hears or recites (the Hundred and Eight), no doubt reaches Me when the body due to Prârabdha falls. (47)

O, Son of Pavana! what is taught by Me to thee who art my disciple, destroys all classes of sins, by merely hearing (it) once. (48)

Those who study knowingly or unknowingly this secret science of One Hundred and Eight Upanishads promulgated by me are liberated from the bonds of Samsâra. (49)

The Spiritual Science approached the Brahmana and said to him: "Guard me, I am thy treasure. Do not make me over to one who is envious or crooked-minded, nor to a rogue. So guarded my virtue endures." (50)

The teacher should impart this science of devotion to the SELF, given out by Vishnu, to him who is versed in the Vedas, who is diligent, and intelligent, and who keeps up the vow of Brahmacharya, after duly testing him. (51)

Thus in the glorious Upanishad of RA'MA GITÂ, the secret meaning of the Vedas, embodied in the second

Pâda of the Upâsana Kânda of Tatvasarâyana, reads the second chapter entitled:

THE CONSIDERATION OF THE ESSENCE OF SCRIPTURAL AUTHORITIES.

G. KRISHNA SASTRY.

[To be continued.]

THE AWAKENING OF THE SELF.

THIS self is not the little personal self known as Mrs. A. or Mr. B.

The true Self; the Higher Self is the heir of all the ages, and its awakening is the sense of blissful rest in which the tired pilgrim, after long wanderings, begins to get a glimpse of its true home.

No more change, sorrow or trouble; no more disappointed hopes and broken friendships; we have found peace, we have passed from the little personal life, to awake into the Higher consciousness.

The climb may have been difficult and we only as yet have got a glimpse, but that glimpse is very sweet and satisfying. Others may have entered into fuller possession of their heritage and become Path-Finders, making of themselves a way for others. "I am the Way, the Truth and the Life," said Jesus; but the humblest soul to whom this awakening has come is as it were "shut up in measureless content." The seers of old saw this condition as a refuge from the heat and a covert from the storm; as the shadow of a great rock on a weary land.

Jesus spoke of it as a shutting of the door on the outside turbulence, for communion with the Father in secret—our own Higher Self—and great are the rewards of this communion; power flows into our mortal weakness, the changelessness of a love divine consoles us for the instability of earthly friendships.

It says in Kathopanishad: "When once he knows himself mid bodies bodiless, amid the infirm firm, great and widespread, the wise has no more grief. He is not born nor dies, he ever unslain remains though the body be slain. This Self is not attainable by explanation, nor by mental grasp, nor can one whose mind is not at peace gain that Self by knowledge merely."

In finding our true and Higher Self we find God—and in finding Him, we find our true relationship to all that exists. In no other way is the highest altruism possible.

If we fail in this one sacred quest, our efforts, philanthropic, social and reformatory, must be measurably abortive. Here alone is the source of all true power. Why? Because we have touched the source of all power, "I am in the Father and the Father in me"; and when the disciples, questioning, asked Him to show them the Father, He said: "Have I been so long time with you and yet have ye not known me?"

It will be no extra cosmic God, adored with temples and gems and gold, that will be man's highest conception of the divine in the coming future, but the God of Humanity, and our sacrificial altar will be service.

ELIZABETH HUGHES.

A LIFE PORTRAIT.

An Artist stood with folded arms
While on the floor his palette lay
Broken in twain.
Against the wall his picture leaned—
Grand work in desp'rate travail born
To teach it's lesson to a needy world!
Sent forth in all the glow of hope;
Sent,—and returned, because, forsooth,
There was no space to spare
For unknown names upon the "line!"
"Why live? still less,—why starve? he cried!
And drew a loaded pistol from it's case!
"Hold!" said a voice! "Who speaks?" he asked,
Pausing in act to fire.
"I am the genius that thy brush hath limned
The elemental outgrowth of thy work,
Strong, pure, and deathless! Turn, Behold!"
Swift to the Painter's glance there sprang
The subject of his toil, instinct with life.
His pictured figures smiled and with raised hands
Signed towards a vista of far-reaching homes,
Where each one treasured on its private walls
His master-piece!.....
A crash! The dull thud of a weighty fall!
It was the pistol flung without; while lo!
Hope-strengthened fingers had resumed the brush,
And patient hands toiled on!

HOPE HUNTLEY.

Theosophy in All Lands.

NEW ZEALAND.

The Fifth Annual Convention of the New Zealand Section was held in Auckland on December 30 and 31, and January 1, 1901, all the Branches being represented. Mr. S. Stuart presided and in his opening address called upon members to be earnest in their endeavours to make the work of the Society a success.

The General Secretary's report showed that though but a slight increase in numbers had taken place during the year, much good work had been done by the Branches, both in study and in public work. The great need of the Section was to send lecturers into all parts of the country, in response to inquiries. There had been a good sale and distribution of literature, and by this means the teachings were spreading. The *New Zealand Theosophical Magazine* had been a great success in this respect.

Dr. C. W. Sanders was re-elected General Secretary and Mr. F. Davidson, Assistant.

The business discussed dealt mainly with means and methods of propaganda. Funds will be raised to send local lecturers into new districts; and to obtain lecturers from other sections. The recent extension of the territorial limits of New Zealand extends the sphere of the Section's influence, and steps will be taken to spread the teachings in the Pacific Islands. The necessity for greater social intercourse among members and sympathisers also claimed attention; and various methods of study were discussed.

A public meeting in connection with the Convention was held and addresses were given by the following delegates: Miss Christie (Dunedin) on "The Theosophical Society;" Mrs. Richmond (Wellington) "Karma and Reincarnation;" D.W.M. Burn, M. A. (Dunedin) "Theosophy and Science." During the evening various musical selections were performed, and the meeting was a crowded and very successful one.

For the rest of the week, picnics and garden parties were the order of the day. The Convention is one of the most successful that has been held. Some of the delegates still remain in Auckland, and have been lecturing at the Sunday evening public meetings to crowded audiences.

The Christchurch Branch held its annual meeting recently and reports a successful year. The following are the officers for the ensuing year. President, J. Bigg Wither (re-elected); Vice-Presidents, Mrs. Patrick, and J. P. Cooper; Secretary, J. R. Rodes (187 High St. Christchurch (re-elected); Librarian, Miss Patrick.

During the holidays Branch classes have been suspended; public meetings, however, continue as usual.

Reviews.

ESSAI SUR L'EVOLUTION HUMAINE.

RESURRECTION DES CORPS—REINCARNATIONS DE L'AME.*

Instead of giving us a revised, second edition of his essay: "Reincarnation, ses preuves morales, philosophiques et scientifiques," 1895 (Paris, Librairie de l'Art Independant), Doctor Pascal, the learned General Secretary of the French Section, presents us with a substantial book of 338 pages, which is well adapted to the needs of the French speaking members and enquirers and is sure to be welcomed by them all. In the foreword the author tells us that he is going to treat the subject by dividing it in the following four chapters: First, "The Soul and the Bodies," second, "Reincarnation and Ethics," third, "Reincarnation and Science," fourth, "Reincarnation and the Religious and Philosophical Agreement of the Centuries." Doctor Pascal gives in the first chapter some very interesting information regarding the manifestations of the higher consciousness, gathered from a great many different sources.

The second chapter under its different divisions of: "Why then Suffering?" "The problem of the Inequality of the Conditions;" "Objection;" "The law of Causality;" gives us an idea of the general evolution, which is completed by a short sketch of the law of Karma and its workings. In the closing words of the chapter, Doctor Pascal describes this law so beautifully thus: "Karma, the Divine Will in action, is Love as well as Justice, Wisdom as well as Power, and no one must dread it. If it treat us harshly sometimes, if it lead us back unceasingly upon the way when our folly leads us astray, it measures its force to our weakness, its delicate balance poises the load to the resistance of our shoulders, and when, in great anguish, in terrible crises, the human fiber is going to give way, it (Karma) suddenly lifts the weight, gives the soul a moment's breathing-time and only replaces the burden when she has taken breath."

In the first part of the third chapter the cyclic mark and the aim of evolution are more especially brought to our notice. The author describes the position which the Christian Churches take with regard to human evolution, in the following words: "These Churches deny evolution. They say: a single body, a single state of development for each being. For the inferior kingdoms nothingness before birth, nothingness after death, whatever may be the fate of the beings in the short life which is imposed on them; for man, a single body for which God creates a single soul, to which he gives a single incarnation upon a single planet—the earth."

More than one-third of the book is taken up by the last chapter, in which the sacred writings of India, Egypt and Chaldea, the teachings of the Druids and the ancient Greeks, the Old and New Testaments,

* By Doctor Th. Pascal. (Paris; Publications Théosophiques, 10, rue Saint Lazare; 1901. Price 3 Frs. 50.)

Neoplatonists, Christians of the primitive Church and modern philosophers, are all called upon to bear witness to the reasonableness of the teachings of and the belief in rebirth.

This work can well be recommended to every one, even though there might be some minor points we would not fully endorse.

C. K.

THE TAITTIRI'YA UPANISHAD WITH COMMENTARIES,*

BY A. MAHA'DEVA S'ASTRI, B.A.

This is the third instalment of Mr. Mahādeva Sāstriar's translation into English of the Taittiriya Upanishad with the Commentaries of S'ankara, Sures'vara and Sāyana. Parts I. and II. of this translation were published in 1899 and 1900, respectively, and were reviewed in this Journal on page 571 of Vol. XXI. There the learned reviewer has remarked that the "translation is faultlessly accurate and very happy in expression." This is true of Part III. also and we can confidently assert that whatever proceeds from the pen of our learned S'āstriar will be thoroughly reliable, as we know him to be a conscientious worker who never undertakes any literary work for mere pecuniary considerations.

In reviewing Parts I. and II., the reviewer has also said that "the general get-up of the book is very neat and attractive and leaves nothing to be desired." This might be true with regard to the get-up alone, but comparing these three parts with his former publications, one cannot desist from complaining about the printing and the general arrangement therein followed. The author's table of transliteration adopted solely for the purpose of suiting the printer's convenience—we mean the use of italics for accented letters—is not everywhere followed. The author, no doubt, in the last para. of his preface attached to the second part of this series, refers to the arrangement he has followed; but even that arrangement seems to be defective inasmuch as readers will not easily be able to distinguish one commentary from another by the use of the letters S., S. etc., and by drawing their attention to Small Pica, Long Primer, etc. Every reader cannot be expected to be able to distinguish the paras. set up in Small Pica from those set up in Long Primer. The author would have done better if he had given the names "S'ankara," "Sures'vara," &c., at the beginning or end of each commentary. Part II. is divided into eleven *lessons*, whereas Part III. is divided into fifteen *chapters*.

Now as to the contents:—These fifteen chapters comprise the major portion of Book II. of this Upanishad, coming up to the second Mantra of the sixth Anuvāka of Anāndavalli. This much is evidently covered by the sub-section "A." styled the "Brahma Vidya expounded," published in this part. The first eleven chapters comprise the first Anuvāka and a portion of the second. Chapter XII. embraces the remaining portion of the second Anuvāka and a portion of the third. Ch. XIII., the remaining portion of Anuvāka III. and a portion of Anuvāka IV. Ch. XIV., the remaining portion of Anuvāka IV. and a portion of Anuvāka V.,

* To be had of the author. Pri e, Part I., Annas 8; Part II., Re. 1-8-0; Part III., Rs. 2.

and Ch. XV. embraces the remaining portion of Anuvāka V. and a portion of Anuvāka VI.

The sub-section "B" of Book II. and the remaining portion of this Upanishad will most probably appear in Part IV. to be published hereafter.

The book is not altogether free from misprints, but the price of each part is fixed at a very reasonable rate and considering the trouble that one has to undergo in such an undertaking, we are even prepared to say that the prices are fixed at the lowest possible rate.

G. K. S.

BRAHMA SŪTRA (MARATHI).

The first four aphorisms of the *Brahma Sūtras* of S'ri Veda Vyāsa together with the commentaries thereon of S'ri S'ankara are translated into Marathi and published in book form by our brother Rao Bahadur Dadoba Sakhamam, President of the Malegaon Branch T. S.

We believe that this publication is the first of its kind and we gladly welcome it. We understand from the preface that the sale-proceeds of this book will go to the Central Hindu College Fund. The price of this book which contains 90 octavo pages, is only four annas and it can be had of the publisher. We recommend the work to all those who can understand Marathi and to all those who wish to contribute their mite to the Central Hindu College Fund.

G. K. S.

Sādhana-Sangraha, a Sanskrit-Hindi work of 216 pp., demy octavo, compiled by a Bhumihar Brahman (a member of the T. S.) and published by B. Govind Sahaya, Mukhtar, (a member of the Branch T. S., Muzaffarpur) is a very useful publication.

It is divided into three parts and contains an introduction and an appendix. The first part treats of Karma and Dharma. The second deals with Karma-Yoga, Abhyāsa-Yoga, Jñāna-Yoga and Bhakti-Yoga. The third is devoted to an article on "The Guru and the Chela," and another on "Rājavidya-Diksha."

The author has, in his compilation, closely followed the teachings of Mrs. Besant and Pandit Bhavāni Sankara. The appendix contains the necessary information regarding the Theosophical Society and the Central Hindu College, Benares.

This compilation sets a good example to other Indian members of the T. S. Such vernacular publications alone can carry Theosophy untainted to the masses. Besides, they will enable the less advanced to better understand the spirit of the teachings of Theosophy. We hope that those of our brothers who are capable of bringing out similar publications in the different vernaculars will profit by the example.

The price of *Sādhana-Sangraha* is one rupee per copy and the book can be had of Raghunandan Prasad Sinha Sarma, F. T. S., Secy., Muzaffarpur T. S., P. O., Silout, District Muzaffarpur.

G. K. S.

MAGAZINES.

The Theosophical Review, for February, opens with Mrs. Hooper's historical essay, "The Cēle Dé or Culdees," another of her studies in the "Origins of the early British Church." "A dialogue," by S.E.C., promises to open up some rich veins in religious philosophy. It is to be continued. Mrs. Judson, in her first instalment of "Theosophical Teachings in the writings of John Ruskin," quotes some very pithy extracts from the great author, one of which is this: "I know few Christians so convinced of the splendour of the rooms in their Father's house as to be happier when their friends are called to those mansions than they would have been if the Queen had sent for them to live at court; nor has the Church's most ardent 'desire to depart and be with Christ,' ever cured it of the singular habit of putting on mourning for every person summoned to such departure." In "The Gospel of Buddha according to Ashvaghosha," Mr. Mead reviews a recent English translation of a Chinese version (from the original Sanskrit) of "Ashvaghosha's Discourse on the Awakening of Faith in the Mahāyāna." The translator, Mr. Teitaro Suzuki, deems this work highly important, and says it is the "first attempt at systematising the fundamental thoughts of the Mahāyāna Buddhism." Mr. Mead says of the translation: "It is certainly the most interesting work of this nature which we have read; and though it is sectarian it is nevertheless highly instructive." Another instalment of Mrs. Besant's "Thought-Power, its Control and Culture," is given in this issue. Other articles are, "The Midewiwin or Sacred Medicine Society of the Ojibwas," by H. H. P.; "The Saint and the Outlaw," by Michael Wood—a well written story conveying a very important lesson; "Among the Mystics of Islām," by Miss Hardcastle; "A Christ-Dream and other Dream-Fragments" (which is semi-prophetic) by G. R. S. M.; and "Nil of-Sor," by a Russian.

The Theosophic Gleaner, for January, opens with Mr. Sutcliffe's interesting lecture on "Sun-spot Periodicity;" this is followed by another lecture by Gajanan Bhaskar Vaidya, B.A., entitled "Twenty-five years of Theosophy"—both lectures having been delivered before the Bombay Branch T.S. Several instructive selections, with "Notes and News," complete the number.

In *The Central Hindu College Magazine*, for February, we find some remarks on the "Purānas;" a brief explanation by B. Keightley, of "The Monitorial System" as practised in the English schools; a highly useful paper on Brahmacharya, by Mrs. Besant; the second instalment of Mrs. Lloyd's very interesting story, "That Little Owl, Burnes;" "Science Jottings," and various matters of interest relating to the College.

Theosophy in Australasia, for January, opens with a review of "The Situation" of the T.S., by the General Secretary of the Section, Dr. A. Marques. Dr. G. E. Bailey contributes an interesting and unique article on "The Joys and Sorrows of the Atom." "Chance or Accident," is next discussed, following which is an account of the proceedings of the Sixth Annual Convention of the Australasian Section, T.S., and an important paper on "The Relation of Forgiveness of Sin to Karmic Retribution," which is quite suggestive.

Revue Théosophique.—The January issue of the magazine edited by our French brothers is a very interesting number. Among the contents

we note an article by Mrs. Besant dealing with the true basis of Brotherhood. Then follow "Clairvoyance," by C. W. Leadbeater (trans.); "Extracts from 'The Doctrine of the Heart';" "The Theosophy of Tolstoi." Other items of interest, together with a further instalment of the translation of the "Secret Doctrine," complete the number.

Theosophia, Amsterdam. The January number opens with a translation of "The claims of Occultism," by H. P. B., published in the *Theosophist* for September, 1881. It is followed by "a Note on Eliphas Lévi," also by H. P. B., and printed in the *Theosophist* for October, 1881. Then follow portions of "Esoteric Buddhism;" "Tao Te King"; a lecture given by Mr. Leadbeater at the Amsterdam Lodge entitled "On the Use and Development of the Astral Body;" "Siva, Vishnu and Brahmá, the Hindu Trinity," by J. W. Boissevain; "Gems from the East" and notes on the theosophical movement.

Teosofia, Rome. The December issue contains "The Theosophical Society and Theosophy," by the President-Founder; a continuation of the essay by Signora Calvari; "Clairvoyance," by C. W. Leadbeater; "Reincarnation," by Dr. Pascal, and the smaller items of interest. The January number opens with a further portion of the essay of Signora Calvari, and there follow: "Clairvoyance;" "Reincarnation;" "a letter from Benares," by Mrs. Lloyd; book notices, and notes on the theosophical movement.

Teosofisk Tidskrift.—The double number of the organ of the Swedish Section of the T. S., for October and November, opens with an essay on "The Twenty-fifth Anniversary of the Theosophical Society," by A. K., followed by: "The Nature of Theosophical Proofs," by Annie Besant. We wish we could give a complete table of contents, but our knowledge of Swedish is much too limited for us to do so. We notice, however, that the Rules of the Swedish Section T. S. are printed in this number.

Philadelphia. Buenos Aires. The double number, for October and November, 1900, contains a long list of interesting subjects, and among the names of contributors we notice those of several well-known writers on Theosophy, together with several not so familiar to the English-speaking members.

Sophia, Madrid. With the opening of its ninth year, our old friend *Sophia* comes out in a new dress, the color of the cover being changed and its size reduced to that of the ordinary magazine. The editorial upon the beginning of its new year of life, with which the issue opens, is followed by the translation of Mrs. Besant's discourse at the Tenth Annual Convention of the European Section and by other interesting essays.

The Indian Review.—With the current issue, February, the publication of a series of articles touching upon the state and progress in educational and political conditions during the reign of the late Queen-Empress Victoria, is begun. The essays will be by well-known persons, Europeans and Hindus and will be well worth reading.

Acknowledged with thanks: *The Váhan*, *The Prasnotara*, *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Metaphysical Magazine*, (which reverts to its former and more desirable title, dropping that of *The Ideal Review*), *Review of Reviews*, *Mind*, *Banner of Light*, *The New Century*, *Phrenological Journal*, *The Arena*, *Health*, *Harbin-ger of Light*, *The Forum*, *The Light of the East*, *The Light of Truth*,

The Brahmavadin, *The Brahmacharin*, *Dawn*, *Journal of the Mahá-Bodhi Society*, *Indian Journal of Education*, *Notes and Queries*, also the Catalogue of the Theosophical Lending Library, 28, Albemarle St., London, W.; and the Report of the Madura Theosophical Society for the year 1900, which gives certain particulars concerning the erection of their new hall for Branch meetings.

CUTTINGS AND COMMENTS.

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

In a book called "Things Japanese," by Mr. A Silent Basel Hall Chamberlain, Professor of Japanese in the Imperial University of Tokyo, there is an article on Music in which comes the following account of mysterious *Silent Music*, said to be performed at some Shinto festivals:

"The perfection of Japanese classical music may be heard at Tokyo from the Band of Court musicians attached to the Bureau of Rites. Having said that it may be heard, we hasten to add that it cannot be heard often by ordinary mortals. The easiest way to get a hearing of it is to attend one of the concerts given by the Musical Society of Japan (an association founded in 1886 for the cultivation alike of Japanese and European music) at which the Court Musicians occasionally perform. A more curious ceremony still is the performance by these same musicians, at certain Shinto festivals, of a *silent* concert. Both stringed and wind instruments are used in this concert. But it is held that the sanctity of the occasion would be profaned, were any sound to fall on unworthy ears. Therefore, though all the motions of playing are gone through, no strains are actually emitted! This is but one among many instances of the strange vagaries of the Japanese musical art, and of the extreme esoteric secrecy in which the families hereditarily entrusted with the handing down of that art, enshroud their knowledge."

In a foot-note to the above, there is this further explanation: "The existence of these silent concerts was set in doubt by a critic of the first edition of this work. Never having heard, or rather seen, any ourselves, we describe them on the authority of Mr. Tsawa, who, in a private communication on the subject, reminds us that such esoteric mysteries would not willingly be alluded to by their old-fashioned possessors, least of all in reply to the scientific enquiries of a foreigner, and that the very explanations given—supposing any to be given—would probably be couched in ambiguous language."

Mr. Tsawa is described as "the greatest Japanese authority on music."

The Mystery of the Moon. Dr. L. J. van Marter, of Toledo, Ohio, U. S. A., claims to have made very important discoveries in regard to the condition of the Moon's surface, and writes the following to the Editor of the *Inter Ocean*:

My offering to the twentieth century is the discovery of glaciers on the moon; the discovery of the method of telling by an analysis of the light-reflex, what substance that light is reflected on; the discovery that the moon is covered with snow and ice; the discovery that when a planet is in its glacial epoch the lowest areas, which become ocean bottom after the ice melts, are the places where vegetable and animal life first appear; the discovery that air free from moisture does not refract light, and that vapor is the cause of light's refracting; the discov-

very that what have been called extinct volcanoes on the moon are ice mounds and ice cups; the discovery of how they were formed; the discovery of why no clouds of rain or snow obscure the face of the moon, mountains, etc.

Scientists claim that a body on the moon would weigh only one-sixth as much as it would on the earth. I have discovered evidence to rebut that statement, but will not enter into that question in this article.

Reflectoscopy (I coin the word and discover the science) is the science of determining what the substance is that is being reflected on, by an analysis of the quality and character of the light-reflex. This is an entirely different thing from spectrum analysis, which determines what elements are being burned in the flame by the lines in the spectrum. I have practical ideas for the construction of a reflexoscope.

An analysis of the moon's light-reflex proves that the moon is covered with snow and ice. As an oculist diagnoses atrophy of the optic nerve by the quality of its light-reflex alone, so I diagnose snow as the cause of the light-reflex from the moon, and confirm my diagnosis by accounting for all phenomena, topography, absence of clouds, pure whiteness of highlands, poles, and mountains, darkened whiteness of lowlands, absence of lakes, oceans, and rivers, and explain the presence of the crater-like formations, the darkened areas, the absolute clearness of the moon's atmosphere, and the fact that none of the so-called volcanoes are active.

The absolute clearness of the moon's atmosphere, lack of clouds of rain or snow, is because watery vapor is chilled and condenses before it can get away from the valleys. This also explains the crater-like formations, which are ice-cups and ice-mounds. In the low and sheltered valleys it is warmer than on the surrounding highlands; vapor rises, but because of the intense cold cannot rise and float away far, but is soon condensed. This process repeated over and over results in the circular mounds.

The moon being almost entirely covered with snow and ice, the sun cannot vaporize sufficient water for the formation of clouds, and this explains the absence of clouds on the moon. The light-reflex from the moon's mountains, poles and highlands is pure white, non-luminous, gloomy, sepulchral, non-glistening, lusterless, dead, cold. This describes the analysis of the moon's light as seen through the telescope.

From the moon's equatorial lowlands there is the same quality of light, only somewhat darkened. This is evidence of struggling vegetation. Lava, igneous rock, meteoric metal, barren mountains or volcanoes do not give a pure white reflex. Snowclad mountains do, and so do the ice mounds on the moon.

Sailors in the tropics sleeping on deck in the moonlight get a disease of the eyes that in all respects is the same as snowblindness. Thus does all evidence and logical analysis harmonise with my deductions. The darkened areas are located equatorially, and are lowlands. The highlands, mountains, and poles are pure white. The substance that produces this pure white reflex could not be in the form of sand or dust, because it is not in the lowlands. What pure white substance would give a dark dust? The real mountains on the moon, with shapes exactly like mountains, give a pure white reflex.

The darkened areas are surrounded by imposing glaciers from all sides, which are pure white down to the very ice cliffs, where they end. The absurdities of the volcanic theory are that there is no known substance volcanic in origin that will produce a pure white reflex; it assumes absence of water, and without water or crystallisation the rock would crumble to dust, and the moon's sharp clean-cut outlines would have been rounded by time's corroding action. There is no known metal giving a pure white reflex.

The fact that large bodies cool slowly, doubly so in the absence of water as a cooling agent, and the fact that none of the moon's so-called volcanoes are active, proves that they are cool; countless ages have elapsed since their formation. Yet their large size, from twenty to fifty miles across the crater, would indicate instant chilling, because if gradual cooling occurred there would be intermittent renewal of volcanic

action, and the large craters would be obliterated by superimposed conical peaks.

The ice cups and ice mounds on the moon could not be volcanoes, because the crater is too big—the crater is also too low—because of their shape and because of their color.

Real volcanoes are conical peaks with small cups at the apex. The ice cups are not conical. They are circular and mound-shaped.

The moon is in its glacial epoch. The glacial epoch on the earth, geology states, was when man first appeared. The stone age of man came with the mammoth, cave-bear, rhinoceros, elk, etc.

The Doctor's contribution opens up a novel and decidedly interesting theory concerning the condition of the moon—one that must attract the attention of scientists. Of one thing we can rest assured, it will receive its due share of criticism.

Technical training for Indian youth.

The *Indian Mirror* has the following in regard to the manner in which the Hindus are meeting the problem of perpetuating the Queen's memory:

The Hindus of Lahore in meeting assembled have resolved to raise the sum of one lac and a half of rupees for founding scholarships to enable Hindu youths to receive instruction in industrial and technical training in India or abroad, by way of perpetuating the late Queen's memory. Five per cent. of the collections would go to the National Memorial in Calcutta. The scheme is an excellent one, and it is bound to prove a glorious success. And we are glad that whilst deciding on the aforesaid local memorial, the Hindus of Lahore did not forget the claims of the National Memorial on their consideration.

The subject of establishing a Technical Institute in India is being agitated in different places as one of the means of providing a fitting memorial to the memory of the late Queen. This is a move in the right direction.

X-ray as a cure for Cancer.

Dr. Frank Hamlin Blackmarr of Chicago has had excellent success in treating a bad case of Cancer, by applying X-rays to the patient, ten to fifteen minutes daily, for a term of five weeks. On the fourth day the odour nearly ceased; after that the ulcer healed rapidly until "the surface became sound, clean and smooth." Of course the patient is exceedingly happy, as he has reason to be. We have not room to publish the man's affidavit which appeared in the *Inter Ocean*. Dr. Blackmarr does not claim to be the first physician to apply this method of treatment for the cure of Cancer, but this case was an exceptionally severe one, and will attract much attention.

"A Bright Outlook."

The following which we republish from *Light* (London), contains truths eminently practical, which we commend to all readers:—

The new psychology recognises that man is more than a thought-machine which works as it must. It insists upon his ability to control his thoughts—to reject some and select others; to originate and direct his thoughts; to change his view point, his mental attitude; to call upon his higher self and employ his soul-powers in the work of self-cultivation and self-expression.

This new point of view enables the pessimist to discover the good which can be evolved from the existing state of things; to find the use and beauty in experiences and environments which previously seemed useless and repulsive. It awakens afresh in the heart of the weary and

heavy-laden the determination to conquer self and combat circumstances and make them serve the purpose and supply the need of the growing soul. The idea that the mind, when active and attuned, can relate itself to, and draw upon, the Infinite Power, and make its own conditions, is one that is fraught with untold blessings. It works in the sad and despondent such a change of feeling as to be a positive revelation of self and soul and strength to struggling and dispirited pilgrims on the Way of Life. The difference between the mental conditions indicated by 'I can't,' 'I fear I can never succeed,' and the buoyant affirmative attitude presented in 'I can, and I will,' is one which makes all the difference between failure and success—between hope and despair—between heaven and hell.

If it is true that we see what we look for and find what we seek—that the mind is its own heaven or hell—then whatever stimulates us to self-mastery, self-possession, self-reliance, works for us a revolution. When we realise that we are not merely creatures of circumstances but centres of spirit energy; that we should be active, positive, forceful, purposeful, and confident (having faith, and faithful to our convictions) and thus become masters of our selves and our circumstances—conscious of happy and vigorous life, thrilling with the joy of being, of doing, and of becoming—then, and not till then, can we realise our divine possibilities, our at-one-ment with the Supreme and the gladness and glory of *living*. We must educe and use our spiritual governing powers. We must *direct* our thoughts and grow conscious in our awakened soul of the 'well of water (power) that springeth up (within us) unto everlasting life.' Our faith in God must extend to and include faith in ourselves—and of necessity in others. We must enter into and preserve the state of spiritual-mindedness which alone can enable us to maintain the calm, serene, and naturally gentle yet affirmative attitude wherein wisdom is displayed, enabling us to walk in her paths of pleasantness and peace.

Taking for his text the passage in Romans, 'For to be carnally minded is death; but to be spiritually minded is life and peace,' the Rev. Geo. H. Hepworth, writing in the *New York Sunday Herald*, recently said:—

'The mind of man is the sentinel on guard at head-quarters, and its business is to allow no thought to pass which can prove injurious to body or soul. It is as much our duty to see that this sentinel prevents any ill-feeling from entering the heart as it is for the picket on his station to sound the alarm on the approach of an enemy. An evil thought is often worse than the thrust of a bayonet, and should be challenged as soon as its footfall is heard. That challenge should be peremptory, and a halt called the moment its presence is felt. There is not a man in the world who can afford to compromise with a bad habit, even though it promises a thousand innocent pleasures, for if allowed to enter the soul it will weaken the will and corrupt the better nature. It is necessary to keep a careful watch over one's self, and to be a loyal soldier when envy or avarice or unprincipled greed attempts to cajole us into surrender. For that matter, it is more imperative to resent and repel such encroachments than it is for the picket to keep ears and eyes open when danger lurks in the darkness.

'It is a mistake to suppose that we cannot control our thoughts. That is the assertion of an obsolete psychology. It is one of the old-fashioned beliefs which we ought to have long since outgrown. It has no place in the new philosophy of life, which in this better age is coming closer and closer to the life of Christ. It is not only possible to control our thoughts, but it is the prime condition of spiritual success. Your mind—that is to say, your out-look—decides the health of your body and the use you make of experience, and you, the immortal man, can issue instructions to your mind just as a general issues an order to his staff; and as the staff considers such orders final, so the mind will obey when you give your commands with imperative emphasis. You yourself are independent, you yourself are commander-in-chief, and your thoughts are your servants.

'Until you realise that fact you are not even on the threshold of the divine life. So long as you believe your thoughts can run riot, that you cannot restrain their excesses and are not responsible for them, so long the spiritual victory is jeopardised, just as the issue of a battle is jeopardised when the general loses control of his troops. But when you are master and know how to enforce discipline, your troops swing into line, face the foe and win the day.

'Your prime duty, therefore, is to be optimistic; to feel that heaven is on your side, that earth can do you no harm, and that both life and death are a ladder up which to climb to the stars.

'Grumbling at fate results in discontent and inability to make the best of circumstances. To look on the dark side of an event is to grope in a starless night, perhaps to lose one's way utterly, and to invite the very disaster which you dread. To feel that you cannot be insecure so long as you and God go together is to lighten your load, to broaden your shoulders, and to wrest a possible good from the grasp of a seeming evil. There is more strength and more virtue in a smile than in a frown, and a heart with the good cheer of faith in it is better than a heart of lead. There can be no religion unless that kind of faith is laid as its chief corner-stone. No matter what happens, then, never lose either your courage or your belief that in the end you will come from the fight with your shield, and not on it.

'The New Testament doctrine consists of courage, to-day, to-morrow, and always. With a high thought as your viewpoint you can see over the petty troubles to which you give so much importance; you are above the fog, with the clear blue over your head. Even if sickness is your present lot the health of the soul is not impaired. And though death be not far away and its so-called shadows are on your path, God is there, Christ is there, and a better world is there in full sight.

'Courage, therefore; the courage that is founded on an unflinching faith in the omnipotent hand which is leading you through the night into the eternal day.'

The following lines by Ella Wheeler Wilcox are exceedingly appropriate to the above stimulating and encouraging discourse. Both the sermon and the poem ring with the clarion call to victory:

Here in the heart of the world,
Here in the noise and the din,
Here where our spirits are hurled
To battle with sorrow and sin;
This is the place and the spot
For knowledge of infinite things;
This is the kingdom where thought
Can conquer the prowess of kings.

[Earth is one chamber of heaven
Death is no grander than birth;
Joy in the life that was given;
Strive for perfection on earth.
Here in the tumult and roar,
Show what it is to be calm;
Show how the spirit can soar
And bring back its healing and balm.

Stand not aloof nor apart;
Plunge in the thick of the fight.
There in the street and the mart,
That is the place to do right;
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here we should labour and love.

Society's
strange
Superstitions.

"One of the strangest phases of the close of the nineteenth century," says a writer in the *Free Lance*, "is the extraordinary revival of the belief in witchcraft, charms, omens and other forms of superstition, which most people imagined were long ago exploded by the advance of science and knowledge. Curiously enough, a very large percentage of the upholders of these strange ideas move in the smartest of smart society, and yet form the best paying clients of the fashionable wizards who swarm in the West End. Who would imagine, for instance, that several very fashionable women make a practice of carrying about with them a small portion of a rope which has been used by the executioner in the performance of his terrible trade, for the purpose of bringing them luck? This is, strange to say, a very common custom amongst high-born dames. Another 'mascot' is supposed to be the nib of a pen that has signed a reprieve for a murderer. Great singers, in particular, value these nibs beyond even their famous jewels. So greatly do they crave for 'lucky reprieve pens' that Her Majesty invariably keeps a collection of these relics by her, to bestow on famous opera singers after 'command' performances at Windsor or Balmoral. Madame Patti and Madame Albin have both been presented with 'reprieve pens' by the Queen. Madame Albin has had hers mounted as a brooch, and Madame Patti—somehow people will not refer to her by her title—makes it a rule to always keep her 'reprieve' pen on her person when travelling."

This whole phenomenon of the hankering of the public for occult knowledge is an effect of the discussion of the ancient teachings about God, Nature, man, the human and animal souls, the super and sub-human races, and the working out of the process of evolution. In this agitation of thought the Theosophical Society has been a chief factor. The pursuit of wizards and fortune-tellers, of readers of stars, coffee-grounds, palms, birth-marks and the whole detail of the Indian Samudrika science; this running after mediums, clairvoyants, psychometers, Christian Scientists (!) and thought readers is the instinctive impulse to pry into the mystical and look behind the *pep-lum* of Isis. It is the mark of ignorant curiosity, in all cases where the enquirer is not a student of science, taking up the quest without the least personal concern as to the result. Harm may undoubtedly be done by this cult of the uncanny, but the good outweighs the bad, since every occult fact learned tends to the recognition of the immanence in Nature of universal Power and Intelligence and so to the growth of religious feeling.

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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.*

FOURTH SERIES, CHAPTER XVIII.

(Year 1891.)

THE meeting of the European Branches on July 9 and 10, mentioned in the last chapter, was an important event in our history as it was the first Annual Convention that we had held in Europe. At that time, it will be remembered, we had in Europe two Sections, *viz.*, the British Section and the tentative European Section that H. P. B. had irregularly formed and which was afterwards officially ratified. In the latter were included the London Lodge, Ionian T.S., Vienna Lodge, Swedish T.S., Dutch-Belgian Branch, Le Lotus, our French Branch, and the Spanish group of Madrid, from which Señor Xifré came as delegate. Miss Emily Kislingbury was Treasurer, and Mr. G.R.S. Mead, General Secretary. In the British Section there were eleven branches, *viz.*, the Blavatsky, Scottish, Dublin, Newcastle, Bradford, Liverpool, Birmingham, West of England, Brighton, Brixton, and Chiswick: the Treasurer was Mr. F. L. Gardner; the General Secretary, Mr. W. R. Old. All the above took part in the Convention.

The meeting was held in the Hall of the Blavatsky Lodge, in Avenue Road. I took the Chair and appointed Mr. Mead, Secretary, and Mr. Old, Assistant Secretary of the Convention. Mrs. Besant then rose and, addressing the Delegates, first, and then myself, bade me welcome in words so sweet, so characteristic of her

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

own loving temperament, that I cannot refrain from quoting them here. She said:

"It is at once my duty and privilege, as President of the Blavatsky Lodge, the largest in the British dominions, to voice the welcome of the Delegates and members of this Convention, to the President-Founder. It is not necessary for me to remind you of the past services he has rendered the cause to which his life has been dedicated. Chosen by the Masters as President for life of the Theosophical Society, associated with their messenger, H. P. B., bound together by every tie that can bind, no words we can utter, no thought we can think, can add anything to the loyalty which every member must feel to our President. We welcome him with added warmth, because of the promptitude with which, on receiving the notice of H. P. B.'s departure, he has come from Australia, where he had gone to recover the health lost in the service of the cause. He came across the ocean without delay, in order that by his presence he might strengthen and encourage us here in Europe, that every one may go promptly forward in the work. And in bidding you, Mr. President, welcome to this Convention, we can assure you of our steadfast loyalty to the cause, you who are the only one who represents the mission from the Masters themselves. We are met here to-day to carry on the work of H. P. B., and the only way to carry on her work, and to strengthen the Society, will be by loyalty and faithfulness to the cause for which she died, the only cause worth living for and dying for in this world."

The full report of the Convention appeared in the *Theosophist* for September, 1891, but as a whole decade has passed, it has, of course, been forgotten even by the readers of our magazine, and, as the book into which these pages are destined to pass will come into the hands of hundreds who have never known about this historical meeting, I take the advice of friends and reproduce here the substance of my Address to the Convention. I do this the more readily because there are certain views expressed in it which ought to be widely known in the best interests of our Society. I quote, therefore, as follows:

"*Brothers and Sisters.*—When I try to concentrate my thoughts to speak to you, I find a very great difficulty in translating them into words, because my heart is so oppressed by the grief that has fallen upon us, by the presence of this empty chair, by the memories of seventeen years of intimate association, that the tongue refuses its office, and I can only leave you to infer what my feelings are on coming to meet you here. . . . It was not until I came to this spot that I realised that H. P. B. was dead. We had, for the last few years, been working apart. I had not been accustomed, as before, to see her every day and hour, and therefore I did not realise the fact that she was gone, until I came here and saw her empty room, and felt that we had indeed been bereaved. I passed some time alone in her room, and I received there what was necessary for my guidance in the future; I may simply say,

in one word, the gist of it was that I should continue the work as though nothing whatever had happened, and I have been delighted beyond measure to see that this spirit has been imparted to her late associates, and that they have become inspired by her zeal, to that extent that, while their hearts have been wrenched by this blow, their courage has never faltered for a moment, nor has there been the least vacillation nor the least intimation that they were ready to abandon the work in which she had enlisted them. Now, for the first time, I feel ready and willing to die. It has been the great anxiety of my life since we left New York for India, lest I might die in the various exposures to which I have been subjected, and thus leave the movement before it had gained vitality to go on. 'If H. P. B. and I should die,' it has been said by the Hindus everywhere, "the thing would collapse." Now her death has shown that it will not collapse, and therefore I feel much more fearless than I have been heretofore as to exposing myself in different parts of the world. I feel now that this movement has acquired an individuality of its own, and that nothing in the world can drag it down. I have had recently in Australia the most striking proof of the existence throughout the world of this yearning after the Secret Doctrine, after mysticism, after the truths to be obtained by Soul Development. I found everywhere throughout Australia, latent inclination, potency in this direction, which only requires an excuse to manifest itself. I found it in Great Britain, and Mr. Judge has found it in America, so that now I feel satisfied that though the most of us who are engaged in this work as leaders should die, the movement itself is an entity, has its own vitality and will keep on. How it shall keep on is a question for us to consider. We have heretofore had within easy reach a teacher who, like an inexhaustible well of fresh water, could be drawn upon at any time that we were thirsting for information. This has been an advantage in one way, but a great detriment in another. The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near them, to get any communion with them, one insensibly prepares in himself the conditions of spiritual growth, and it is when we are thrown upon our own resources that we are enabled to bring out the powers latent in our characters. I consider that H. P. B. has died at the right moment. She has left work unfinished, it is true, but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come with the help that we need in Theosophical progress. She has not gone away and left us absolutely without unpublished remains; on the contrary, she has left a large body of them, and in the custody of her chosen depository, Mrs. Besant, who, in the proper way and at the proper moment, will give them out to the world. But I maintain that even though not another book had been written save "*Isis Unveiled*," that would have been enough for the earnest student. I may say that my Theosophical education has been obtained almost entirely from that book; for my life has been so busy of late years that I have had no time for reading. I cannot read anything serious when I am travelling, and at home my mind is so overwhelmed with the anxieties of my official position that I have no time and no inclination to sit down and meditate and read; so that of what I know about Theosophy and Theosophical matters, a large part has been obtained through "*Isis Unveiled*," in the composition of

which I was engaged with her for about two years. Our effort should be to spread everywhere among our sympathisers the belief that each one must work out his own salvation, that there can be no progress whatever without effort, and that nothing is so pernicious, nothing is so weakening, as the encouragement of the spirit of dependence upon another, upon another's wisdom, upon another's righteousness. It is a most pernicious thing and paralyses all effort. Now a method that is pursued in schools of Yoga in India and in Tibet is this: the Master gives at first no encouragement whatever to the would-be pupil, perhaps he will not even look at him, and frequently persons attach themselves to a Yogi as chelas, despite his trying to drive them away, perhaps with blows, or, at any rate, despite their being apparently scorned and put upon in every possible way by the Yogi. They perform most menial offices, sweeping the floors, making the fires, and everything of the kind, while perhaps the Yogi will reward them with indifference for months or years. If the aspirant is really desirous of obtaining the truth, he is not discouraged by any of these rebuffs. A time finally comes when, having tested him sufficiently, the Master may turn to him and set his foot on the path by giving him the first hint. Then he waits to see how he will profit by that hint, and the rapidity of his subsequent progress depends entirely upon his own behaviour. But we may say we have been far better off than that. We have had H.P.B. with us as an active worker for the last sixteen years, during which time she has given out in various channels, in the *Theosophist*, in *Lucifer*, her books, and her conversation, a great volume of esoteric teaching, and hundreds of hints, which, if taken, understood, and followed up, will enable any one of us to make decided progress in our Theosophical direction.

"I have been for a number of years holding Conventions of Delegates representing the Society. On these walls you see photographs of some of those Conventions. This is the first one that has been held in Europe. You are behind America, where they have been having splendid Conventions for several years past. But everything must have a beginning and this is the beginning in Europe. We have a fair representation of our movement in different parts of Europe, but nothing like as full an one as will come after this initiative has been understood and followed up. At the threshold of the work we have every promise before us of an immense extension of our movement. We have every reason to be satisfied with the outlook. When we consider the enormous reactionary influences at work in different parts of Christendom; when we consider the progress of vicious tendencies and of materialistic opinions in European countries; when we look at the distribution of our literature and see how devoted persons in different countries, like our splendid Spanish group, are rendering the works into their vernaculars and are circulating them in their countries, and see what results we are obtaining, I think my observation is correct, that we have great reason to be satisfied with the outlook. I wish that every delegate in this Convention representing any country might take to heart to avoid as a pestilence the feeling of local pride or local exclusiveness. With political divisions we have nothing to do; with distinctions of rank and caste and creed we have nothing to do. Ours is a common, neutral ground, where the standard of respect is the standard of a purified humanity. Our ideals are higher than those of time

serving communities. We have no king, no emperor, no president, no dictator, here in our spiritual life. We welcome everybody who is eager after the truth to a seat beside us on the bench, on the sole condition that he or she will help us in our studies, and will receive in a kindly and brotherly spirit any help that we are ready and able to give. We should therefore know no England, no Scotland, no France, no Germany, no Sweden, no Spain, no Italy. These are geographical abstractions. For us the terms do not exist in our Theosophical consciousness. We have Swedish brothers, and German brothers, and French brothers, and Spanish, and English, Irish, Welsh, and so forth; as brothers we know them, as brothers we are bound to them, and in every way; so that in your work in your different countries you should try to imbue your fellows with the feeling that this is a union that has no regard to geographical or national boundaries or limitations, and that the first step in the development of the Theosophist is generous altruism, forgetfulness of self, the destruction and breaking-down of the barriers of personal prejudice, an expanding heart, an expanding soul, so as to unite oneself with all peoples and all the races of the world in trying to realise upon earth that Kingdom of Heaven which was spoken of in the Bible, and which means this universal brotherhood of the advanced and perfected humanity which has preceded us in the march of cosmic evolution. And now, not to detain you longer, I welcome you with a full heart and an outstretched hand to this family meeting of the Theosophical Society.

"I wish you to feel that this is a section of the General Council of the Society, that you represent the dignity and the majesty of the Society, and that your interest is as deep in the things that are transpiring in the American Section, and in the Indian Section, and in Ceylon and other Sections, as it is in what is merely transpiring within the geographical boundaries which are represented in your respective branches. I hope the spirit of amity may dwell in this meeting; that we may feel that we are in the presence of the Great Ones whose thoughts take in what is transpiring at any distance as easily as what is transpiring near by, and also that we are imbued, surrounded, by the influence of my dear colleague and your revered teacher, who has left us for a while to return under another form, and under more favourable conditions."

Resolutions in honour of H.P.B. were offered by the Countess Wachtmeister, seconded by Señor. Xifré, and carried by acclamation. Mr. W. Q. Judge offered resolutions for the creation of an "H. P. B. Memorial Fund," which were seconded by Mrs. Besant in an eloquent speech, and supported by Mr. B. Keightley in a fervent address. The resolutions were carried unanimously. I then read a letter to the Convention suggesting a partition of the ashes of H. P. B.'s body, recommending that one portion each should be given to Adyar, London, and New York. I recalled the fact that this plan had been followed in the disposal of the ashes of Gautama Buddha and other sacred personages. The Theosophical career of H. P. B., I said, had been divided into three stages, *viz.*, New York, India and London—its cradle, altar and tomb. I did not overlook that it had

always been understood between us that the one of us two who survived should bury the other's ashes at Adyar. I was moved to this plan of the partition because I could plainly see that if I took all the ashes back with me, feelings of resentment would be excited. In fact, I noticed that, in seconding the motion of Mrs. Besant for the acceptance of the proposal, Mr. Judge said that "it was a question of justice, and if any other arrangement had been adopted, though he himself personally would have made no claim, he felt sure that the American Section would have done so." Of course, the offer was at once accepted.

The Countess Wachtmeister transmitted an offer from the great Swedish sculptor, Sven Bengtsson, to make an artistic urn as a repository for the share of the ashes apportioned to London. Naturally, the offer was gratefully and enthusiastically accepted, and I appointed an art committee to examine designs and settle preliminaries, with the artist as a member.

The keynote of harmony having been struck, the proceedings of the two days' sessions were interesting and cordial throughout. Mr. Mead gave a masterly survey of the Theosophical outlook in Europe, which he declared to be highly encouraging. Results have proved his prognostic to have been fully warranted, for the movement has spread and strengthened to an extent not then dreamed of.

The uselessness of having two Sections to cover in a great part the same territory, was so apparent that an arrangement was come to to dissolve the British Section and further strengthen and consolidate the European Section. To carry this legally into effect, I issued on the 17th of July, at London, an Executive Notice, officially recognising the latter, ordering the issue of a Charter to Mr. Mead and associates of the Executive Committee, and officially ratifying the unanimous vote of the British Section to dissolve its organization. The European Section was instructed to take over the records, liabilities and assets of the British Section as from the 11th of July. Mr. Mead was unanimously confirmed by the Convention as General Secretary.

I had just refused, in Brisbane, the bequest of one fortune, and now another was offered me. At a Garden Party at Avenue Road, a French-Swiss member, M. C. Parmelin, F.T.S., a resident of Havre, until then a stranger to me, took me aside and asked me to accept his small fortune of Fcs. 30,000 in cash for the Society. He explained that he had no use for the money and wanted to do something practical to help on a movement in which he felt the deepest interest; especially he wished to aid the work in France. In answer to my questions respecting himself, he told me that he was a bachelor, with no desire or intention to marry; that his salary as a bank employee was ample for all his wants; and that on the death of his mother he would inherit another handsome sum. In reply, I pointed out to him that it was unwise for him to strip himself of all his reserve capital.

for, in case of serious illness, he might lose his employment and find himself in want; but as he had the prospect of an inheritance and also of the continuance of his income from his salary, and as I recognized the right of every member of the Society to give as freely as I did myself, I would accept half of the sum offered; leaving him the other half to use in case of necessity, with the understanding that when his inheritance fell in, he could, if he chose, give me the other half. But for the sake of a permanent record I requested him to put the offer, as modified, in writing. This he did the same day. I then called Mrs. Besant and Mr. Mead into a consultation with M. Parmelin, and we came to the following agreement:—(1) The offer should be accepted; (2) The money should be lodged in bank in the names of Mrs. Besant, Mr. Mead and the donor himself; my determination being that he should give his signature with that of the others, on every cheque drawn, so that all disbursements should be made with his knowledge and consent; (3) That, as his wish was to help the movement, generally, as well as particularly the French portion of it, the sum of £100 each should be given to Adyar, London and New York head-quarters for general purposes, and that the remainder should be used in aid of the operations in France. This being agreed to, I received, ten days later, through Mrs. Besant, the £100 for Adyar, and it will be found in the Treasurer's Report for February, as assigned to the Library Fund. I have given the foregoing details about this affair for two reasons—one, that so well-intentioned an act of beneficence should be recorded in our history, and the other, because, later on, the donor seemed to have changed his mind about it to some extent and to be disposed to cast imputations against us three persons who were—as the above facts prove—only striving our best to carry out his own wishes and apply his gifts to the very purposes he had himself designated. Fortunately, I had induced him to put into writing the offer first made to me verbally; a precaution born of long experience in the study of human nature, and one which I strongly recommend for adoption by all my present and future colleagues.

I was extremely shocked on receiving news from Colombo of the accidental death by drowning, of our dear Miss Pickett, only ten days after I had installed her as Principal of the Saughamitta School. It appears that she was subject to occasional attacks of somnambulism and that she rose in the night, passed noiselessly out of the house, wandered over the lawn, and fell into a well which was only protected by a low parapet wall. It was a very sad and tragical case. She had left Australia with her mother's blessing; her new home was a beautiful one; she began her work with zeal, and as far as we knew, was in vigorous health; her reception had been so warm as to fill her heart with joy; there was even a strong probability of her mother's joining her very soon, and I had given half the price of the passage ticket. There was no apparent cloud on the horizon of her

young life, while the future opened out before her a smiling prospect. The day after the accident seven thousand persons came to see the drowned body, and in a long, sad, strange procession, all clad in white garments, they followed it to the Cemetery, where Mrs. Weerakoon, the President of the W. E. S., lighted her funeral pyre. I have, at the mother's request, the sacred ashes in my custody.

So serious an event as the death of Madame Blavatsky could not occur without exciting in timid minds throughout the world of Theosophy, apprehensions as to its probable effect upon our movement. At this critical moment it behoved me to step forward and lay down the policy which would be pursued. We have seen that a stupid notion prevailed to some extent that the death of one or both of the Founders would mean the destruction of the Society. I dealt with this in the address above copied into this narrative, and to reach the many who would not be likely to read the Convention proceedings, I issued at London, on the 27th July, the following Executive Notice:—

“As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will be prosecuted. I therefore give notice—

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing permitted which would conflict with the same in any respect.
2. The Society, as such, will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas; helping all who ask our aid to understand and live up to their best religious ideals, and pledging itself to no one more than another.
3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, color or creed, is re-affirmed and guaranteed as heretofore.
4. No pledges will be exacted as a condition of acquiring or retaining fellowship save as provided in the Constitution.
5. A policy of open frankness, integrity and altruism will be scrupulously followed in all the Society's dealings with its members and the public.
6. Every reasonable effort will be made to encourage members to practically prove by their private lives and conversation, the sincerity of their Theosophical profession.
7. The principle of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Head-quarters, save extreme cases, will be loyally observed.”

Any officer of a Branch, or other person, concerned in the management of any portion of the Society's activity who will keep

strictly within the lines placed in the above Notice, will not go far wrong nor compromise the Society in the eyes of the public.

H. S. OLCOTT.

OBSTACLES TO SPIRITUAL PROGRESS.*

III. THE SURMOUNTING OF THE OBSTACLES.

[As hardly any notes were made of the second and third lectures, these had to be written out from memory, and are incomplete.—Ed. note].

IN considering the obstacles to our progress, we have also, in some cases, seen in what way they can be surmounted. But there are certain broad principles that we shall find generally applicable, which we must consider this morning. All failings have two sides, a positive and a negative. From the negative aspect they arise from the lack of development of some quality in the Ego. From the positive side they constitute a habit of the personality, or, in other words, a tendency in one of our sheaths to vibrate in a particular way, as a response to external stimulus; or simply moved from within by a kind of automatic action of the matter. We must remember that there is no such thing as *dead* matter. Not only are our sheaths used by the Ego as its instruments, but the matter of them is itself ensouled by a lower life, on its way downwards in search of physical experience. We have to deal with the evolution of this life in a more or less direct way, as well as with our own, and if we remember its existence we shall better understand the origin and force of habit. Take then any special failing, say resentment for injuries received, and look at it from this two-fold point of view. The lack of development in the Ego is usually partly a want of knowledge and partly an absence of some quality. In this particular case it is knowledge of the Law of Karma that is wanting. We say we believe in this law, but our actions continually belie us and show that it is but a lip-belief. For if we truly *believed* it, we should know that nothing could happen to us except what is the outcome of our past evolution, and therefore what is most needed for our future. Then there could be no room for resentment, and we should regard all who injure us as being simply the means whereby the law of our growth is working. True, they are, by the infliction of the injury, standing in the way of their own evolution; they are doing wrong, speaking from that point of view which sees things from below instead of from above. But that is no business of ours; their own evolution is *their* concern, not ours, so it is not worth while to waste our energy thinking of their wrong-doing. This, however, is not sufficient; it would lead simply to a kind of negative morality. If, however, the quality of love is developed, we shall substitute for resentment an active helping of those who have wronged us. We

* Lectures delivered by Miss Edger at Adyar, Dec. 1900.

shall see in them the divinity that is striving, though in this particular case failing to express itself, and our love for it will quite over-balance any thought of our own suffering. We shall therefore seek opportunities both in thought and in action to help them. Resentment is therefore the result of imperfect knowledge of the Law of Karma, and of the lack of development of love in the Ego. But in its outer expression it is accompanied by impatience, irritation, and at times even malice. Now these produce certain vibrations in the astral, or kâmic, sheath, which at a certain stage in our growth we feel to be pleasant. It is not the Self that finds them pleasant, it is not even the Ego, it is that lower life that is ensouling the astral sheath; but as long as we identify ourselves with our sheaths, we are really appropriating to ourselves the consciousness of that lower life. It therefore seeks the repetition of these vibrations, and the oftener we have yielded to the feelings of resentment, the stronger is the tendency to repetition. Thus there is set up a strong habit in the sheath, or to speak more accurately, a strong desire in the life ensouling it, which constitutes the active side of the failing. We can similarly analyse every failing, and we shall find that all are negative so far as the Ego is concerned, positive only with regard to the sheath. The Self is of course untouched by them, but as the development of the Ego must precede the realisation of the Self, we can for the present confine our attention to the Ego and its sheaths.

Now the first step towards overcoming a failing is to ignore its existence. We all know the enormous power of thought; we know how merely to think of a thing is, under certain conditions, enough to bring it into actual existence. The effect of fear when an epidemic is raging is well known; and instances have been cited of a pain being produced in any given part of the body by intently thinking it to be there. The vibrations of thought are reflected downwards from the mental plane and awaken corresponding vibrations in the matter of the lower planes. These will act in the sheaths belonging to those planes, and will also build up thought-forms of a corresponding character which attach themselves to their creators, and playing around them tend to reproduce themselves. Thus to think on a fault tends to strengthen and intensify it, and cause its more frequent repetition; and this even if the thinking is done with regret and desire to improve. Far better is it not to think at all of the faults we wish to cure, until they obtrude themselves on our notice; and even then to turn our thoughts resolutely away, and fix them elsewhere. By thus ignoring them, we starve them out; whereas, by dwelling on them *with desire* we reinforce them, and by dwelling on them *with regret* we reinforce them to a less degree by the thought-vibrations, and also arouse, as it were, an antagonistic force in the lower life ensouling the astral sheath, which will rise up against us and make our task the more difficult. I happened to come across the following lines, which very aptly illustrate this point, though

their application is somewhat different. I do not know who is the author.

"I was climbing up a mountain path,
With many things to do;
Important business of my own
And other people's too;
When I ran against a *prejudice*
That quite shut off the view.

My work was such as couldn't wait,
My path quite clearly showed;
My strength and time were limited,
I carried quite a load,
And there that hulking *prejudice*
Sat, all across the road.

So I spoke to him politely,
For he was huge and high;
I begged that he would move a bit
And let me travel by.
He smiled, but as for moving,
He didn't even try.

So then I reasoned quietly
With that colossal mule;
My time was short, no other path,
The mountain winds were cool.
I argued like a Solomon
He sat there like a fool.

And then I begged him on my knees—
I might be kneeling still
If so I hoped to move that mass
Of obstinate ill-will;
As well implore the monument
To vacate Bunker Hill.

So I sat before him helpless
In an ecstasy of woe;
The mountain mists were rising fast,
The sun was sinking low;
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair
I approached that awful incubus
With an absent-minded air—
And I walked *directly* through him
As if he wasn't there."

So should we do with all our failings, and we shall then find that they are not so real or so difficult to surmount as we had thought. We shall find that they do not touch the Self, and that

they touch the Ego only indirectly and negatively, and we are surely not going to allow the habits contracted in our sheaths to stand in the way of our development! But we must see to it that the ignoring of our faults is not a mere passive attitude on our part, but an active going straight through the failings, doing as we would if they did not exist. And this means the practising of the virtues that are their opposites: a steady, persistent practice, carried on regardless of difficulty or disinclination. In other words, we should *assume* the virtues that we have not, should act as though we actually had them; and then in time we shall find that we have them. In this way we bring out into activity the latent powers of the Ego, and thus render impossible any resuscitation of the faults we have starved out.

The power of thought we can also bring to bear on this; striving by thought as well as by action to build up virtues. The contemplation with reverence and love of those great ones who have possessed the virtues we need; the study of their lives; the study of the way in which our own lives would be changed if we cultivated these virtues: all this will help us greatly if we carry our thought as far as possible into practice. We may frame a few rules to guide our daily conduct, and thus set ourselves seriously to the task of building character. And then from time to time we should pause, and review our lives, to see how far we have been faithful in the carrying out of our rules, and how far they may need modification as we progress. These pauses are the mile-stones of our lives, and are valuable as marking stages in our growth. To quote from Emerson: "The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life, and says:—'Thus hast thou done, but it were better thus.' And all our after years, like menials, serve and wait on this, and, according to their ability, execute its will. This revisal, or correction, is a constant force, which, as a tendency, reaches through our lifetime."*

Steady concentration and control of thought, patient methodical study, as a means of developing mental faculties, and building up the mental sheath, we have already spoken of. It is a training which will occupy us year after year, incarnation after incarnation, and one that we have seen to be absolutely necessary. The acquirement of it will react on our efforts to build up virtues, giving our thoughts greater force and intensity.

These principles are applicable to the obstacles we have to surmount in ourselves, to all the lower qualities that need to be overcome, and the higher ones that need to be developed. If carried out in their entirety, they will ultimately lead to the complete development of the Ego, and the building up of pure and readily

* "Emerson's Essays," p. 68.

responsive sheaths, that will reject all lower vibrations and respond only to those chosen by the developed Ego. But we have also to deal with the obstacles connected with our attitude to others, and here we have a different principle to apply. What we are to aim at is first the *desire* for union, and secondly the *realisation* of unity. The first will spring from the careful cultivation of the emotions, and the transmuting of the energy of the separative emotions into that of the attractive ones. The second will come from a true understanding of the essential nature of man and of the working of the law of evolution. For that will satisfy us that every other individual is exactly what the law of his own being requires him to be. We are tempted to condemn; yet the very thing we would condemn is the means, and the only possible means, whereby the God in him is becoming able to manifest. We think our brother is sunk in sin; but his sin is the one experience which at his present stage is able to carry him a step forward. We must remember that in going forward, we may at times have to go downward. The path up a mountain does not lead upwards all the time: as each of the outlying peaks is reached, it may descend into a valley, but it is only to lead up its other side to a higher peak beyond; and so we are travelling forwards just as much when we are descending into the valley as when we are rising on the other side. Just so is it in our evolution; many and many a time do we have to go down, even into the very depths, but only to rise out of them again stronger and purer. If we realised this, we should never criticise, never blame, never find fault; we should only be patient and love. In the *Theosophical Review* for December 1900 is an article by Dr. Ward which bears on this very point. He says:—"Therefore we are justified, the writer thinks, in following our intuition, and accepting the principle that the One Life works for good in all that lives..... In its light we see that every creature, even the most obscene or ugly, is living rightly in its way, after the law of its own nature, while it is evolving its several powers by struggling for life as best it can... The man-eating tiger has acquired an inconvenient taste, and has to be hunted down, but by this his intelligence is stimulated, and so the Life in him evolves. The microbes of disease purge the human stock, and bring a nemesis on dirt and darkness. We can have good-will even to these forms of the One Life. If we look impersonally into the hearts of men, and listen there to the Song of Life, we shall hear a different melody in each. Each is right in his place, each pursues his idea of happiness, and in pursuing grows. One standing on a peak of progress aspires towards Nirvâna; another struggling in the mire of animality longs for alcohol. Both are right according to their stage. The less evolved has a long and weary path to tread; need we make it harder by the weight of our displeasure? He will not listen to our admonitions, or heed our

* Pp. 309 *et seq.*

warnings When such a man does heed a warning, it is because he has already suffered, and when we speak his inner self consents; we simply re-establish in his present brain the idea which hard experience had fashioned in a former life. So it is well to warn, but idle to lament or censure a lack of heed..... If we know this indulgence to be foul, it is because we have experienced the pain it brings. Who then are we, to cast a stone at drunkards, or any other miserable sinners? We see in them the One Life working, and can have good-will, and banish from our speech such words as low, degraded, vile, ever on the lips of the self-righteous."

Yet another step must we take to attain our end. It is not enough to develop the Ego, it is not enough to cultivate love and understanding towards all that lives, we must attain the realisation of the unity of the Ego and the Self before all the obstacles that bar our way can be surmounted. Of the direct methods whereby this can be attained we need not speak, for they belong to the later stages of the path and do not concern us yet. But there are preliminary steps to be taken which belong to the earlier stages equally with the later. Prayer, meditation, devotion to the Lord, these will open the consciousness to receive the direct radiation of the self. For the love of the Lord is ever around us. He ever watches over His true worshippers and guides them to himself. Not once alone did He come upon earth to manifest the Supreme; "Whenever there is decay of Dharma, O Bhārata, and there is exaltation of Adharma, then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Dharma I am born from age to age".* And even though in manifested form He may not appear, yet He is ever present in the hearts of His worshippers. "He who seeth me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me. He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living.† Strong in our trust in His love and help we can go forward, knowing that He will never desert us. Confidence in the power of the Self within, confidence in the love and help of the Guru-deva who will reveal Himself to us when we are ready to know Him, confidence in the never-failing grace of the Lord, this is the power that will raise us above all weakness and limitation, and bring us into His presence, where we shall realise that it is His life that is throughout the universe, and that is the Self within every form.

LILIAN EDGER.

* Bhagavad-Gītā, IV, 7, 3.

† Bhagavad-Gītā, VI, 30, 31.

INTO A LARGER ROOM.

(Concluded from p. 355).

AS I tried to point out, earlier in my paper, man was not born yesterday, to pass away to-morrow. He has a long, long past behind him, and an infinite future before him. We have slowly, very slowly, evolved to where we stand now. Millions of years has it taken—for "The mills of God grind slowly," but an Infinite Patience, an Infinite Love, surrounds and overshadows us. A Patience and a Love which would have all the children of men nothing short of perfection, nothing short of Union with Itself; a Patience and a Love which enfolds the most backward of the race, because the youngest, as well as the most Godlike, the Elder Brothers of our humanity. Who can look at the savage races, some of them with scarcely the semblance of a soul, scarcely able to see the difference between good and ill, and compare them with the most morally, intellectually, and spiritually advanced men we know, and not be aware of the most amazing difference between them? Yet, it is a difference not in kind but in degree; it is a question of time and growth, and we can find the links in different people uniting the savage at one end of the line with the moral and intellectual giant at the other. But if one life only was all that was permitted to men, what chance would the savage have of ever attaining the heights of his elder brother, and if there was no evolution of souls as well as of bodies, then should we in justice say that the world is unfairly divided, and that there is something decidedly lacking in the scheme of man's growth.

But to leave the different races, and come to men and women around us. Is it only by chance then, that some are born with every thing around them healthy and clean, and some are born in misery, poverty and filth? Is it only by chance that some have naturally healthy and strong physical bodies, while others have to contend with ill-health and deformity all their lives? Is it only by chance that some are naturally loving and kind and gentle, while others are naturally cruel and selfish? Is it all a matter of mere chance, is it all even due only to heredity? Our religious friends would say, "It is the will of God." Yes, granted; but the will of a Power *outside* us, arbitrarily imposed on us and affecting us so vitally and so unfairly, "banning one to uttermost misery, blessing another to loftiest possibilities" makes us feel that, as has been said, "Then a wailing and helpless humanity, in the grip of a fathomless Injustice, can but shudder and submit, but must cease to speak of Justice or of Love as being attributes of the Deity it worships."* And if it is only by chance, only the result of the blind forces of nature to which we are

* See "Reincarnation." Mrs. Besant,

bound to submit, thrown into our lots helpless, then must we feel a helpless resentment against this monstrous injustice. But is it indeed so? We Theosophists say, *No*. It is not chance. *God is Infinite Justice*. Man is the maker of his own Destiny, the weaver of the web in which he furls himself, the builder of his own prison house, of his own palace, whichever he feels it to be. Man's pilgrimage is a long one as I have said before; he has travelled already a long, long journey, and in that journey he has set in motion many causes which he has not yet had time to work out—he has sown much seed which he has not yet reaped, and “whatsoever a man soweth, that shall he reap.” We do not come to our respective places by accident, neither did we come into this world 30, 50, 60 years ago with blank paper souls; “Man's life the outcome of his former living is.” The child who is born with fine intellectual capacities, to whom everything seems to come easy, has had to work for it in past lives. He is not an abnormal creation, a special favourite of God; he is now reaping the reward of patient industry in the past, of opportunities seized and made the most of. The knowledge that seems to come so easy to him now, does so because in the past he has gone over the same ground repeatedly and he has made it so much his own that he has built it into his very self, and he brings it back as intuitional capacities. His healthy environment is his, not by special gift, but because he has, by his past acts, contracted a debt from nature which nature invariably pays: the devoted friends by whom he is surrounded, and who are willing to lay down their lives for him are his, because in the past he has forged between himself and them, strong links of unselfish love which cannot be broken.

The child who is born with a “criminal brain” with everything around him unholy, and unlovely, to whom it is far easier to go wrong than right, is in such a state, because in his past he has persistently chosen darkness rather than light, he has persistently yielded to evil thoughts and selfish acts, he has persistently chosen the evil way, and so has built for himself this terrible prison house; but his case is not hopeless, even though he dies in his sins. He may probably go on treading the downward path for more than one life, but the time will come, must come, when he realises through and through, that the way of transgressor is hard, that sin is hateful and unlovely, and resolutely turning his back on the darkness he will begin to grope for the light, he will begin to resist evil thoughts and selfish actions, and his feet will slowly and painfully climb the steep road he so easily ran down; for the most hardened sinner, the most repulsive of our fellow-men, has hidden deep within him, lying latent, the bright jewel of the germ of the Christ life, and this is bound in the long run to be triumphant.

I should like to give an extract here from Mrs. Besant's Manual on “Reincarnation”—she says: “Infant precocity demands some explanation at the hands of science. Why can a Mozart at four, show

knowledge in which none has trained him? Not only taste for melody but instinctive ability to produce settings for melodies given him, settings the which break none of the complicated laws of harmony that the musician has to learn by patient study. He was born of a musical family. Surely; otherwise it is hard to see how the delicate physical apparatus necessary for the manifestation of his transcendent genius could have been provided; but if his family gave him the genius as well as the physical machinery for its manifestation, one would like to know why so many shared in the possession of the physical musical apparatus, while none save he showed the power that welled up in the symphonies, the sonatas, the operas, the masses, that flowed in jewelled cascades from that exhaustless source. How could effect so mighty flow from cause so inadequate, for among all the Mozart family there was only one Mozart. And many another case might be quoted in which the child outran its teachers, doing with ease what they had accomplished with toil, and quickly doing what they could in nowise accomplish. Infant precocity is but a form of manifestation of genius, and genius itself needs explanation. Whence comes it, harder to trace than the track of birds in the air? A Plato, a Dante, a Bruno, a Shakespeare, a Newton; whence are they, these radiant children of Humanity? They spring from mediocre families whose very obscurity is the definite proof that they possess but average abilities. A child is born, loved, caressed, punished, educated, like all the others; suddenly the young eagle soars aloft to the sun from the house-sparrow's nest beneath the eaves, and the beat of his wings shakes the very air. Did such a thing happen on the physical plane, we should not murmur, ‘Heredity, and a curious case of reversion;’ we should seek the parent eagle, not trace the genealogy of the sparrow. And so, when the strong Ego stoops to the mediocre family, we must seek in that Ego the cause of the genius, not look for it in the family genealogy.

“Will anyone venture to explain by heredity the birth into the world, of a great *moral* genius, a Lao-Tse, a Buddha, a Zarathustra, a Jesus? Is the Divine Root whence spring these blossoms of humanity to be dug for in the physical ancestry, the sources of their gracious lives in the small well of commonplace humanity? Whence brought they their untaught wisdom, their spiritual insight, their knowledge of human sorrows and human needs? Men have been so dazzled by their teaching that they have dreamed it a revelation from a supernatural Deity, while it is the ripened fruit of hundreds of human lives. Those who reject the supernatural Deity must either accept Reincarnation or accept the insolubility of the problem of their origin. If heredity can produce Buddhas and Christs, it might well give us more of them. Again Reincarnation explains to us the extraordinary contrasts between people's aspirations and their capacities. “We find an eager mind impris-

oned in a most inefficient body, and we know it is hampered now by its sloth in utilising capacities in a previous life. We find another yearning after the very loftiest attainments, struggling with pathetic eagerness to grasp the subtlest conceptions, while it lamentably fails to assimilate the most elementary and fundamental ideas of the philosophy it would master, or to fulfil the humble requirements of a fairly unselfish and useful life. We recognise that in the past, opportunities have been wasted, possibilities of great attainments disregarded or wilfully rejected, so that now the Ego's upward path is hindered and his strength is crippled, and the soul yearns with pitiful and hopeless eagerness for knowledge, not denied it by any outside power, but unattainable because it cannot see it, though it lies at its very feet."

I know there are numbers of objections which may be raised to Reincarnation, such as—"If we have been here so often before, why don't we remember our past lives?" and the old answer must be given. The physical brain *does not* reincarnate, that belongs to one life only, it was born in time and ends in time, but through this brain the True Man works, incarnation after incarnation. The personality John Smith *does not* reincarnate; the individuality informing John Smith, the Immortal Thinker, *does*. The character with which John Smith came into the world to-day has been wrought out by this indwelling Ego, which is the True Man, in many a past life, in many lands, under many civilisations, and when John Smith dies, as we call it, that is, when the True Man throws off his outermost covering, that character endures and is the richer or the poorer, the nobler or the baser, for its last tenancy in the body of John Smith. But if the brain cannot remember, the True Man *does* remember, and his memory acts as intuition and conscience. A highly developed man has not to *learn* that it is wrong to tell lies, he *knows* it without telling; he has not to learn that it is wrong to steal, he *knows* it without having to go through the unpleasant experience this time of being put in prison for theft; he has not to learn that it is right to be kind, and loving, and unselfish; he *knows* it, it is the fruit of his past. But John Smith can so train himself that he, in his present life, can recover memory of his past lives, and to do this, he has to unite his consciousness with his real Self, and to live in the consciousness that *he* is not body, *he* is not only John Smith, but he is that Immortal Thinker which is temporarily inhabiting the body of John Smith. He must realise his true Self, not as something outside of him, but as *himself*, and his personality as the external organs with which *he* works. The work is slow and difficult, but it can be accomplished; by and bye, flashes from the past will illumine his lower consciousness, and these will grow until he realises fully his heritage, and henceforth his life will be lived for Eternity and not for fleeting Time. Have I proved my point, at all, that Reincarnation unlocks many of life's riddles? At any rate, the conviction that I have lived on this earth many,

many times, in many bodies under widely differing conditions, learning many a lesson, sowing and reaping, forging links of love which are stronger than death; and that I shall inhabit many more bodies, learning, incarnation after incarnation, something more of the length and breadth and height and depth of that love which passes knowledge, coming back again and again to earth until *all* its lessons have been learnt, climbing ever higher and higher up the steep which lead to union with God, to perfect wisdom—this seems to me a "larger room" than the "one life only" theory.

There is another point I should like to say a few words about, which shows the greater hopefulness given by living in this "larger room." We all of us know, some by painful experience, some by seeing it in our friends, some by reading about it, of the terrible heart-break it is to a parent when a dearly loved child goes far astray, "goes wrong," as we say: when advice and warning and pleadings are of no avail, and the child (who always remains a child to the parent, whatever his age) plunges into vice and evil living. How many and many a parent has gone to his grave sorrowing over the evil course his dear one has taken—sorrowing too over the fearful retribution which he fears will befall his loved one when he too steps from time into Eternity; thinking in his blindness, that he, poor erring mortal, loves his child with a more enduring love than the Almighty Father of us all. No, my friends, if such sorrow falls to you or me, let us look a little deeper, a little further. Your child was God's child before he was yours, he is God's child now, for the Spirit of God is in him as much as in you; the Spirit of God is in him teaching him a much needed lesson which if he will not learn by gentleness he *must* learn by pain and suffering. There is something which is hindering his evolution, this desire for self-gratification, and he must learn at all costs to eradicate this desire, so that he can go on to perfection. Therefore take comfort, when you have done all that you can for your child, and he still pays no heed to your voice, do not be over much cast down; he is enjoying "the pleasures of sin for a season," but the time will come when these pleasures will begin to clog and he will turn his face homewards; and slowly and painfully in the fire of his agony he will learn his lesson, the lesson he was not willing to learn before. The way may be long, it may not be accomplished in one life-time, but be of good cheer, he *will* win home at last, for an Infinite Patience, an Infinite Compassion watches over him, stronger than ever yours could be; and this Infinite Compassion which is *in* your child as well as around him will not be satisfied until *your* child as well as every other son of man is perfect even as the Father in heaven is perfect.*

Now I have only time to take up one more point, though there are many others waiting to come to the front. Some of you may be

* See "Dharma," page 36. Mrs. Besant.

thinking—"In this scheme of Evolution of yours, where does the Christ come in, the Saviour of men? It seems as though all was left to the man himself." Yes, and to a certain extent this is so, man *has* to work out his own salvation, he has to realize that he is the Maker of his own Destiny, and that no *outside* Saviour can either save him from his sins, or bear the punishment of his wrong doing for him. How can he learn his lesson, if after doing wrong he slinks away and lets some one else bear his punishment, the punishment that would be a salutary discipline for him! No, it is not an outside Saviour we need, we must bear our own burdens, and we *cannot* dodge the consequences of wrong. But there is a very real way in which Jesus the Christ, the Divine Man, *is* a Saviour of Humanity, and a Theosophist would be the very last to deny it, for the teaching of the possibility of attaining Divine Manhood is a fundamental element of our philosophy. But one difference between the teachings of Theosophy and the teachings of orthodox Christianity is, that we do not limit this attaining and Divine Manhood to *one*, to Jesus; but affirm that other great Teachers have also attained to the level of the Christ; and surely this is not derogatory to *our* Master, who was "meek and lowly in heart," and who said even to His disciples—"Ye also are Sons of God." I do not intend to go fully into this question now, it would take far too long. But this I may say, that when a soul attains to the heights of perfection of Renunciation to which the Christ attained, all humanity rises with Him, *a little nearer* to the goal; all humanity feels afresh the thrill of prophetic hope; the hope, nay the certainty, "that where He is, there shall also His servants be." And also, this attaining of Divine Manhood to which Jesus Christ attained, means also the attaining of that Divine and perfect Compassion which *will* not, and which *cannot* accept the bliss of liberation to which He has earned a right, until *all* His younger brothers and sisters shall stand where He stands, and shall enter with Him into unutterable bliss, into higher and even higher fields of service. For this cause will He remain within reach of those who seek help and spiritual guidance through Him, and He is *truly* and *really* ever near His people, blessing us with His Divine Presence, stimulating us to further effort to realise for ourselves the need of an indwelling Christ, the Christ who must be born *in* us, who *is* in us now, who has been in us all the time, though mayhap we have not known it. But once we *have* recognised it, let us foster that Holy Presence, let us strive to unite our lower consciousness with It, so that in the future, our whole lives shall be moulded by Him. And this will not be *losing* our individuality, it will be *gaining* it, our Evolution will proceed more rapidly, for the goal that is set before us *now* is Union with God. "Now are we the sons of God," even as Jesus the Christ was Son of God—again the difference is not in kind but in degree, vast as the difference is between us and Him. In us the Christ principle (the spiritual

part of our nature) is lying almost dormant, almost hidden by the lower personality, which personality is not the *real* you and me. In Jesus and Buddha, and other Great Souls, the Christ principle is triumphant, all-conquering, having transmuted the lower into the higher, and brought all things into subjection. And so the Christian Theosophist may again rejoice in the "larger room." We have *not*, by thus enlarging our borders, lost our Christ, but we see Him in all around us. We may still love, and follow and serve Jesus as our Lord, and Master, and Friend, and Elder Brother, seeing in Him not a miracle, but the inevitable result of lives of patient and earnest and rigid discipline and self-sacrifice; seeing in Him the promise and foretaste of what we also may become, and in the becoming shall raise the whole race one step higher, and thus be really Saviours and Helpers of mankind.

The pilgrimage of the Soul is a long, long one: from the mire of materiality to the bosom of the Father. "And does the path wind uphill all the way?" "Yes, to the very end."

But, the end crowns all!

ELIZABETH W. BELL.

ANCIENT THEORIES AS TO THE ORIGIN OF THE WORLD.

[Concluded from p 363.]

WE may therefore take a step further backward in time, and a glance at an adjacent nation or people from whom the Greeks borrowed some of the knowledge upon which their own more evanescent structures were raised. The most important, in order of distance, were the people of Chaldea, Babylonia, and Assyria, about whom we are told that its priesthood, who were the learned class and the conservators of knowledge, regarded it as an especially mysterious charge, and hence surrounded its acquisition with many difficulties. Like most priesthoods, they had for the multitude an outward religion or external rites, together with a pantheon of gods, while for themselves there was a different view, or esoteric side to their teachings.* This it is naturally not very easy to trace, unless we resort to those further developments of our human powers which are the object of occult training, and this has to some extent been done; † but what little we can perceive of it shows that it formed a by no means inconsiderable part of that which was travestied by the Greeks, and that their ideas as to the creation, like those given in Genesis, were largely indebted to Babylonian sources.

The Chaldeans do not seem to have looked for the origin of all things in any such primitive elements as fire, air, or water, as the Greeks did in their phase of materialism, but rather looked behind

* Cf. "Anacalypsis," (Burns's ed.) Vol. I. p. 458.

† See Mr. Leadbeater's articles on "Ancient Chaldea," in *Theos. Review*, Vol. XXV. No. 150, p. 553 et. seq.

these things, and sought some original source whence even the Four Elements had themselves originally sprung, and which they would seem to have symbolised as *Light*, and accompanied by Consciousness. For, if we may believe Cedrenus, this was their idea, since he says that "the Chaldeans adored light; that they called it intellectual light", and that they described it, or rather symbolised it, by certain letters forming a word,* which "Word" they regarded as the first of all manifested things, and so sacred that it was never pronounced—at least not in the hearing of the people.† We may, however, here perceive a connection with the Logos of the Alexandrian Greeks, and with the Sacred word of the Hindus.

We may see another version of this in the Gospel according to St. John, where he speaks of that *word* which was from the beginning, and of the God who is Light.‡ Doubtless these references are, in one at least of their aspects, to the One White Light which is the synthesis of the three primary colours, the expression of the A, U, M, and the origin of the Seven Rays which express Cosmic differentiation, and together make up the Manifest Logos. So, likewise, the Magi of Persia, and the Manicheans, all describe their Deity as being an eternal, intelligent, and perfectly pure Light, the origin of all things. The Manicheans, who were a Christian Sect, said that Christ was the son of the Light Eternal; while the writings of the Church fathers all speak of God as being a sublime Light.§

The philosophy which included this concept of Deity was thus by no means peculiar to the Chaldeans; and in its general outlines it taught not only that there was this Original Light, but that matter was eternal, and that it was subject to endless changes and modifications, taking on manifold aspects. Over all these there presided that limitless Intelligence which, when the world began to emerge gradually from this chaos of matter, was the source whence came the life and intelligence exhibited both by man and the whole creation, more or less. During the existence of the world, everything in it underwent a perpetual change; for as its basis was eternal, no real destruction of anything took place, but only transmutations of substance under the control of intelligence. At the end of its appointed period, the world was destined to be reduced once more to its primeval chaos, and the agent of its dissolution was exoterically understood to be either a flood of water or a vast fire. Later, when the traditions of local deluges and cataclysms became confounded with the cosmogonic myths, these events were spoken of as taking place alternately in periods which were translated into the notion of six thousand or twelve thousand solar years.¶ Naturally, when the earth perished, so did the whole of

* Cf. "Anacalypsis", ed. cit., p. 460.

† Vide Parkhurst, as cited in "Anacalypsis", p. 461.

‡ John, v. i, et seq.

§ See Dupuis, "On the Origin of All Religions", vol. III., p. 105, 4to ed.

¶ See my article on the "Great Year of the Ancients" in this Journal.

mankind; but as the intelligence of all was necessarily of the same eternal nature as that from which it originally emanated, so it could not perish, but returned once more to its source.*

This system, thus briefly outlined and reduced to its simplest form, is scarcely to be found so described among any of the religions or philosophies of the ancient nations bordering upon the Mediterranean, and which composed the ancient states of which we have the most plentiful records; but, concealed under many and various forms, it is common to them all—as in fact it is to every other nation and peoples in all times. The researches of philologists, antiquarians, and archæologists, together with the teachings of modern Theosophy, have brought it gradually to light; and though they have as yet only done so in an imperfect or partial manner, yet the overwhelming mass of evidence they have produced is amply sufficient to show that the same system lay at the root of all the religions and mythologies of classic times, and is the primary idea underlying all the stories of the Creation, however diversified in detail, or variously concealed.

And since the world of 2400 years back consisted for the most part of nations which were already past the zenith of their power, and therefore declining, and as scarcely any of them presented examples of their religious and philosophical systems even approximately free from admixture of ideas not originally their own, so all we have of that time is vague and confused, and it becomes a work of enormous labour to sift out and separate all the component parts of their Cosmic theories and other religious and quasi-scientific data. But the task is not either hopeless or impossible; and it has been rendered very much easier by what has come to light regarding the philosophy and the religion of a people which, like those of Egypt, seems far to transcend in antiquity all the others. It is in India that we find the typical system of religious philosophy from which all the others seem to have originally drawn their primitive ideas, and which were afterwards modified to suit local circumstances and racial peculiarities; or, like our own Christian systems, became gradually so altered and blended with others, as to present comparatively little of the original plan.

In this original Indian system, as portrayed for us by modern Theosophy, we find a grandeur of conception and a magnificence of outline and general arrangement which is but faintly and poorly reproduced in the others. Where the European cosmogonies speak of a few thousand years at most, the Hindus portion out their limitless eternity into cycles which, each of them, embrace millions of years; and instead of devoting the utmost stretch of the imagination to the formation and history of our little earth and its creatures, they deal with myriads of worlds and with infinite space. The most abstruse systems of the Chaldeans and others seem, as already

* Cf. "Anacalypsis", i, 385.

noticed, to have been related to that of India; but as presented by the early writers who professed to have some knowledge of them, their most recondite conceptions of the Universe were but a secondary phase of the Indian, and the contents of their religious books reached not nearly so far into the origin and source of things as did the Vedas, the Puranas, and the Upanishads of Hindustan.

To present anything like a complete review of the Indian system of cosmogony in a paper like this would be an impossibility; as weighty volumes would not suffice to deal with it exhaustively. But it is not difficult to give such a sketch as may convey an idea of it.

Of the Absolute, or that from which everything is conceived originally to have come, no account can be given; since everything that might be postulated concerning it as an attribute, would only pertain to some lower emanation. It is consequently to these that belong the three indestructible and periodically-manifested principles of the visible Cosmos, known as Mahat, Fohat and Prakriti. In English we may call these Consciousness, or abstract Mind, Force or Energy, and Matter or Substance.* The primary or leading principle is abstract consciousness, considered as an entity by itself, and quite apart from any of that *action* of Consciousness which we look upon as the "workings of the mind;" but in no case is it to be considered as existing without some aspect of matter and force; although this "matter" is of so ethereal a nature that it far transcends in that respect any ideas which Europeans have been used to attach to *their* concepts of it. Naturally, then, *force* is to be looked at as the intermediate between Consciousness and matter; and as the means by which Consciousness moulds the primal substance into forms.

The Hindus then picture to themselves this Consciousness as exhibiting alternate periods of activity and passivity, or of work and rest. Its period of activity they consider to be the time of the existence of the natural world of objective forms—by which they understand not only our particular world, but also every other. And by the period of rest, they suppose a time when the visible world is resolved back into its components, and ceases to exist upon the manifest plane. As water, and even the most tenuous gas, is made up of an infinity of minute atoms, so also the sum-total of Consciousness for any given Cosmogonic scheme is made up of an immense number of lesser parts; and these, like the atoms in water, may merge into the whole without losing their individuality.

As to force, the Hindus consider it to be the sum of all force in the same way as above described; and that its various appearances are simply the results of various rates of vibration, and carried on in different directions. During the period of rest, when Consciousness is relatively inactive, force is represented by very

* Vide "Reincarnation," by Jerome Anderson, M.D., Ch. I.

minute vibrations in some one direction through the immensity of space and matter; but as soon as consciousness becomes active, the rate and direction of vibration is changed thereby, and formless matter begins at once to undergo corresponding changes, and to separate into the nuclei of suns and worlds. When that takes place, the result has been very aptly illustrated in the following manner: "Imagine a large vessel or receptacle filled with a solution of some salt, to the saturation point when heated to 100 degrees. As long as this temperature is maintained the solution is perfectly transparent. No one would suspect any solid material hidden in its crystal clearness. But now let the rate of vibration be changed in the fluid; let the temperature fall to, say, 60 degrees, and out of that which was before so clear, crystallises a solid mass which renders the whole translucent solution opaque; or it may so change its molecular relations as to become a solid."* Not only, then, will a change of vibration cause the appearance of solid forms out of the invisible and formless, but we may note that at one rate of vibration we have darkness; but if the vibratory force be gradually increased we have light and colour. So, vibratory force acting through the ether of space in a certain ratio, will produce the colour green; and if the rate be increased up to a certain point, we cease to have green any longer, and have blue or violet in its place. If the vibrations be made slower instead of more rapid, we may obtain yellow, orange, or red as their result. Conceive, then, that the solution in the vessel and its suspended salt, be taken as representing space and the ethereal matter which it contains; and that the whole is kept in an ethereal state, and in darkness, by the prevalence of a certain peculiar rate of vibration; then you will have an idea of the state of things which exists during the Mahâ-Pralaya or Night of Brahmâ, when all is at rest. When the appointed moment arrives, the sleeping consciousness begins to awaken, so to speak; that is, in the experiment we have supposed, the human agency comes in and causes an altered rate by changing the temperature. And then the state of things in the Universe or Cosmos, like that in our imaginary vessel, begins to change; and from the total absence of everything—from the seemingly dark and empty void of space—there begin to emerge light, and form, and colour; and so the hitherto apparently inert consciousness, following a similar change, begins to take up its separate activity within those forms, as in every atom which composes them. In some it manifests itself only as that power of cohesion by which the particles of a stone hold together, in others it appears as cohesion and life, as in the plant, while in others it manifests as in animals, and yet higher; and in a further awakened stage, as all these with the added intelligence of man.

But all this is not to be conceived of as taking place in a

* Ib. Ch. iii., p. 48, ed. 1894.

moment, or that the origin of a world, thus accounted for, is the product of an hour, a day, or a year—or, indeed, of *any* portion of time conceivable by our limited mentality. Rather are we to suppose the lapse of unnumbered millions of years since that far-distant epoch when the Consciousness in our particular Cosmos began to awaken, and thereby to cause that movement in the illimitable ocean of primordial matter which the writer of Genesis may be supposed to refer to under the words, "The spirit of God moved upon the face of the waters; and God said, 'Let there be light,' and there was light."

The process of world-formation, like all great Cosmic processes, is one of extreme slowness; its commencement being altogether imperceptible, as viewed from the standpoint of our senses. For it may be taken as a fixed principle in Hindu philosophy, that some aspect of thought is the primal source of every outward and visible form; as it is also of very many others which, though altogether subjective to us at present, are not the less potent factors in the life of Nature. Therefore the Hindus hold that the world or the Universe—for in both the same rule follows—must exist at first only as the merest idea in the Consciousness of the Logos or creative centre.

Some faint idea of this process may be gained by outlining what takes place in the human mind in regard to anything which we propose to do or to create. At first there is only a dawning notion of doing that which is proposed; we have not planned out what is to be done, but have a sort of vague mind-picture on the subject, and one which will have to undergo, before the object is completed, perhaps very many modifications and alterations, as our consciousness more fully takes in the necessities of the situation. We thus carry the outline in our minds for a time, and by degrees it takes form and consistency, and we begin to work out and arrange the details to some extent—ultimately coming to put the thing in execution, as we may say, upon the material plane. But there is this difference between our own mental and manual processes and those engaged in the Cosmic formation, that in our case, one mind plans and carries out the whole; as when an artist first conceives the idea of painting a picture, then proceeds to map out a general sketch, and afterwards puts in his detail and finishes his colouring, ultimately turning out the complete work of his own brain and hands. Now in the case of a world, this analogy, although it may be generally looked upon as holding good throughout, yet is likewise apt to give a somewhat false idea; for if rigorously adhered to, it would give us a material world formed by a Deity who only differed from man in being a few sizes larger, and making a huge world and its contents instead of painting a picture—a very false idea altogether, but one which, nevertheless, has long been held by Western Orthodox religionists. The Indian view of the

case is, however, different; for while it may postulate an idealistic theory analogous to that pertaining to the artist, it conceives of the after processes as being carried out through an enormous period of time by myriads of entities, all acting together, so far as any particular Cosmic scheme is concerned; and their collective consciousness derived from, and eventually returning to, the Deity itself. For the sum-total of that vast Consciousness being supposed originally, during the time of rest and of darkness—the great Pralaya—to be as one united whole, made up, like our fluids and gases, of separate but indistinguishable atoms, when the active or waking period begins, is gradually subdivided into many. These separated parts, in their ultimate differentiation, form the conscious entities of our world; and they carry on its evolution in common with what have been called the "blind forces of Nature"—but which, in reality, are likewise the expression of Omniscient Mind, and take directions dictated by what we may call the *cumulative* thought-forms of all the active functioning of Consciousness on earth.

Thus this theory furnishes us with a consistent view of the Universe as based upon Consciousness as the primary factor. It shows us worlds coming into existence, at first as the faintest of nebulous images, or rather, as no images at all capable of being perceived by such senses as ours, and only of a sort we might possibly see if provided with the highest phases of that peculiar vision which we call psychic or clairvoyant. If we imagine a number of such ethereal forms gradually growing into denser masses or nuclei at their centres, and the whole spreading out over thousands of millions of miles, we should then have something which might appear, to a far-off observer, not unlike those cloudy and seemingly vapourous masses which we now see in the heavens; and which, under such names as the Magellan Clouds and the Great Nebula in Orion, have so long been objects of the most intense interest to our astronomers and physicists.

Then, as the stream of time flows on, we have these masses gradually condensing more and more, and thus forming systems of worlds, which in turn become the theatre for the functioning of life-germs and their innumerable corresponding forms, all of which go through analogous processes of evolution. For the Theosophical view of these things is, that all the differentiated units of Consciousness first begin their life career under that aspect which we call the mineral kingdom; then as the vegetable, and so on up to the highest, the forms as gradually evolving into more complex varieties; and, like the worlds they inhabit, at first ethereal and vapoury, but afterwards becoming more solid.

At last, after millions of years uncounted, the world reaches its most dense form, where all the creatures upon it have reached their most perfect external aspects; and then, after seeming, like the Sun at the solstices, to stand still for a time, the whole begins to go

through a reverse process, its matter becoming more and more ethereal. And as the former part of the process is called, for the whole Cosmos, the "Descent into Matter," or the Outbreathing of the Great Breath; so the latter, or the etherealising process, is called the "Ascent towards Spirit," or the Inbreathing. When this is completed, the whole system of worlds has gradually been resolved back again into that ocean of cosmic matter from which it originated; and all its separate units of consciousness become re-absorbed into That whence they came.

Such, then, is a rough and bare outline of Hindu and Theosophical views upon the subject of Cosmogony; but these extend into the most elaborate details, and account for all the varied phenomena of life and Nature. So large is the subject, and so abstruse in its minutiae, that the study of a small part of it is sufficient for a lifetime.

As thus briefly delineated, it will be seen that the system described appears to be the basis upon which were founded the others which, so far as we can judge, were in vogue among the Mediterranean nations some two to three thousand years ago. In them we see the same views as to the emanation of all things from the One; and sometimes, also, that they will all ultimately be resolved back into that from which they came. With this there is also found the idea that such changes are periodic; but in place of the millions of ages of the Indian scheme, these cycles are reduced to a paltry few thousand years. The notions of Anaximenes and of Diogenes that all came from air or water, is only a misunderstanding of the Hindu primal matter, often alluded to as the "Waters of Space," which term, as we have seen, is even referred to in the Bible; and what took place in regard to it is followed by the appearance of light, which latter, as the first of all visible things on the plane of manifestation, became the Deity or its symbol, among the Chaldeans and many other ancient nations. Not infrequently—and in fact, universally according to some scholars—the Sun was adopted as the objective symbol of this light, and the ignorant accordingly made of the Sun their God—gradually arranging their religious systems in accordance therewith—and so all their festivals, when closely examined, point to the Sun as the Deity whom they worshipped.

But in reality this was only the external aspect of the religions of the Egyptians, Chaldeans, Persians, Mexicans, and other ancient nations; for though the lower order of their priesthoods may not have known any better, and the people (as they mostly do in England to-day) were content to accept these outward phases, and with them to accept also the corresponding absurd theories or dogmas as to the origin of the world and the nature of Deity, yet there would always seem to have been some few who had pierced these external veils. For, as there is so strong a resemblance between all these religious and cosmogonic theories, when seen

stripped of mere national and geographical variations, and they all show traces of derivation from the Hindu system or its original, so their highest initiates must all of them have been acquainted therewith; and therefore the foundation of all religious systems, as of all stories and myths about the Creation, was originally the same.

To reach this, analysis has to be carried back through successive stages; and it has been shown that the further we go back in time, the more does the system become perfect and homogeneous; so that the Hindu excels the Greek and Egyptain on account of its greater antiquity—as if we thereby got nearer to the primal source, and so gradually got rid of the erroneous and fantastic additions which had accumulated, in the course of ages, around the original scheme. Such would, so far as the teachings of occultism go, appear to be the fact; for the widespread nature of the knowledge—reaching from America on the one side, to India on the other—seems to point to a more central country than either of these, as the one whence it first came. And in point of fact, we are told of a civilisation more ancient than any we can at present recognise; and are referred for the origin of all these mythological narratives to a nation long lost—to a country sunk ages since beneath the waves—in short, to that lost Atlantis which, to our Western scholars, has seemed only as the unsubstantial fabric of a vision. From it flowed the Indian, the Egyptain, and the American civilisations of the past; and all these streams, with their myths, religions, arts, and sciences, find their fountain-head in the vanished continent of which the Egyptain priests spoke to Solon, and of the disappearance of whose last remnant Plato speaks.

And our modern science, in its more or less contradictory notions as to the origin of the World, is, like the very basis of the theory of emanations, showing a tendency after its long excursions into other regions, to approximate more and more to this old original. It is not much more than a century since our philosophers, bound in the shackles of a cast-iron theology, could be brought to recognise no longer existence for the earth than some seven thousand years; * but now they have extended it to many hundreds of thousands, not to say as many millions; for though they are by no means agreed about its age, and one here and there shows a tendency to revert to the old errors, yet the majority are convinced by the revelations of Geology and Astronomy, that it must be an inconceivable time since our earth began to form. So, also, they recognise an approach to the Oriental theory of emanations in regard to its formation; for they are of opinion that our world, and indeed all the planets, were in the first instance a part of the body of the Sun—and that the whole was originally a nebulous and cloudy mass, which had condensed gradually from the transparent ether of infinite space. They even go so far as to theorise about the ultimate extinction of suns and

* Sir W. Jones, in his "Cædipus Judaicus", and "On the Zodiacs", cited in Higgins's "Celtic druids", ch. IV., sec. XXV., pp. 147-8.

worlds, and their consequent resolution once more into that from which they came—so that the cycle of ideas seems almost completed, and the theory started millions of years ago in the lost world beneath the Atlantic Ocean is once more coming into fashion, and again we are demonstrating the truth of the old adage, that “There is no new thing under the Sun!” There is at present, however, one great point of divergence between the modern and ancient views, one already pointed out, *viz.*, that the ancients looked upon Consciousness as the leading element in nature, and therefore indestructible; whereas modern science mostly deems it but a product of matter, and that the parts of it which function in them cease with every organism that dies. Such a theory seems more difficult of acceptance than that of former times; and leaves so many gaps to be filled, we know not how, that it is gradually losing ground with the majority of thinkers, for all schemes of life and nature would appear to be against it. The proof that the ancient hypothesis is the true one will come by degrees; it is developing now, in each new discovery of the biologist and the psychologist; and eventually it must recover its ground, and the continuity of life and consciousness be recognised as the only true basis of all philosophy. It is, however, only among the rising school of experimental philosophers, such as Prof. Oliver Lodge, that we must look for this change to come about; for those of the more conservative class can scarcely, to judge by historic instances, be expected to change their cherished views. Conversions of that sort are not common; for opinions, like men and worlds, follow a process of gradual evolution, and ideas which are new to the age, commonly have to do battle with a foolish pride which is entrenched behind barriers of prejudice; and will never go back from an opinion once publicly avowed. All these obstructions give way, like the rocks, only to the hand of time and the force of those mighty cyclic currents of public thought which have swept away so many shams, and will yet sweep away so many more. And when the last barrier is surmounted—when the unbroken continuity of the human Ego, independent of its temporary bodies, has been admitted and accepted, as it surely will be—then will the public thought recognise the true hypothesis as to the Origin of the World.

SAMUEL STUART.

CONQUEST OF THE FLESH.

[“When shall I have solid peace, peace secure and undisturbed, peace within and peace without, peace every way assured?”*]

THEY say, in Shiraz there was a physician to whom one morning there came a decrepit old man complaining bitterly of pain and disease all over the body.

Patient.—“My tongue stammers and refuses to give expression to what I do think.”

Physician.—“My friend, this is on account of old age.”

Patient.—“I pass my nights very uncomfortably and am subject to hideous dreams.”

Physician.—“This too is on account of old age.”

Patient.—“My sense of hearing is impaired and my eyes have grown very dim.”

Physician.—“Old age is responsible for both these infirmities of yours, my good man.”

Patient.—“I often get out of temper and quarrel with my wife and children at home.”

Physician.—“This is a sure sign of old age having you in its clutches.”

Patient.—“I cannot shake off my melancholy, and vague anxieties weigh heavily on my head.”

Physician.—“Of a truth, old age and anxiety are inseparable.”

The patient could not stand the doctor's replies any further. He was beside himself with anger, at receiving the same answer to enquiries about his ailments, and rushed forward with uplifted stick to beat him. The votary of Galen, nothing daunted, once more coolly said: “This, too, my dear good man, is due to your old age.”

Exactly in the same way a man who has stepped out of the common path of evolution, trodden by myriads without a definite aim of life before them, and without the means of shaping their own destiny by the force of their will-power, will tell the neophyte that the difficulties experienced in the struggles after the Higher Life, in the oft-recurring despondencies which create desolation in the heart, bereft of one single ray of hope to shed its dim light in the gloom of the wearied and worried soul, are mainly attributable to the love of the lower personality; to that Medusa of self which freezes the A'tmic nectar flowing deep within us for our eternal bliss. When an attempt is made to regulate the mind, when a desire is felt to be left alone and at peace with the inner Self, when an earnest endeavour is made to suppress a rising burst of anger, when a

* Imitation of Christ.

fervent prayer is being sent forth from the deepest depths of the heart for the weal of the human race, when some impulse for doing good to an unknown being rules the mind, when in the rarest and fewest moments of life an inmost gush of longing wells up in the heart to be at one with our Divinity, there rises up the ubiquitous lower self to hurl us back from our lofty motives. It is hard, very hard indeed, to give to those who have not tasted the pangs one has to experience in parting with the glamour of personality, the only reality that exists for the mass of mankind, the mirage of illusion in the trackless desert of vain hopes and unfulfilled desires, where the pilgrimage of life is invariably attended with sorrow and care, and where death is courted but is loathed when it doth appear, any idea of the tearing away of the old ties which have hitherto gladdened and buoyed us up. A habit, deep-seated, that has entered into the vitals of life, would cost more anguish to dispel from its old abode, past resuscitation, than would tearing out the eye from its socket, and would call for our best energies and require a will wound up to the highest pitch for that purpose. The fight with the lower nature, at one stage, seems eternal and endless. It is a well-known fact that the human will is a tower of strength. In the dark labyrinth of the chela's life the only staff which will enable him to thread through intricate by-ways, now stumbling, now foundering, the feet heavy with weeds and thorns that stick to him from an unlevelled past, is his will, God's own gift to man. But the growth and development of the will has an indissoluble tie with karmic antecedents. The soul of each hails from an immemorial past; it is big with an eventful tale, the smothering embers waiting to be thrown into blaze. The Adjusters of Life know no mercy and show no favour; strict undeviating justice is the order of the day with them. A perfect blank in the karmic ledger is a work of ages. The strength of the will depends more or less upon the strength of a good heritage of karma, but if the past is irremediable, the future has to be secured against a recurrence of unfavourable circumstances, and it would certainly be in the interest of man's spiritual advancement to make provisions which would better serve that purpose. Weak or strong, in circumstances adverse or favourable, no matter how situated and where located, in every position and in any condition of life, a decided step taken for the improvement of the lower self is a passport of victory in this battlefield of Mâyâ, whether the victory is timed to come in the present life or at some period of eternity which looms in our front. Time is of no question, space is immaterial, personality is meaningless in the task of evolution where limitations have to be abandoned and the Kingdom of Heaven is to be gained by the sheer force of moral and saintly achievements. What mortal pen and what human words can describe the infinite potentialities of life that await him who has learned the secret of conquering the flesh. Evolution is meant for victory over the

powers of Darkness with which outward nature swarms; it is the identification of an Ego with all and everything that pertains to the Light or Effulgence of God. If victory were not certain where will was exercised in the right direction, there would have been hardly any use for the self-imposed task of the Logos in suffering manvantaric privations in churning out one single individualised Manas to be like Himself, out of the seemingly endless struggles between spirit and matter. The mind has to achieve victory over matter, and spirit has to rise above mind and matter. Mind and matter once brought under subjugation, the progress of Spirit is assured and ceaseless. Its capacities widen and expand, its sphere becomes one with the All, and the spark of the Flame becomes Flame of the Flame.

The object of each personality worn by the Ego is to revive self-consciousness, and this can best be done by whole-hearted devotedness to the task of growing the *Bija* of SAT, (the seed of eternal existence) within us. The whole process of man's Divinity is a question of growth, a growth akin to that of a tree but on a grander and nobler scale, extending over unnumbered periods of time. Since the Theosophical Society is a body whose first and foremost object is universal brotherhood, a brotherhood which consists in community of thoughts and aspirations calculated to lift up humanity in the scale of Evolution, and as each member is supposed to nourish it by circulating thoughts which are best meant to further this object, an attempt is here made to put together, for what they are worth, a few helpful hints found of some utility and service for the suppression of the lower self. Each human body is, as the Nazarene Sage said, a veritable temple of God; let us consecrate it from now, that at some future date the "Ancient of Days" may make therein His holy abode.

HELP I.

Nature, the visible garment of the invisible God, is governed by Law which the Ineffable has thought out in unerring wisdom for the guidance of all her kingdoms during a period of cosmic activity. The one Law as it descended from the higher planes to the lower was varied to adapt it to its new surroundings, and what was one Law in the Mahâ-paranirvanic plane became multiplied in reaching our densest physical plane. But in the aspects which the Law wears on the planes of increasing densities there are inherent the characteristics of the source from which they have emanated, namely, invariability and constancy; thus down here below, we have the representatives of the one Law in the rotation of the seasons, the rhythmic functions of large bodies of water, the cyclic progressions of heavenly bodies, the instinctive operations in the animal world, the almost automatic energy displayed in the vegetable kingdom, in heat, light, magnetism and other finer forces of Nature bearing the hall mark of the One Divine Mind. From the One Mind started the One Law, and as the latter went forth building the universe, it dealt

out its law of unchangeableness to its manifold variations, which is so essentially necessary for the sustenance of Life on all the seven planes of cosmos. The One Mind, in fact, transformed itself into the One Law, and all manifestations from the highest to the lowest are upheld with a precision and exactitude very rarely met with in human concerns. The pervasion of the Law of God in the phenomena of the world, gives positive assurance of its perfect freedom from irregularity and shortcomings. The Cosmic Law generated by the Cosmic Mind works for all, works for all forms that are being constantly combined and permuted for the uprising of the Life with which they all are quick. Turning to man, the highest product of Nature, highest because bearing within himself the direct emanation of the Cosmic Mind, we see that his manasic gift is not allowed to reproduce its original by his not being a law unto himself. Man's mind and his Higher Self are the replica of the One Mind and the One Law which are the reflections of the ALL in the universe. "The inward man is much weighed down in this world by the needs of the flesh." Intense as is the attraction, in this particular cycle of time, of matter over mind, on account of the imperfect cognition of the true value and utility of the latter in the search of the invisible, man has not yet succeeded in making a difference between his mind-born world, responsive to his own limited visions, and the world supported and sustained by the One Mind and the One Law. When in imitation of the One Law man lives for all and when he sees and realises in others his own self, without the conflict of personal interests, in him dawns the consciousness of the unifying energy of that Law which we commonly know as Love. "He doeth much that loveth much." As far as human language goes, no expression has hitherto been found to describe the mystery of Peace and Union which is at the bottom of that Divine Word. It is the ethical *plenum* in which human emotions and thoughts fuse imperceptibly into one another, and assume the stupendous proportions of what is known in occult parlance as Absolute Space. Love is the one Scripture which is sacred to the whole of Humanity; man baptised with the holy water of Love forgets to live for himself. He who has learned to live in Love, which means in other words, living *in and for* the One Law, lives neither in the present nor in the future, but in the eternal. For him the giant weed of personality does not exist, for it has been wiped out by the very atmosphere of Eternal Love. But higher even than the Law and Love is the Divine Life. Law and Love exist but for Life. To know the Path is to become the Path: to know Law and Love is to become Life. Here sorrow ceaseth and parting is a word unknown. Let us be a triumvirate of Law, Love and Life.

* HELP II.

One sure and certain method of making progress on the Path is

the strict avoidance of passing judgment on others. Man fails in divine purpose when he is more anxious to see faults in others than in himself. If a man had the knowledge that what he was doing was an evil, he would surely, with rare exceptions, withhold himself from it. Most men act from their own standpoint of right, under the impulse of their own estimate of what is beneficial to themselves at their own stage of Evolution. The present low spirituality of mankind is greatly attributable to scathing remarks, wanton raillery, trenchant criticism and a regrettable impudence in taking the Law of Karma in hand. The mote outgrows the sunbeam—for its own certain woe. Advantageous from many sides will be the moral temperament of a man who has patience and charity enough for his frail brothers; who has learned the secret of growth in tolerance even where censure is deserved. The Great Life denies not shelter and sustenance to the most depraved; the follies and vices of millions have been hid in its spacious bosom; can we not, who aspire so high, be tolerant of a few failings of our brother pilgrims? charity in thought is a rare attainment; it makes the soul grow. See the Divine Life everywhere and drown the perishable forms therein. Be like the eye that has the gift of sight but not of speech. When we do not speak ill of others (which speaking is a sure symptom of the exaltation of our frail personalities over those of others) we lose much of the lower self, and we increase within us the love of human beings. The pioneer of spirituality, self-forgetfulness, is holiness. Since thought builds, every unkind thought builds a hideous tabernacle for the thinker, and he who wants to be free from forms and to ally himself with the Life, finds his plans frustrated and his hopes unrealised. In silence of words, in silence of desires, and in silence of thoughts man knows Divine Wisdom, and becomes finally divine.

HELP III.

The Sloka of the Gîtâ in which Sri Krishna tells Arjuna to shut up the Manas in the heart with all the senses brought to a lull (Gîtâ, VIII., 12), sounds the keynote of occultism. It is the art of arts of the Yogî. It contains in but a few simple words the gist of his best thought and best effort from the time of Patanjali and Pythagoras down to our own days. Above all, it teaches the dissolution of form in the perennial Fountain of Life. By slow process, men learn how to rise "on stepping-stones of their dead selves to higher things." It is of great importance for the candidate of the Higher Life to try every morning to separate his Self from his not-Self, his coat of flesh from him who wears it. His Manas must be trained to the harmony of one single thought-tune, union with the Self, and his heart must be the nursery of but one emotion, Love. The Manas of him who is equipped with one thought dives deep in the profundities of his heart whence wells up the Life of the Logos, the Heart of the Cosmos and the Heart of everything with which

Cosmos is big. The heart and the head are the wonders of the world. In their true reading lies the salvation of each human entity. Spiritual philosophy requires that each must be read distinctly and separately, and each is intended in the wisdom of the Eternal Being for a definite end. Mere thread without the needle, or the needle without the thread, will fail of its purpose; and so it is with the head without the heart, or the heart without the head. Eternal Life is to be sought with the help of both these; their harmonious utility leads to Wisdom and Peace. In them one reads the inexhaustible sermon of Nature; why myriads of forms were built for One Life; how One Life reaches perfection through myriads of forms. A healthy fusion of man's ethical and intellectual parts, in the service of "the Great Orphan," annihilates the distance between him and his Maker. A heart bathed in the white effulgence of purity is the throne-room of the Supreme King; a head furnished with knowledge of Law, Love and Life is the badge of His Sovereignty.

HELP IV.

The Student of Life must select, according to his own temperament, every day, a sentence like one of the few mentioned below. *Each day he must live a sentence.* At his office-desk, walking, eating or doing any function of life, he must ruminate upon that one thought only. Such a practice, in the long run, tends much to the inner growth.

1. "Live more in the mind than in the body."
2. "A pure man is God's image."
3. "Be lover of all that lives."
4. "Give rest to the restless."
5. "Use temporal things and desire eternal."
6. "Concentration alone conquers."
7. "Love makes wise."
8. "Be thou the friend of silence and she shall bless thee with her crown of Peace."
9. "It is the life we live that tells."
10. "To lose self is to find God."
11. "Keep thy heart with diligence, for out of it are the issues of life."
12. "Ask in faith; wait in peace."
13. "Keep thine own flesh under yoke."

HELP V.

Weave wreaths of holy thoughts for the Lotus Feet of the Divine Lord, so that purity and peace be your guides in life.

JEHANGIR SORABJI.

THE KING.*

NOW that we have a new King and Emperor, and that the coronation of His Majesty is likely to take place soon, it will not be inappropriate—indeed it would be very interesting—to see with what solemnity the inauguration of a king used to be celebrated by the Hindus in ancient times, and with what great respect and reverence the Hindus are instructed in the sacred books to look upon a king at all times.

The formula of coronation is given in full detail in the Aitareya Brahmana, which constitutes a portion of the Hindu Scriptures, and the following particulars are taken from Book VIII., Chapters II. and III. of the said sacred work:

"The officiating priest shall say to his attendants," bring four kinds of wood; Nyagrodha, Udumbara, Aswattha and Plaksha." Among the trees, the Nyagrodha is the Kshatra (martial power). By bringing Nyagrodha wood, the priest confers upon the king, the Kshatra. The Udumbara representing enjoyment, the Aswattha representing universal sovereignty, and Plaksha representing independence, and freedom of the rule of another king, the priest by having these four kinds of wood brought to the spot, makes the king participate in all these qualities. Next the priest shall order to bring four kinds of grain—namely, rice with small grains, rice with large grains, barley and grain called priyangu. For amongst the herbs, rice with small grain represents the Kshatra, and by bringing sprouts of such grain the priest confers the Kshatra (power) upon the king. Rice with large grains represents universal sovereignty. Therefore by bringing sprouts of such grain to the spot the priest is supposed to confer universal sovereignty upon the king. The Priyangu among the herbs represents enjoyment of pleasure; so that by bringing their sprouts to the spot, the priest confers enjoyment upon the king. And barley represents the skill of a military commander; and by bringing their sprouts to the place the priest confers such skill upon the king.

"Then they bring for the king a throne-seat made of Udumbara wood, a ladle made of the same wood, and an Udumbara branch. And then they mix the grains and sprouts, etc., with curds, honey, clarified butter, and rain-water fallen during sunshine. The reason that the throne-seat, the ladle and the branch being of the Udumbara is because the Udumbara represents vigour and a nourishing substance. As to curds, honey and melted butter, they represent the essence in the waters and herbs. And as to the rain-water

* Read before the Adyar Lodge by P. Sreenivas Row, retired Judge.

fallen during sunshine it represents the splendour and lustre of sanctity."

Then a tiger-skin is spread on the throne in such a manner that the hairs come outside, and that part which covered the neck is turned eastward; for the tiger is the Kshatriya (power) among the beasts in the forest.

After this, the Priest consecrates the throne by means of prescribed rites, and pours the above-mentioned liquids and herbs over the king's head, and places the Udumbara branch also on the King's head, repeating the following Mantras: "With these liquids which are most happy, which cure everything, and which increase the royal power, the immortal Prajâpati sprinkled Indra, Soma, Yama, and Manu; and with the same I sprinkle thee. Be thou the ruler over kings in this world. Thy illustrious mother bore thee as the great universal ruler over great men. Yea, the blessed mother has borne thee!"

On being thus anointed the king takes his seat on the throne, approaching it from behind, turning his face eastwards, kneels down with crossed legs, so that his right knee touches the floor, and invokes the blessings of the Deities.

He then makes suitable presents to the priests, and they all proclaim: "The Kshatra is born! the Kshatra is born! the supreme master of the world is born! the devourer of the hostilities is born; the reverencer of Brahma is born; the protector of religion is born."—So much for the coronation ceremony.

The high privileges and obligations of the king so inaugurated are thus described by Manu, the great, famous ancient Hindu law-giver. God, says the said sage, created a king, for the protection of the world, as without a king the world would tremble everywhere; that therefore the king, though a child, should not be despised as being a mere human being; for he is a divinity in human form; thus he should maintain the dignity of his high office, and preserve his kingdom against foreign aggression, whenever he is challenged by other kings of equal, greater or less power; that when a country is conquered, every consideration should be shown to the innocent people of that country and that their laws and manners ought to be respected; that the king shall levy yearly tributes and taxes from the subordinate princes and traders; taking care however not to cut off his own root as well as that of the people, by covetousness; that he should be just, honest and truthful; and inflict proper punishments and bestow proper rewards; that he should appoint a minister to guide in spiritual matters, and several well-trying and skilful ministers to help him in worldly affairs; and that he should personally visit the chief places and chief offices, and satisfy himself that the people are well-protected. In a word the spirit of the Divine Sage Manu's advice and exhortations is that the sovereign's affection for his subjects should arise not as a compensa-

tion for the various benefits he derives from them, but that it should flow spontaneously from pure love, for no other reason than that Providence has placed them under his care and protection, and that neglect or ill-treatment of them would be a violation of the most sacred duty; and that similarly the love and loyalty of the subjects for their king ought not to result from the fear of the consequences of a contrary action, but from a pure sense of sacred duty and genuine respect for their Lord on Earth. So in conclusion, the divine sage compares the relation that ought to exist between the Ruler and the ruled as that between a father and son (Manu, Ch. VII., etc.).

Here it may not be out of place to copy two hymns of the Atharva Veda, as being the most appropriate to the subjects above dealt with.

Book xix., Hymn xxiv. of the Atharva Veda (published in the *Pandit*, New Series, Vol. XVIII.) runs as follows:—

1. Doye, O Brahmanaspati! invest for royal sway, this man, with that wherewith the Deities invested Savitar the God.

2. Invest this Indra for long life; invest him for great princely power.

That I may lead him on to eld; that he may watch his principedom long.

3. Invest this Soma for long life; invest him for great hearing power.

That I may lead him on to eld; that he may watch o'er hearing long.

4. For us, surround him; cover him with splendour; give him long life, and death when age removes him.

This garment has Brahhaspati presented to Soma, to the king, to wrap about him.

5. Advance to good old age; endue the mantle. Be Thou our heifers' guard from imprecation.

Live thou a hundred full and plenteous autumns, and wrap thee in prosperity of riches.

6. Thou for our weal hast clothed thee in this garment; Thou hast become our cow's sure guard from curses.

Live thou a hundred full and plenteous autumns; thou living, fair thyself, shalt deal forth treasures.

7. In every need, in every fray, we call thee, as friends, to succour us, Indra the mightiest of all.

8. Gold-coloured, undecaying, blest with heroes, dwell; dying in old age, with children round thee.

This is the spoken-word of Agni, Soma, Brihaspati, Savitar and Indra.

Next, Book iv. Hymn xxii. of the same sacred work (published in the *Pandit* New Series Vol. XVI.) contains the following blessings:—

1. Exalt and strengthen this my Prince, O Indra, make him sole lord and leader of the people.

Scatter his foes, deliver all his rivals into his hand in struggles for precedence.

2. Give him a share in village, kine, and horses, and leave his enemy without a portion.

Let him as King be head and chief of princes. Give up to him, O Indra, every foeman.

3. Let him be treasure-lord of goodly treasure; let him as King be master of the people.

Grant unto him great power and might, O Indra, and strip his enemy of strength and vigour.

4. Like milch-kine yielding milk for warm libations, pour, O Heaven and earth, on him full many a blessing.

May he as King be Indra's well-beloved, the darling of the kine, the plants and cattle.

(5) I join in league with thee victorious Indra, with whom men conquer and are never defeated.

He shall make thee the folk's sole Lord and leader, shall make thee highest of all human rulers.

(6) Supreme art thou; beneath thee are thy rivals, and all, O King, who were thine adversaries.

Sole lord and leader, and allied with Indra, bring, conqueror, thy foeman's goods and treasures.

(7) Consume with lion-aspect, all their hamlets; with tiger-aspect drive away thy foemen.

Sole lord and leader, and allied with Indra, seize, conqueror, thine enemies' possessions."

From the foregoing summary we elicit three important facts, *viz.*, that in the bygone days of old India, the king's coronation ceremony involved a religious element without which nothing can prosper; that kings had a real affection for their people; and that the people reciprocated it by their love and loyalty to the sovereign. Need we say that those three happy circumstances are not absent, but are most prominently present, even at the present day? For, firstly, the ceremony of coronation to be soon held in England will certainly involve a religious element. Secondly, our new Emperor has already pledged himself faithfully to walk in the footsteps of his most lamented, august mother, who was really like a mother to all her subjects. And thirdly, the people of India who have always been actuated by loyalty to the British throne and an ardent desire for its permanency, have on this occasion specially come forward most spontaneously to give expression to their genuine affection and loyalty for their new King and Emperor, His Majesty, Edward VII.

God save the King!

THE RA'MA GITA'.

CHAPTER III.

[Continued from page 371.]

Hanûmân said :

O Lord ! O, Consort of Jânakî !* the doctrine, verily, of Advaitins is that because Jîva had no origin, it is impossible that he can be an effect. (1)

If he had origin he must also have dissolution. If he be dissolved he cannot attain the state of being Brahman. Then (in that case) the displeasure of the S'rutis that declare unity, is inevitably incurred. (2)

In case duality is established there will always be fear on the path of transmigratory life and death. Besides this, even the well-known fearlessness (on account of their having become one with Brahman) of Janaka and others will be set at naught. (3)

Yājñavalkya † and other âchâryâs are well-known Advaita-Brahma-Vâdins (*i. e.*, those who uphold the doctrine of absolute identity). Not even the slightest idea of anything being separate from It, is found in this (Advaita) S'âstra. (4)

O, Illustrious one ! O, Ocean of kindness ! there is none else in this world who is competent to tell me whether this (what is stated in the foregoing four verses) is correct or incorrect. (5)

S'rî Râma said :

That which admits the union of Jîva and Brahman, even though they are the effect and the cause, is what is known as the doctrine of the Advaitins and this (their very doctrine) itself presupposes the origin of Jîvas. (6)

If the origin of Jîva is not admitted its dissolution also becomes impossible. If there be no dissolution, duality must ever prevail. Then, in that case too, the displeasure of the S'rutis that declare unity, must certainly be incurred. (7)

Jîva is of a two-fold nature, its dissolution too is two-fold, hear (from Me) how the two-fold Jîva is dissolved. This Jîva (*i. e.*, the lower-self) who is directly denoted by the word 'thou' (in the

* Janaka, the royal sage known also as Videha (*i. e.*, bodiless) on account of his having attained complete emancipation in that life, was the foster-father of Sîtâ. Hence she is called Jânakî. Râma is addressed as the "consort of Jânakî," for the reason that Hanûmân evidently doubted that Râma's doctrine was opposed to that of Janaka, one of the highest authorities in spiritual science.

† Yājñavalkya was the teacher of Janaka. Brahmadâranyaka Upanishad contains many of his teachings.

phrase, "That thou art")* is subject to transmigratory life, and has bodies. (8)

The dissolution of this Jīva (lower-self) who is born of ignorance and who is to the internal modifications as heat is to the heated iron ball, is brought about just in the same manner as that of other productions (vikritis). † (9)

The other (Jīva) who is indirectly denoted by the word 'thou' (in 'That thou art') is devoid of transmigratory life, is the witness of the lower-self, the conscious entity in man, the Kūtastha known as Pratyagātman (the spiritual Monad) and who is the type of Paramātman. (10)

He (that Pratyagātman or Higher-self) who comes out of Brahma vidya (the Universal Super-Consciousness) like the spark from the fire, is destroyed by merging him into that Brahman, the Absolute concentrated Intelligence, the First Principle or His (Pratyagātman's) matrix, so to speak. (11)

That from which the Bhūtas† (denoting either the undifferentiated elements or the Jīvas) have their being, That by which they are supported, That unto which they return, verily that Absolute Brahman alone should be known by those who desire liberation. (12)

To what does the word 'Bhūtas' (mentioned in the last verse) refer? Does it refer to the Jīvas or to the undifferentiated elements such as Ether, etc., or to the worlds produced from the differentiated elements? It does not refer to the last (of these three)

* The word 'thou' in the phrase "That thou art" (or Tat-tvam-asi, which is one of the Mahāvākyās) by which identity is taught by the spiritual teacher, refers to the two-fold individual self, viz., the lower-self and the Higher-self, respectively known as Jīvātman and Pratyagātman. The reference here is to the lower-self and not to the Higher-self. The word 'That' in this phrase, likewise, refers to the Universal Self which is also two-fold, viz., Īśvara and Paramātman. Just as Jīva is the individual lower-self, so is Īśvara said to be the universal lower-self.

† Prakṛiti is the matter of which every substance is primarily or secondarily composed or it is the productive principle of a secondary substance or production. This subsequent production is termed Vikṛiti, which is merely a modification of a state of being, a new development or form of something previously extant.

‡ In the Dakṣhīnāmūrti-Vṛitti, a gloss on the Brahma Sūtras, we find that the second and the third Sūtras are thus interpreted in one verse:—

By knowing that First Cause—which is devoid of attributes, from whence is the origin, etc., of this Jīva who is the cause of the Kalpaka tree that produces this Universe and its Lord, and which is also the source of Sāstra (i.e., Rik, etc.)—one is freed from the fear of transmigratory life, without delay.

Appaya Dikshita in his commentary on this verse says:—
That Brahman which has no other distinguishing marks except such negative attributes as Existence, Intelligence, and Bliss, as opposed to Non-existence, Non-intelligence, and Non-bliss, is the source from which Jīvas come out like sparks from fire.

This Jīva by his Avidyā, creates the Kalpaka tree of Jagat and Īśvara—the effect and the cause—because he is possessed of creative and other functions.

[Note: Īśvara, according to this system of Vedānta, is only a very highly advanced Jīva limited by Māyā. Jīva who is said to create Jagat and Īśvara, cannot be the ordinary Jīva or the lower-self which is limited by Avidyā. Pratyagātman or the Higher Self being born of Brahma-Vidyā or the Universal Super-Consciousness must be the cause of such creation; Jīva or the lower-self, being a reflection of Pratyagātman.]

because in this (Nirguna Brahman) is found only negative attributes. (13)

The source of all Jīvas is Nirguna Brahman and not any other. It is also the source of the undifferentiated elements but it is never the source of Jagat or Universe. (14)

He who is known as the cause of the Universe and who is called (I's'a) the Lord, that Saguna Brahman is, verily, the instrumental cause of the Universe and the differentiated elements. (15)

The material cause (of the Universe and the gross elements) is Māyā consisting of the sentient and the non-sentient. Therefore the consideration of the effect, the cause, and the Lord, of the Universe is of no use here (in this science of A'tman). (16)

The *summum bonum* is attained by contemplating upon Jīva and Brahman in the light of the science of Self (or Adhyātma (S'āstra) coupled with the strength of the benevolent teacher's kindness. (17)

The instrumental cause of Jīva (the lower-self) who becomes an effect, is Nirguna Brahman and the material cause whereby this Jīva is clothed in a dense material garb which shuts him out of Light, is Avidyā. (18)

By meditating in this life, for the purpose of purifying the mind-stuff, upon the consort of Uma, who is the Lord of all the worlds, who is Omniscient and who is limited by Māyā, one reaches, afterwards, the source of all Jīvas (i.e., the Nirguna Brahman). (19)

The Source of all beings is of Its own nature capable of being known and then meditated upon. Those who desire for Kaivalya-moksha must, therefore, first know It. (20)

And then by always intently meditating, without any idea of difference, upon that Nirguna Brahman which is ever full, they (i.e., those who aspire for Kaivalya) certainly attain what they have desired. (21)

One who aspires to rise to self-devotion should think on the lines of thought suggested by A'rambha-vāda.* Whereas, he who practises self-devotion should intently reflect on the lines of thought suggested by Parināma-vāda.† (22)

* The Arambha vāda is the theory of Naiyāyikas, Vaiśeshikas and Mīmāṃsakas, according to which an effect which was not, is produced through the activity of the causes which are. For example: The effect or Kārya, pot, had no antecedent existence before the potter and other causes produced it.

The student should first contemplate and grasp the cause as existing apart from its effects; He would then constantly see by inseparable relation, the cause in the effect.

† Parināma-vāda or the theory of evolution is followed by the Sāṅkhyaś, the Pātañjalās and some of the followers of the Paurāṇic and Tāntric schools of Vedānta. According to it, just as a tree existed potentially in a seed before the cause that brought the tree into existence came into operation, the effected Universe existed before as real though in a subtle invisible form and was rendered manifest through the activity of a cause.

Having contemplated the cause as reflected in the effect, the effect must be entirely dismissed (from the mind). When this is done, the cause will cease to be

Verily, in the case of one who has well advanced (in abstract meditation), the Vivarta-vâda* as a matter of fact, becomes applicable in his case. But he who merely prattles with it, undergoes self-degradation. Such a one (ultimately) kills his SELF. (23)

The Vivarta-vâda which draws its illustrations from such examples as "the serpent in a rope," "the thief in a pillar," "the son of a barren woman," etc., is not at all suitable to the aspirant who desires to get himself freed from Samsâra. (24)

But this excellent Parinâma-vâda which mainly draws its illustrations from such examples as "the beetle and the insect,"† "the curd and the milk," "the pot and the earth," etc., is certainly most acceptable to him. (25)

By constantly meditating, in seclusion, upon the identity of the SELF and the Brahman, and by remaining with the mere consciousness of having united the SELF with the Brahman, one becomes no doubt free. (26)

Juâna (knowledge) is said to be of two kinds (Svarûpa), external or objective and (Vritti) internal or subjective. Of the two, the first relates to the True, Infinite, and Blissful Nirguna Brahman. (27)

And the other (the subjective knowledge) relates to the undivided spiritual essence of A'tman, called the Pure-existence. This (latter) knowledge is subdivided into two, *viz.*, the Paroksha (indirect) and Aparoksha (direct). (28)

By the first (indirect knowledge), liberation comes in due course at the time of the dissolution of the world of Brahmâ (the creator). By the second (direct cognition), Kaivalya is here attained when Prârabdha is exhausted. (29)

such, and what will remain will be the Ever-existent, Ever-conscious, All-pervading indescribable Brahman.

A man becomes that on which he resolutely and persistently thinks. This we infer from the ordinary illustration of the beetle and the insect, explained later on.

* The Vivarta-vâda or the theory of transcendental illusion is that adopted by certain schools of Vedantins. The Advaita school of Vedantins who are otherwise known as the Mâyâvâdins maintain that the self-luminous and perfectly blissful Brahman which is one only without a second, by mistake, through its own power of Mâyâ, appears as the whole world. They teach non-distinction or identity of cause and effect.

† The following is found in Webster's Dictionary in connection with his definition of an insect: "Insects leave the egg as caterpillars or grubs, which are called *larvæ*. The higher insects undergo a metamorphosis in which the larve incloses itself in a cocoon or shell and is then called the *chrysalis* or *pupa*. After remaining torpid in this shell for a time, it breaks forth as the perfect winged insect or imago."

Almost the same idea is conveyed by the example of "the beetle and the insect," of which, according to tradition, the following is the illustration: The beetle takes hold of an insect and when it is alive puts it into a hole of clay specially prepared, and blocks up the opening. The insect thinks in its dark prison, of the beetle and beetle alone, remains there till the beetle, returning at its proper time, removes the clay and with a sting awakens the insect which immediately flies out another beetle incarnate.

And verily, Jivanmukti too is attained even in this life. Hence thou (Hanûmân) shalt always reflect upon Brahman, after having got yourself entirely rid of Kâma (desire), etc. (30)

That which is termed Nirguna Brahman is of two kinds. The one called Salakshana having negative attributes is, indeed, capable of being meditated upon, and the other called Alakshana having no attributes is beyond meditation (*i.e.*, incapable of being meditated upon). (31)

And the first (of the two mentioned in the last verse), on account of its three pâdas known as existence, etc., is said to be of three kinds. Hence It is (termed) the Eternal and Immortal Three-footed Brahman, having only Svagata-bheda* (*i.e.*, the differences in its own parts). (32)

The wise man who, having seated himself in some posture, concentrates his Buddhi there (in that immortal Triad or Tripâd Brahman), obtains union with It without the slightest difference. (33)

The differences, known as Sajâtiya† and Vijâtiya‡ which exist in the case of the Jîvas as well as the Jagat, do not exist in the case of the Supreme Brahman of Triple nature. (34)

If there be no Svagata-bheda or the difference in its parts, the subject (Brahman) becomes incapable of being meditated upon. Surely, without meditation, Moksha can never be obtained by Jîvas who are subject to Samsâra. (35)

In this state of bondage, there is difference between Jivâtman and Paramâtman. In the liberated state there is non-difference and in the state transcending Moksha, there is no difference at all. (36)

Moksha is attained by meditating upon Nirguna Brahman, on account of its having negative attributes (Existence, Intelligence, and Bliss) which are antagonistic to bondage (made up of Non-existence, Non-intelligence, and Non-bliss). But S'ruti says that there is no such remedial or antagonistic attributes in the Attributeless One called the Nirgunâtita. (37)

The Brahmanas who have reached the other shore of S'rutis, say that men whose (Chitta) mind-stuff is drowned in that ocean of Undivided Blissful Essence will attain Videha Mûkti. (38)

He is called Videha (bodiless) who has succeeded in Samâdhi Yoga; who has got rid of the impressions relating to matters worldly, etc., from his mind; who is actionless; and who is free from mental modifications of any kind. (39)

There are six kinds of Samâdhis (abstract meditations) leading to trance, such as Dris'yanuviddha and (five) others. The wise

* The differences existing between the stem, the branches, the leaves, the flowers, the fruits, etc., of one and the same tree, is known as Svagata-bheda.

† Although there is no difference among the Jîvas when considered as belonging to the same species, yet there is much difference when they are considered as men and women. This example illustrates Sajâtiya-bheda.

‡ In the case of the Jagat or the Universe, there will be difference between any two things. Take for example, a granite stone and a tree; these two are unlike in every respect. This difference is known as Vijâtiya-bheda.

man ought to realise by concentrated meditation, all of them one after the other, just like a leech which takes firm hold of one blade of grass before it leaves its hold on the one behind it. (40)

Those sinful men who are devoid of Samâdhis, who are boastful of their knowledge of Vedânta texts and who are ever bent upon doing what they like, (such men) go to the infernal regions. (41)

How can a man who has not killed his mind, get himself freed from Samsâra and how can he kill his mind (while he is) in this world, if he is devoid of Samâdhis? (42)

He who views Samâdhi in the light of an injunction and considers it similar to Karma, will never be freed from Samsâra even after millions of Kalpas. (43)

Rules of injunction, etc., are said to be equally applicable to both Jnâna and Yoga. If so how is it that Jnâna alone does not come under an injunction? (44)

The first requisite for Moksha is the knowledge derived from Vedânta passages, and the last requisite is Yoga; therefore, apply thyself to the practice of Yoga. (45)

And Yoga is said to be of two kinds known as Sabheda (admitting of difference) and Abheda (admitting of no difference). Again the first is said to be of several kinds known as Hatha Yoga, Râja Yoga, etc. (46)

Abheda Yoga, the one now under consideration, is of one kind only. It aims at the identity of Jîva and Brahman, its distinguishing feature being Samâdhi which is the chief requisite for Moksha. (47)

And because the scripture itself insists upon the joining of this (i.e., the individual SELF) with That (i.e., the Universal SELF), he who is devoid of Yoga does not attain Moksha by Jnâna alone. (48)

The wise man who is endowed with Vairâgya, and who is ever given up to the practice of Yoga, does not, at any time, fear for any miseries other than those of Samsâra, difficult of being got over. (49)

The Jnâni who, by practising this best Yoga, has got himself freed from all impurities; attains the highest happiness, he being freed from Mâyâ and its binding effects. (50)

The great Yogin who has realised the identity of the SELF and the Brahman whose movements are regulated by his well-broken Indriyas (organs) and who is free from the agitations of his mind-stuff, attains immediate liberation. (51)

The Yoga which is now stated (by Me) and which is finally established by authoritative Vedântic interpretations, is, by the wise, termed the highest Upâsana. (52)

The S'ruti says "meditate upon that eternal Peace (Brahman) which is the Source, &c., (of Jivas)" and intense meditation on the idea of non-difference, all the more strengthens the identity (of SELF and Brahman). (53)

Even though one is proficient in all S'âstras, if he be devoid of Upâsana, he will never be able to overcome the confusions of his mind-stuff. (54)

If Saguna Brahman (having different forms and various attributes) be meditated upon with desire or motive, it secures all kinds of enjoyments for men. But when the same is meditated upon with no desire whatever, it purifies the mind. Such is the settled meaning of the S'âstras. (55)

And the Upâsana (meditation) of the individual Higher-self (i.e., the Pratyagâtman) who is devoid of attributes and who is of very small size equal to a hair's end, the thumb, or the sharp end of (wild) paddy grain, will also purify the mind. (56)

But meditating upon the Universal Sat-Chit-Ananda-Nirguna Brahman is the highest of all. This Upâsana which consists of meditation upon the identity conveyed in the phrase "I am Brahman," becomes the cause of immediate liberation. (57)

By rightly understanding the meanings of the Mahâvâkyas one will be confirmed in his conviction that every other thing is unreal. After being thus confirmed in his convictions, let him meditate always upon That alone for his liberation. (58)

If without Upâsana any one will attain liberation by mere Jnâna alone, then, verily, without the bride, will the marriage, of the bridegroom, take place. (59)

That by which the lower-self, on account of its identity, is seated near, or brought into close proximity with, the Higher-self, is called Upâsana (Upa, near and âsana, seat) which kills all human afflictions. (60)

The highest and undecaying happiness is attained by all, only by applying themselves to that meditation which, through non-difference or perfect identity brings to the devotee, full super-consciousness. (61)

How can men who whirl round this Samsâra, on account of their mistaking this body for the SELF, get themselves freed from such whirling, without that Upâsana which teaches the identity of the SELF and Brahman. (62)

He alone becomes a Brahmaid or knower of Brahman who has, by constant communion, obtained that Spiritual knowledge or full Super-consciousness (mentioned in verse No. 61, *supra*) called Samvit, which alone is the independent witness of Jîva and I's a. (63)

Samvit alone is Parâśakti or the Supreme and Universal Super-consciousness and that alone is Nirguna Brahman. The one above it (termed Nirgunâtita) cannot be comprehended by word or mind. (64)

That (Nirgunâtita) is devoid of attributes, indescribable, devoid of forms, and can only be named. The teacher cannot be question-

ed regarding That (Nirgunâtita) and the S'ruti says, "Don't question any more than That (Nirguna)." (65)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsana Kânda of Tatvasârâyana, reads the third Chapter, entitled :

THE CONSIDERATION OF JNANA YOGA.

Translated by G. KRISHNA SASTRI.
(To be continued.)

POSEIDONIS.

No. II.

IN my previous article on this subject* I submitted to the readers of the *Theosophist* my conjecture that the "Arthurian" legends had their origin in the 'lost Atlantis'; and that the latter passages of the "Prophecies of Merlin" clearly express the feelings of intense horror experienced by "the author, on beholding the awful catastrophe to his country, of which he had been an unwilling and terrified witness."

There is a passage in that article (part of my quotation from Plato's "Timæus") which is perhaps somewhat obscure; and of which I think it as well to offer a few words of explanation. After stating that the Atlantean islands had suddenly disappeared beneath the waves, the "Timæus" continues, "whence even now that sea is neither navigable nor to be traced out; being blocked up by the great depth of mud which the subsiding lands produced."

For a great length of time after the subsidence of so large an area of country as the 'lost Atlantis' must have occupied, the depth of the ocean over what had been dry land would be very moderate. After the first sudden ebullition of volcanic activity had destroyed the land, the ground would continue to sink only very slowly; and there must have been a continuation of intense volcanic activity, accompanied by severe earthquakes beneath the ocean for a long time. It is supposed by many people that as the dry land on any part of the globe sinks, other land is elevated elsewhere; but of course we have no difficulty about finding compensation for the sunken Atlantis. Iceland and Greenland are but of very recent upheaval, and Nature may have taken further compensation in the Antarctic regions or elsewhere; the whereabouts is only of trifling importance.

Supposing, after the land had disappeared, the depth of the water at the shallowest places was from three to four fathoms. This depth of water would be so affected by the tides and by storms that any attempt to explore the scene of the catastrophe would have been not merely fruitless, it could not have failed to be disastrous. "The great depth of mud" absolutely precluded navigation; any

* See Vol. XXI., p. 528.

vessel becoming entangled in those shoals was doomed to total loss and destruction, neither ship nor crew could ever return to the tranquil waters of the mediterranean. This could not fail to be so, and there is no need of a Platonic record to inform us that, after a few fruitless attempts to discover whether any part of Poseidonis still remained above water, enabling any of their old enemies to escape from the fury of the elements, finding the very sea itself opposed to their curiosity, the seamen of those old days would conclude that the Atlantic was no longer navigable and would cease to venture outside the Pillars of Hercules. The subsidence of the ocean bed would be very gradual, and for many centuries after it had sunk to its present depth, the Atlantic would retain the character of being dangerous "on account of the great depth of mud." Until the rise of the Phœnician nation we may rest satisfied that the Atlantic ocean was avoided by mariners.

Besides the Platonic story of Atlantis, and the inscriptions concerning it which Dr. le Plongeon has deciphered in Yucatan, there is a further record of the "great catastrophe" which has been in the hands of Western readers for many centuries; and which they have read, and in most instances believed implicitly, without in the least understanding it.

There are few literatures of ancient or even of comparatively modern civilizations, which do not contain allusions to a Deluge, which—through its causes being enveloped in mystery, and its consequences being the most terrible and far-reaching of disasters—came to be regarded as punishment of the sins of humanity by offended Omnipotence.

The "Deluge-myth" whose story is most familiar to Western readers is that of Noah, which is described in such graphic terms in the book of "Genesis." But although the story of that catastrophe, as told in "Genesis," has been supported for ages by the "Church"—many professed "Christians" regarding disbelief in an universal Deluge less than five thousand years ago as tantamount to deliberate profession of Atheism—Nature gives us no reason for supposing that the whole of the world has been subjected to a flood so deep as to cover even the highest mountains to a depth of twenty-five feet, and so destroy all living creatures from the face of the earth, excepting the favoured few who were permitted to take refuge in that venerable "Ocean Greyhound," the Ark. For the world to be so drowned it would be necessary for an enormous quantity of water (a quantity scarcely imaginable) to be transported from some other planet, or to be specially created for the purpose; and to restore the globe to the condition in which we are familiar with it, this water would have to return whence it came, or be annihilated as miraculously as it was created.

But the earth bears upon its surface no record of such a stupendous catastrophe, and therefore we have to look about for some

more probable and less destructive event in which the story of "the Flood" may have had its origin.

It is in many respects unfortunate that so valuable a collection of literature as the Bible, has been regarded for many centuries as little more than a fetish. Had it been treated as ordinary literature, modern criticism—which is nothing (and scarcely readable) if not iconoclastic—would not have laughed aside the "Deluge-myth" as merely fabulous and paid it no further attention. No, in spite of its inherent improbabilities, the Biblical narrative stands in all its venerable simplicity, as its writer heard it narrated by the "old wives" of ancient times; and instead of laughing it away as an absurdity we should treat it with reverence; not merely as coming down to us through the mists of the ages, but as being an additional confirmation of the theory of the "lost Atlantis."

The story of the Noachian Deluge was neither a mere fairy tale, nor a Solar-myth, nor a tradition of an exceptionally high flood in the Euphrates basin, nor of a gigantic tidal wave in the Persian Gulf; but a venerable historical landmark, distorted, corrupted, and adapted to Mesopotamian tradition and poetry, it is true, but nevertheless recognizable as a record, or recollection, of the terrible catastrophe which involved a populous and fertile region in destruction so sudden and so complete that its very situation is—at the present time—largely a matter for conjecture.

Dr. le Plongeon has told us that the Greek alphabet was arranged in the form in which it has come down to us, so as to preserve for all time a circumstantial story of the "great catastrophe." May we not assume that the name given by the Chaldeans to the eleventh month of their year—"Malediction and Rain"—was intended for a perpetual memorial of the same event?

The details surrounding the Mesopotamian tradition need trouble us but little. The ten Patriarchs and their contemporaries, may still be permitted to remain actual Mesopotamian personalities, or dynasties, or astronomical eras, and still the Deluge have taken place more than four thousand miles away from the region where they flourished. And although it is now about eleven thousand five hundred years since the Deluge took place, those venerable heroes may very well have flourished only from four to five thousand years ago, as computed by Archbishop Usher; many centuries after Atlantis, its palaces, temples, cities, farms, and mines, together with its people, their rulers, sages, and priests, had disappeared beneath the waves of the ocean.

It is easy to follow up generally the probable course of events. After the "great catastrophe," some survivor or survivors found their way up the Mediterranean; exactly how is of little or no consequence; perhaps even the veritable Noah and his sons were actual survivors; however that may be, the people amongst whom they passed the remaining years of their lives—knowing nothing of

Merlin or of such few other Atlanteans as had managed to reach the coasts of America, Ireland, or Iberia, and believing these to be the sole survivors of the cataclysm—would regard them as special favourites of Providence; and would perhaps even while these heroes lived (certainly after death had claimed them), worship them as gods, or venerate them as prophets or magicians. And the story of this marvellous escape from the wrath of Omnipotence would, in an unliterary age—like the Arthurian legend, and the Prophecies of Merlin—in the course of a very few generations, receive local colouring, hence the reference to the "Mountain of Ararat;" and with it would, in course of time, be incorporated other legends the origins of which need not be traced here, such as those of the Ark, the Raven, and the Dove. And by and bye, many centuries perhaps after the original heroes had departed this life, a bard arose who translated the legend into the realms of fancy, and crystallising it into poetry, transmitted the story to us in the form with which we are familiar.

Here I must leave further consideration of this interesting subject for the present. Perhaps on a future occasion I may have an opportunity of discussing some of the Atlantean records which have been unearthed in Central America.

W. H. TRIMBLE.

THE FIRE-TEMPLE IN ITS ESOTERIC ASPECT.

THE fire-temple of the Zoroastrian is one of the noblest religious institutes which the human mind has devised to commune with the Ineffable. To enter it brings in a host of holy associations of the Light within and the Light without. In the *adytum*, in a silver or brass censer on a marble stand is enthroned the sacred Fire, fed day and night by sandalwood, ever pointing upwards, lifting the soul of the worshipper to those regions where the One Fire hath its home, and where it burneth in undying glory for the maintenance of the Kosmos. The brilliant sparks which shoot forth in all directions from the tongue of the flame are symbolic of the human monads that have become separated from the Logos, the great flame of Life. On the groundsel of the room where the fire burns—to the Zoroastrian the very emblem of the creator, the crown of purity, the dispeller of darkness, the uplifter of the Eternal Life in man—are laid many a prayerful head that bows low to the visible effulgence of the God invisible, *Atro Ahurê Mazadao Poothra*. Fire, the Son of God, is God here below, the representative of His Father, the giver of bliss, the benefactor of mankind, and the Light and Life of the Universe.

But what is most remarkable is the consecration of the Fire to which so many pour forth their deep aspirations, even in these days of spiritual decline, to see their Ahura Mazda therein. The firm

faith of the followers of the Bactrian sage is that He was the Light-bearer of Heaven, that His message was Light, and that they all are, in the long run, destined to be children of Light; for of all the elements, Fire is the only one which ever points upwards, and He who brought Fire from Heaven drove moral and spiritual darkness out of the world. When a new fire-temple is to be built, preparations are made months before, to collect fire from all quarters, from artisans and from all classes of human beings. Fire is to be taken from the hearths of the king and the beggar; from those of the mason, the black-smith, the potter, the carpenter, the goldsmith, of the S'udra castes; not to mention the fire produced from the flint. Fire from the funeral pyre, and from a tree set ablaze in the jungle by a lightning flash are also impressed into service. It is very curious and instructive to mark the various sources from which fire is brought in and accumulated for reverence and worship by the followers of the Prophet of Purity. But the lesson which these various fires interblended into One luminous Whole, has to impart, lies in the fact that the One Life is to be worshipped, throughout the universe, though it may be hid in many forms. It may not be amiss to mention here that the collections of fire from all the natural divisions of human beings is typical of the myriad states of consciousness, which all spring from one Source, and are meant to be identical with it. The limited consciousnesses are to be turned into ALL Self-consciousness, and this has to be done by totalling them all up in one form as it is represented in the fire-temple. The united fires in the censer, figure the Logos, the central consciousness of the Universe; and what the worshipper is enjoined to pay adoration to, is to the one unlimited consciousness in order that he may be one therewith.

Oriental faiths live in their temples; each temple was meant to remind the devotee that he is standing there in the very presence of a living God. The Parsee fire-temple is no exception to the general rule.

"He that hath ears to hear let him hear."

ZOROASTRIAN.

Theosophy in all Lands.

EUROPE.

LONDON, February 28th, 1901.

The passing of the Great Queen was the one thought in the minds of English men and women during the early days of the month which has just passed. Never in the world's history has such a wave of emotion swept through every continent and island as during the weeks that have just gone by. We have witnessed something unique in the world's long story, and, to the eyes of those to whom the realms of feeling become objective, the sight of a world's emotion concentrated on one passing ego must surely have been a never-to-be-forgotten experience. The thought that will shape itself in the mind of every theosophist will be a strong desire that the mighty surge of feeling may be utilised for the world's uplifting, and the greatest, grandest tribute that could await the queenly soul which has passed out of physical ken, would be the recognition from the region of clearer vision where she rests that both her life and the manner of her leaving it had tended to "make the peoples one." Next to the consciousness that the very air was vibrant with a strong emotion—as when on February the first and second, the funeral rites of the Empress Queen were performed—was the recognition of the fact that the Teutonic race was being drawn into closer sympathy in its several branches, by reason of the family bond which linked its rulers in a common sorrow. Whatever happens in the world's near future to strain the relationships between the Anglo-Saxon and the German speaking branches of the one great race, one cannot but feel that events *must* shape themselves differently from what they might have done had not this flood of common feeling hewn out channels which it may well be that the Great Ones who watch the destinies of men can utilise for the welfare of the future. Such hope, at least, we must all cherish, and strive to keep alight the torch of amity which sympathy has kindled. As time passes and history is being written all around us we may begin to understand if we will but open wide our eyes, the inner purpose of that Theosophical Movement which, alas, so many have confounded with pseudo-occultism or personal salvation.

As to the outer form of the Movement, here, in England, all goes pretty much as usual. Regular meetings of lodges, extra classes for special studies, afternoons for inquirers, and all the rest of it. Mr. Herbert Burrows has just completed a series of four popular Sunday evening lectures at Albemarle St. Each lecture has been crowded and Mr. Burrows has lectured in his clear and forcible fashion with which we were formerly so familiar and all glad to meet again.

Mr. Dyne has conducted a series of six Wednesday evening classes having for their object the illustration of theosophical teachings by modern scientific research. The instruction given has been most helpful

to many and greatly appreciated. The success of the classes indicates how much might be accomplished by further work along this line.

A member of the London Lodge has succeeded in starting a class for the study of Theosophy at one of the best known of the Women's Social Clubs, and the Vice-President of the T. S. has just lectured to the members of the "Pioneer," one of the earliest and most progressive of these clubs.

Conferences of the North of England and South-Western Federations of T. S. Lodges have been held during the month. The first was visited by Mr. and Mrs. Mead as representatives of our Sectional Headquarters, and the second by Dr. Wells.

Mr. Mead has been giving a course of lectures on Tuesday afternoons during February, on "The Gnosis according to its Friends." The attendance has been good and indicates that interest is being awakened in the branch of theosophical investigation with which Mr. Mead is specially concerned.

Generally speaking, indeed, there seems no reason to complain that attention is *not* being given to the subjects with which we deal at our meetings, for one has only to glance casually through a pile of newspapers and magazines to see how in every direction more respectful treatment is being meted out to the things commonly called "occult" than was ever the case in past years. It is true we still find the 'silly' and would-be 'smart' paragraph, but not nearly so often as formerly. As for the world of science, under the leadership of a *very* few real investigators it is making gigantic strides in our direction and seems destined to prove occult truths up to the hilt in a fashion little contemplated by its present rank and file, and not half sufficiently realised by theosophists themselves. An enormous amount of work has been done for us, and yet the labour of synthesizing the results of recent investigations with the priceless treasures of the ancient wisdom is attempted by the very few who have realised that only by opening our eyes wide on the visible shall we become able to know the invisible, as the Talmud insisted centuries ago.

A. B. C.

NEW ZEALAND.

The Annual Meeting of the Dunedin Branch was held on February 6th, and the following officers were elected for the ensuing year:—President—Mr. G. Richardson. Secretary—Mr. A. W. Manrais (Address, Ravensbourne, Dunedin). Vice-Presidents—Misses Christie and Burton. Treasurer—Miss Stone. Librarian—Miss Dalziel.

During the holiday season classes have been suspended, but are now resuming work.

The Dunedin delegates to the Convention made quite a stay in Auckland and gave several lectures; Miss Christie also lectured in Wellington on her way home.

Mrs. Draffin lectured in Auckland on February 3rd, her subject being, "Has man a Soul?" Mr. S. Stuart on February 10th, "on Telepathy." Music, singing, and readings have been added to the lectures at the Auckland Branch public meetings and this has proved popular, the meetings being crowded.

Mrs. Richmond lectured in Wellington on "How our Ideals become Fads," and Mr. A. W. Manrais in Dunedin on "The Evolution of Theology."

AMERICAN NOTES.

Letters from Chicago and New York tell us of the very successful tour made by Mr. Leadbeater and of the renewed activities, especially in study, consequent upon it. The members of the Chicago Branch are contemplating the preparation of a general index to Theosophical books, other branches and members at large being asked to aid in the work. Mr. F. E. Titus, of Toronto, is visiting the branches in the Central States. Dr. Mary Weeks Burnett spent some months in the East, working in New York City, Boston, Philadelphia and Washington. Mrs. Kate Buffington Davis was to travel to the Pacific Coast, probably arriving at San Francisco about the time Colonel Olcott reached there from Honolulu.

Reviews.

WISDOM OF THE AGES.*

This is one of the latest works from the spiritualistic press, and claims to have emanated from an ego who lived in Central America, at some period in the distant past. The teachings have an elevated tone, are far above the average grade of spiritualistic literature, and some of the chapters are clearly theosophical in character; for instance we find on page 15, the following:

"Infinite possibilities slumber in every human soul. These are wrought out through many incarnations.

Ye may have already trod the dust of many worlds.

But he of little faith says: 'If this be true why do I not recall previous embodiments?'

In answer, Zertoulem would say: Many do dimly see as in a glass the faint shadows of past experiences. But life holds within itself the results of all experiences.

It is wise to assert what the spirit perceives; and he who is ready to receive will accept.

The prophet speaks for all men—but all men are not yet ready to receive his words.

Be patient if the world receive not thy message; if it be of the spirit, thou canst afford to bide thy time, for sooner or later the world will listen for thy voice."

And on page 74 we read:

"Think not that all the knowledge repeated through illuminated ones was acquired either in one embodiment, or while attached to one world.

Spirit calls no world home, but has been a traveller from remotest time along an infinite journey.

* Automatically transcribed by George A. Fuller, M. D., Banner of Light Publishing Co., Boston, Price, Rs. 3.

Yet caprice and fancy play no part in these wanderings.
 Law controls all things, and order reigns throughout all universes.
 The life that is is willed to be by Higher Powers.
 What if some say: This is the only life, the first and last incarnation.
 Do not stop to dispute with them. Thou canst not make them see
 as thou seest.

Wait, and they will grow to thy thought.

But keep not thy thought to thyself. Utter it in world language
 and it shall vibrate on and through the world until all prejudice shall
 be overcome, and souls shall become responsive to its harmonious notes.

Study thine own soul, ponder well its lessons, before thou art ready
 to accept the lessons that others may offer.

If thou art illuminated, thou wilt assimilate the food thy soul needs.

Give raiment, material food and shelter to the physical body, but
 give the soul unmeasured love and knowledge."

The chapter on Silence contains valuable thoughts. We quote a few
 paragraphs from page 58:

"In the Silence geniuses are born? Out of the infinite depths of
 Silence proceeds all that is.

When I walk with thee, Oh, soul, into the Silence, awe and reverence
 abide with me.

For that which is formless, uncreated, ready for the Master, fills me
 with awe.

Stand I thus in the Silence in the presence of depths abysmal and
 fronting unmeasurable Heights.

The waters from the great Depths surround me. Plunge, Oh, soul,
 beneath the mighty surging waves, and come up out of them purified.

Cleave with thy wings, Oh, soul, the ethers that encircle the
 Heights, and be glorified by the light that glows and plays for ever above
 their summits.

Into the Silence and commune with self; find there thy mission
 in the world.

There let the message come to thee that thou shalt give unto those
 who have become seekers after the light.

Into the Silence, Oh, soul, and there find the glowing pathway of
 the spirit."

The foregoing extracts illustrate the general character of the book.
 It is divided into fifty chapters averaging more than four pages each.
 The publishers have done their work creditably.

The symbol of the five pointed star, however, as printed on the cover,
 represents black magic, the two "horns of evil" being at the top. Had
 it been inverted—one point only being above and in the centre, to repre-
 sent the upward-reaching flame of spirit—it would have had an entirely
 different and much more desirable signification. The entire figure, as
 it stands, is a curious medley of symbols. It is more usual to see the
 Tau within an interlaced double triangle, and the circle, representing
 eternity, surrounding the whole.

W. A. E.

UTTARARAMA CHARITA.

We are glad to announce the receipt of a new translation in prose of
 Uttarârâma Charita of Bhavabhûti by Mr. T. K. Bâlasubramania Aiyer,
 B.A. This drama as is well known is one of the best in Sanskrit litera-
 ture, it being the opinion of some that it even surpasses the best produc-
 tions of the renowned Kâlidâsa. The translator has prefixed to his
 little volume an introduction containing short explanations of some of
 the principal terms of dramaturgy, notes on the author's life, the nature
 and the argument of the play, and character sketches of some of
 the principal dramatis personæ. He has also appended at the end a
 short epitome of the story as it appears in the Râmâyana. The transla-
 tion may be thought somewhat too close, but we confidently hope that
 it will prove useful to students.

CHARAKA SAMHITA.

We are in receipt of parts XXI. XXII. and XXIII. of the English
 translation of Charaka Samhitâ, the well known work on Hindu Medical
 Science, published by Mr. A. C. Kaviratna. The contents of these three
 parts will prove highly interesting to the general reader who desires to
 obtain an insight into the nature of the speculations indulged in by the
 Hindu philosophers of old upon such questions as the origin of Life, the
 nature of the Soul or Self and its connection with the external
 universe. Many philosophical observations of deep interest occur in
 these pages and a student of Sâṅkhya philosophy will profit much by
 reading these parts in particular.

It is highly desirable that such useful publications should be free
 from such typographical mistakes as are found here and there in the
 book.

G. K. S.

MAGAZINES.

In *The Theosophical Review* for March, we find among the Watch-
 Tower items, a protest against the assumption by individuals, of the
 right to state what Theosophists believe. As the utmost freedom of
 belief is tolerated, and is one of the fundamental principles of our
 Society, the protest is a very proper one. The interesting dialogue, by
 S. E. C., is concluded. "The Vengeance of Pasht" is a brief romance,
 by Miss Falkner. In "The Sayings of an Indian Sage," A. H. Ward
 gives a short review of the late Professor Max Müller's work, "Râma
 Krishna; His Life and Sayings," and quotes a few pages of these
 'Sayings.' "Planes of Consciousness," by Dr. F. S. Pitt-Taylor,
 though a short article, abounds in suggestiveness. Mrs. Haig writes on
 "Runes and Odin's Rune Song," and Mrs. Duddington, on "Tennyson's
 'In Memoriam.'" "What a Theosophist Believes," by Dr. A. A. Wells,
 is a very interesting paper, and Mrs. Besant's "Thought-Power, its
 Control and Culture," contains more really valuable information than
 can be found in all the systems of mnemonics extant. "The Marvellous
 Adventures of Michael Quarne," by Michael Wood, will appeal to lovers
 of the marvellous, and "A True Incident," by A. M. F. C., illustrates

the dangers which may result from placing oneself on too close terms of intimacy with the dwellers of the unseen realms.

Theosophy in Australasia (February) contains Mr. Studd's continued article on "Chance or Accident," one by W. G. John, on "Imperialism," and a paper by Dr. Marques, the General Secretary, on "Archæological Corroborations"—all valuable contributions. Under "Questions and Answers," E. Gregory has a few stirring paragraphs on "The Fourth Dimension," a theory which he sees no earthly (or heavenly) reason for accepting.

The Theosophic Gleaner for February contains Mr. Sutcliffe's lecture on "A Law of Repulsion," and Mr. Khandalvala's, on "Moses and his Mission," an article on "Vedant," republished from "*The Ideal Review*," and a report of the Benares Convention of the T. S.

The N. Z. Theosophical Magazine for February contains an article by Alexander Fullerton, on "Unity and Union;" brief papers on "The Successive Lives of the Soul," and "On Taking Life as it Comes," and a report of the recent Convention of the N. Z. Section, T. S. The Magazine as now enlarged and improved makes a very creditable Sectional Organ.

Revue Théosophique. The February issue of the magazine of our esteemed brother, Commandant Courmes, contains much of interest. The opening essay is from the pen of Mrs. Besant, the other chief articles being by Mr. Leadbeater and Dr. Pascal. Small items and reviews, with a further portion of the translation of the "Secret Doctrine," complete the number.

Theosophia. The February number contains two translations of articles by H. P. B., originally printed in the *Theosophist*; continuations of "Esoteric Buddhism" and "Tao te King;" "What Theosophy does for us," a lecture delivered by Mr. Leadbeater at the Hague; "Lox," from *Theosophical Review*; "Buddhism and Christianity" (trans.); "Gems from the East;" Book Reviews and Notes on the Theosophical movement.

Teosofia, Rome. The article by Signora Calvari is continued in the February issue. It is followed by translations of "Problems of Ethics," by Mrs. Besant; "Reincarnation," by Dr. Pascal; "Clairvoyance," by Mr. Leadbeater, and notices of the movement—altogether an interesting number.

Philadelphia, Buenos Aires. The December issue of the organ of our South American brothers is quite up to the standard of former ones and presents several articles which are profitable reading.

Sophia, Madrid. The February number is received, but our limited knowledge of Spanish prevents us from giving the contents in full.

The Central Hindu College Magazine for March commences a series of articles entitled, "In Defence of Hindum." The instalment in this issue is on "Idolatry." "That little owl Burnes"—Mrs. Lloyd's story—is very interesting. Among other matters, those in the educational vein are, "On Loci," "Science Jottings" and "A Talk with a Lead Pencil."

Acknowledged with thanks: *The Vahan*, *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Banner of Light*, *The Harbinger of Light*, *The Prasnotara*, *The Review of Reviews*, *The Metaphysical Magazine*, *Mind*, *The New Century*, *The Phrenological Journal*, *The Arena*, *Health*,

Modern Medicine, *The Light of Truth*, *The Light of the East*, *Dawn*, *The Indian Journal of Education*, *The Brahmavidin*, *The Brahmacharin*, *Notes and Queries*, *The Buddhist*, *Journal of the Mahā-Bodhi Society*; also the following pamphlets: "The Second Annual Report of the Central Hindu College," which contains, among other matter, the speeches of Mrs. Besant and Dr. Richardson, delivered at the Second Anniversary meeting of the College; "The Solar System: Roots and Powers," reprinted from *Notes and Queries*; and "The National Movement in Modern Europe"—a lecture delivered by K. Sundarama Aiyar, M.A., Kumbakonam.

CUTTINGS AND COMMENTS.

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

To the Editor, *Theosophist*:—May I trouble you to kindly find a corner, amongst "Cuttings and Comments," for the following reputed cure for Hydrophobia? It was communicated to me by an acquaintance who himself had it from a "Sanyasi" or Hindu ascetic. He has used it a good many times, and in no case, so far as he is aware, has it ever proved a failure. To my own knowledge, four individuals on whom he tried it are still alive and well, although they were bitten, some ten, and others fourteen years ago, by dogs which were unmistakably rabid and which subsequently bit other men and animals who died from the effects of the bite.

The remedy employed is the leaf of a variety of Acacia, known in the Deccan by the Hindustani name of *Dewānā Babool*. It grows wild, and is tolerably common. I enclose a rough pen-and-ink sketch, showing the fruit, leaves, and flowers of the tree. The fruit is a sort of bean; not unlike a good sized green chilly, in size, shape and colour. The flower is a mere ball or button of down of a lemon yellow colour.* The leaves somewhat resemble those of the ordinary *Mimosa* or sensitive plant, which will I think, enable you to recognise it



* [Our artist has represented daisies instead of balls of down.—Ed.]

when you see it. I should like to give you a better drawing in water colours, but the materials are not handy. The plant is perhaps figured in Roxburgh's "Flora Indica," or Wright's "Icones Plantarum," but I have not those works to refer to.

The mode of administering the remedy is as follows:—Take several handfuls of the leaves: grind them up, and give the patient the juice extracted therefrom to drink as soon as possible after he has been bitten. This should be done for three mornings in succession; the diet during those three days being restricted to plain bread (unleavened) or boiled rice and curds. After that, the patient may resume his usual food. After swallowing the remedy, the patient will suffer somewhat from nausea, but this need not cause alarm, and will soon pass away. I have addressed you on this subject in the hope that the publication of this remedy in the *Theosophist* may result in its being given a wider trial with a view to establishing its efficacy or otherwise.

P. J. G.

*The
Nineteenth
Century,
Before and
After.*

Prof. F. E. Dolbear of the United States, gives the following interesting summary of the century's progress, for which we are indebted to an American contemporary, and to which we have contributed our mite:—

1. "This century received from its predecessors the horse. We bequeath the bicycle, the locomotive and the automobile.
2. We received the goosequill; we bequeath the fountain pen and typewriter.
3. We received the scythe; we bequeath the mowing machine.
4. We received the sickle; we bequeath the harvester.
5. We received the hand printing press; we bequeath the Hoe cylinder press.
6. We received Johnson's dictionary; we bequeath the Century dictionary.
7. We received the painter's brush; we bequeath lithography, the camera and colour photography.
8. We received the hand loom; we bequeath the cotton and woollen factory.
9. We received gunpowder; we bequeath nitro-glycerine.
10. We received twenty-three chemical elements; we bequeath eighty.
11. We received the tallow dip; we bequeath the arc light and the Standard Oil Company.
12. We received the galvanic battery; we bequeath the dynamo.
13. We received the flint lock; we bequeath automatic maxims.
14. We received the sailing ship; we bequeath the steamship.
15. We received the battleship Constitution; we bequeath the Oregon.
16. We received the beacon signal fire; we bequeath the telephone and wireless telegraphy.
17. We received leather fire-buckets; we bequeath the steam fire-engine.
18. We received wood and stones for structures; we bequeath twenty-storied steel buildings.
19. We received the stairway; we bequeath the elevator.
20. We received ordinary light; we bequeath the Roentgen rays.
21. We received the weather unannounced; we bequeath the weather bureau.
22. We received unalleviable pain; we bequeath chloroform, ether and cocaine.

23. We received the average duration of life of thirty years; we bequeath forty years."

As it needs one to fill out the last dozen, we beg to add the following to Professor Dolbear's summary:

24. We received the theological distortions contained in the five points of Calvinism, and the bitter antagonism existing between religious sects; we bequeath the Three Objects of the Theosophical Society, and the doctrine of the fundamental unity of all religions and all races.

A correspondent wrote to Ella Wheeler Wilcox asking her to define her creed. The following is reported as her reply:

Wilcox.

'My creed is, do as you would be done by, every day of every week of every year. This includes our relations with home, society, and the masses of people encountered in the daily walks of life. The simplicity of this creed renders it exceedingly difficult to follow. . . . My religion teaches me that it is demanded of us to be of constant assistance to one another in small ways, but that it is wrong to assume another's entire burden or to attempt to take all the difficulties from his path. That interferes with his development. It is for us to cheer, stimulate and encourage, but not to do the work given to another to perform.

'I believe that every act of yours and mine affects all humanity. There is no such thing as a separate life. We are all one. If you send out thoughts of despondency, hatred and envy, if you plan revenge or suicide, you are interfering with the harmony of the universe, besides inviting certain misfortune to yourself. If you think love, hope, and helpfulness, you are aiding the cause of universal happiness and success.

'Thoughts are things, full of electric force, and they go forth and produce their own kind. I believe that God is infinite wisdom, and that evil is only blind ignorance.'

The Editor of the *Indian Mirror*, in a recent editorial, refers to the causes which have induced the present wide-spread revival of Hinduism and says:

It is, indeed, a mysterious dispensation of Providence that brought India under the sway of Britain. The advent of the British to India had been prophesied of old in our sacred books. They have been a potent instrument for good in this country, whatever may have been the effects of the material civilisation which they have brought here in their train. They have laid bare to our gaze the priceless truths abounding in our ancient philosophy and religion, and created in us a spirit of enquiry and research, so that following their example, we ourselves have at last begun to explore the store-houses of the past. Professor Max Müller revealed to English-speaking Indians the treasures that lay hid in the sacred books of the East, and they cherish his name, and are anxious to perpetuate his memory. Those of us who have been close observers of the march of events in India during the last twenty-five years, cannot but have been struck with the fact that the Hindu religious revival which has strongly set in, in this country, and which is even acknowledged by the Christian missionaries themselves, is due to Professor Max Müller, and to the work of the Theosophical Society, and the writings and speeches of Colonel Olcott, Mrs. Besant and other European leaders of that Society. Non-Hindus have become Hindus, those whose faith in their religion used once to waver have rallied round it, swarms of books on Hindu religion and philosophy issue daily from the Press, societies and associations for the study and cultivation of India's ancient religion stud the country from end to end, and Anglo-Sanskrit Schools for bringing up boys and girls in the faith of their fathers are the order of the day.

We cheerfully comply with the request of a correspondent who sends the following, asking that we lay it before our readers :—

I thought about an idol. "A thought while reading 'Avatâras' this morning after meditation, struck me as regards idol worship. Why is it enjoined and what does it typify? A stone idol gives us an idea of our early stage at which we were as rough and unhewn as a solid piece of stone. Just as a statue or idol is chiselled out of it and then becomes worthy of worship and place in our hearts, so we have to chisel out the divine from the brute in us. Before the sculptor's mental eyes ever stands the model, seeing which, he labours to strike off a piece here and a piece there to give symmetry to the stone; so shall we ever hold before our inner eyes the ideal of the Guru-deva, to eradicate impurities and then to mould ourselves into His purity and blessedness."

Our esteemed contributor, Jehangir Sorabji, of Hyderabad, Deccan, sends us the following interesting item :—

Occult Arithmetic. The Court of Akbar was ever alive with the presence of spiritual magnates, coming from various parts of India, Persia, China and even from Europe. Side by side with the Moulavis of Islâm, there sat before him venerable Rishis, Parsi Dastûrs, and Buddhist Bhikshûs. Gifted with most liberal views about God and the after life, and earnestly studious to know the best in every religion other than his own, he welcomed all enquirers after Truth with a broad mind and an open heart. In India, religious toleration lived and died with Akbar. Tûlî Das, the great devotee of Sri Râma, was once invited to the Court, and Akbar in a conversazione requested him to inform the assembly of his own conception of God, and whether He was in the world or out of the world. Tûlî said that his राम (Râma) was both intracosmic and extracosmic. Being asked to give proof of what he spoke, the devotee asked the king (अकबर) to give the number of letters in his name. On being informed that it consisted of 4 letters, he was told to multiply 4 by 4, adding 5 to the result. The result, 21, was then doubled and then divided by 8. This manipulation of figures left 2 as remainder, typical of two letters in the word राम. Akbar may rule over India or over the globe, after him राम only will remain; and Akbar was Akbar, because Tûlî's राम was in him.

The other courtiers who were present tried the figures with their own names consisting of 5, 6, 7 or 8 letters, with a similar result thus,

$5 \times 4 = 20 : 20 + 5 = 25 : 25 + 25 = 50 : \frac{50}{8} : \text{Remainder, 2.}$
 $6 \times 4 = 24 : 24 + 5 = 29 : 29 + 29 = 58 : \frac{58}{8} : \text{Remainder, 2.}$
 $7 \times 4 = 28 : 28 + 5 = 33 : 33 + 33 = 66 : \frac{66}{8} : \text{Remainder, 2.}$
 $8 \times 4 = 32 : 32 + 5 = 37 : 37 + 37 = 74 : \frac{74}{8} : \text{Remainder, 2.}$

Mrs. Besant, in presenting some views concerning "Idolatry," in the *Central Hindu College Magazine*, says in relation to the practice of representing some material form of Deity for worship, that it is so "universal and persistent, we may be sure that some fact in nature is its root, and that it should be understood, and purified if necessary, not destroyed. In fact, it cannot be destroyed, and, if its form be shattered, it takes to itself a new one."

The fact at the root of idolatry is that the limited mind of man cannot grasp, cannot understand, the unlimited Brahman, the one

Infinite Existence." After referring to the different attributes of Deity which certain idols or images represent to the mind of the worshipper, she says the Deity may be worshipped in any material symbol. "A tree, a stone, may serve as a physical representative of God. If a man worship a tree or a stone, as itself, he is ignorant; if he worship God in the tree or stone, he is wise and worships rightly. It is idolatry in the bad sense to worship a form instead of the indwelling Life; it is idolatry in the good sense to worship God in everything, and love Him in all objects." In reference to the mental images we form, of the Divine, she says: "But these mental idols are often more dangerous than the physical, for no man can confound the physical image with God, whereas many do dimly fancy that their mental conception of God, is God."

Mr. Julian Ralph, who has travelled extensively in China, and has become intimately acquainted both with the missionaries and the most broad-minded of the natives, was urged by an experienced missionary to give his views to the public. He at first declined, but at a later date, reconsidered the matter, and wrote an important article to the *Daily Mail* (London). He says the first trouble began with the general antagonism toward missionaries, though the interference of foreign governments in Chinese affairs brought the troubles to a head. After disposing with what he terms some "irrational" criticisms of missionaries, he presents the other side of the question, and hopes the churches in the West will ponder it well, as it has the sanction of some of the oldest and most experienced missionaries, one of whom is the husband of a Chinese lady. The following are his chief statements :—

"First of all, men too often volunteer as missionaries to satisfy their own needs instead of being carefully selected to satisfy the needs of the Chinese. In America the men who are sent out as missionaries are too frequently persons who have failed in other walks and who take to this work as a last resort, as a certain means to get an income, and because they thus cease to shift for themselves and have a Church or rich society to lean upon. I do not criticise the men for this; it is the system that is at fault."

THE WRONG SORT OF MEN.

"On the ship bound for China I was struck by the mediocre mental character of too many of the men. They were often villagers and men of the narrowest horizon. It was these who declared what they would do and have and would not have when they reached their stations—as if the Christianising of an ancient, a polished, and a highly cultivated race was to be carried out by a word of command instead of by the most sage, deft, tactful, and sympathetic means. 'I'll have no convert who permits his wife to cramp her feet,' said one, and that fairly illustrates the mental attitude towards their work, of too many whom I met. Small feet, concubinage, even the reverent regard of all good Chinamen for their ancestors were to be instantly discountenanced, before the true modes of life and worship were established in their places."

"When I travelled in China I found that the ablest and broadest Chinamen could not understand or justify the behaviour of our missionaries—proper as it was, to our way of thinking. If these able Chinamen were confounded by what they saw, it is easy to understand the source of the hostility of the peasantry. In China a woman never may reveal the outlines of her body. To do so is indecent beyond the excesses of the most dissolute of the sex. Innocent and beautiful statues of the nude are viewed with disgust in China. The ladies cover even their hands; their faces may only be seen with difficulty through the lattice shades

of their sedan chairs. The poorest women, who work out of doors, reveal only their hands and faces. Fancy, then, the effect upon the Chinese of seeing the wives and sisters of the missionaries dressed as they would appear at home, in garments which closely follow the lines of the bust and hips.

NO WOMEN MISSIONARIES SHOULD GO.

"And, now, as to the relations of the sexes. Women of good repute keep indoors are kept in if you please. The missionary women roam freely about as they will. Kissing is regarded as a vicious and an unspeakable act, yet our missionary women kiss their husbands and brothers in the streets when they meet after being parted for a time. In China, when a bride is about to be carried in her 'flowery' (her bridal chair) to the bridegroom's house, she has to be borne to the chair by her father. No other male relative has ever touched even her hand for years, not since she was an infant and played with her brother. If she has no father, a brother or an uncle may take the liberty and perform the office of lifting her and carrying her away—because it could not be imagined that any girl would leave her home and people of her own free will, even to be married.

"When people have such notions and customs what do you suppose they think upon seeing our men and women shaking hands, walking arm-in-arm, helping each other over muddy roads, and fondling or handling one another as our husbands and wives are free and right in doing? From what I saw and heard I drew the conclusion that no women should be sent or should go with our missionaries to China. It is the women who innocently cause a great fraction of the mischief. If any women are permitted to go to China they should only be such as understand Chinese etiquette, customs, and prejudices, and mean to defer to them."

"You are absolutely right," said the able missionary with whom I spoke and whose wife was a Chinese woman. "Now, what about the men?"

"Men," I replied, "should not be sent merely because they are willing to go. The men who are sent should be of exceptional and peculiar ability, for I know of no more delicate and difficult task than really Christianising—I mean genuinely Christianising—the Chinese. The missionaries should be men born with tact, sympathy, and consideration for those around them. They should be very broad-minded, and should approach the Chinese with respect for their great qualities and wonderful history and achievements. They are by no means a decayed or stagnant race like the people of India. They are still intellectual, quick, and shrewd; and as they are the most polite, formal, and ceremonious people on earth, the missionaries should be able to blend their manners with those of their neighbours. They should learn the language (both written and spoken), master the religion, and know as much as possible of the history and traditions of the people, in order to discuss intelligently every new principle they advocate.

"But as I said in the first sentence, our missionaries should be sent to meet the needs of the Chinese, and not to satisfy their own needs. Such men will know how to talk with men of the governing classes (now seldom approached) and how to manage, or perhaps to leave alone the care of the children—which latter work is almost as productive of misunderstanding and trouble as the presence of the missionary women."

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XIX.

(Year 1891.)

ON the 20th (July) Mr. Harte brought to see me a distinguished Hindu gentleman who expressed so much interest in my life-work as to surprise me; he went so far as to entreat me to either write, or let Mr. Harte write, my biography, offering to advance the whole cost of publication: he said that his compatriots, at least, would never forget me for what I had done for them and their country, and that I owed it to them to put on record the story of my antecedents and different branches of work. I thanked him sincerely for his evidence of good feeling, but had to decline as, being a firm believer in the evolution of the human entity through numberless reincarnations, I considered these vauntings of a single personality as trash. As he, also, being a Hindu, was of necessity a reincarnationist, I bade him tell me, if he could, the details of either one of his past lives, among which some must have been very influential or else he could never have evolved up to his present degree of intellectual and moral strength. I asked him to recall to mind the thousand and one architectural monuments erected by sovereigns of Indian Provinces, in their time considered mighty and never-to-be-forgotten, but whose very names and epochs are now the subject of mere conjecture. He had to confess the justness of the position but still continued to importune me until I gave him the decisive answer,

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

that I should refuse. What a pity it is that members of our Society, pretending to familiarity with our literature and accepting the theory of reincarnation, cannot apparently show the least proof of their sincerity: they cling to and try to exalt their pigmy personalities, and to the end of their days live within the impassable ring of their nationalities and social or caste prejudices. Orthodoxy they spell *autodoxy*.

Mr. Judge and I, being such old acquaintances and, until somewhat later, personal friends, passed most of our time together and discussed the situation in all its aspects. As I have before stated, he had developed enormously since the early days at New York, when he was a very insignificant party, both as to character and position: his capacity only developed itself in 1886, eleven years after our meeting. My confidence in him, however, received a severe shock, for he made pretenses of intimacy with the Mahatmas, which were absolutely contradicted by the whole drift of his private letters to me since we parted at New York; he had been constantly importuning me to get messages from them and complaining of their obstinate silence. He even went so far as to lay on my table, inside the open cover of another letter, a message to me in Mahatma handwriting, and then clumsily told me, when he found I had not said anything about it, that the Mahatma bade him tell me that there was such a note on my table. The message itself, when found, turned out to be a palpable fraud. A variety of other things happening at this same time lowered him very much in my esteem, and from that time forward I had no confidence in his pretended revelations and occult commissions. But all this is now a matter of history, and has been published in connection with the case instituted against him later on. The worst of his operations were the deceptions he practiced upon that dear woman, Mrs. Besant, who was one of his most fervent admirers and reposed in him a touching confidence. But we shall come to this in its proper place. However, the exposure had not yet come and so we were on the footing of the old friendship. He and I went and bought two bronze vases and divided H. P. B.'s ashes; of which I carried the Adyar portion with me around the world, with a notification on the wrapper that in case of my sudden death en route, the package was to be forwarded to Adyar by whomsoever should take charge of my effects. It goes without saying that if I had had the least prevision of the future secession of the American Branches and Judge from the Society, I would not have given him one grain of the precious dust.

Mrs. Besant and I arranged that she should come out and make a tour in India the next season, and a preliminary notice was issued by me to that effect. This programme was, however, cancelled by her, although her passage was actually engaged, on

receipt, through Judge, of a bogus Mahatma order, the particulars of which are now historical. My present conviction is that he had a double purpose in view, *viz.*, to keep Mrs. Besant within easy reach, and to prevent her from comparing notes with me at Adyar about his occult messages and pretensions. The tour was ultimately made in the year 1893-4, and will be described in a future chapter.

During my stay in London, I paid a visit to a Working Women's Club at Bow, which had been started by H. P. B. with the £1000, given her by a sympathetic friend who ordered his name withheld and who left to her discretion the way in which it should be used for the benefit of working women. Naturally, she consulted Mrs. Besant, having had no experience whatever herself as to the needs of that class, and they decided to use it for the founding of a social club in the heart of the East End. A roomy, old-fashioned house, just opposite the Church, was rented, plainly fitted up, and the good Mrs. Lloyd engaged as Matron. I was very much pleased with the appearance of things and did my best to help make the evening pass pleasantly for the working girls. Miss Potter, an American elocutionist, recited admirably a number of pieces, there was piano playing and singing, an informal dance, a collation, and, laying aside my official dignity for the time, I yielded to a request of Mrs. Lloyd's and sang some Irish songs. It will surprise no one to learn that this style of music was better suited to the tastes and capacities of the audience than the most brilliant pieces played on the piano. I was greatly amused on receiving next day, from the Matron, a note begging me to send her the words of "The low-backed Car," with the remark that the girls would give her no peace until she had written me. The experiment of the Bow Club, albeit superintended by Mrs. Annie Besant whom the working-girls fairly worshipped, proved a failure in the end and the house had to be closed.

It was thought best that I should visit New York and pass through the country to San Francisco, so as to help to cheer up our American colleagues; this, moreover, would give me the chance of taking counsel with the principal Japanese Priests about my Platform of the Fourteen Principles. So this was determined upon and I engaged passage for New York by the Atlantic greyhound "New York," for the 16th of September. My movements were closely calculated so that I should get back to Madras in time to make the usual arrangements for the Convention.

Having determined to gratify a long-felt wish to study at first-hand the theories and experiments of the rival hypnotic schools of Paris and Nancy, I crossed over with Mr. Mead to Paris on the last day of July, and we reached our destination without any notable incident on the way. Invitations to dinner from Lady Caithness, Duchesse de Pomar, Madame Zambaco, the Sculptress, and another lady member of the Society, awaited me. On the next day I

the pleasure of visiting again Prof. De Rosny, of the Sorbonne, and the honour of making the acquaintance of Emil Burnouf, the Sanskritist, and brother of the world-renowned late Eugène Burnouf, the master of Prof. Max Müller, from both of whom Mr. Mead and I received a most cordial welcome. M. De Rosny has been known throughout the literary world for years as a lecturer on and advocate of Buddhism; he is one of the most erudite sinologues in the world.

At this time the brilliant, and still handsome, Countess of Caithness was enjoying excellent health and spirits, and was full of interest in the Theosophical Society, of which she had long been a member. We had become great friends during the visit of H. P. B. and myself to her favourite winter resort, the Palais Tiranty, Nice, and she was always extremely cordial to me on the occasions of my visits to Paris. During the present one she had me to dinner, drove me out to the Bois, invited friends to meet me, and showed other civilities. To signify her friendship, she had made for me, in diamonds and rubies, a miniature copy of our Society's seal, arranged to wear in the button-hole. She was a woman who, in her youth, must have been the great beauty which tradition affirms. Her first husband was a Spanish Count and General, afterwards raised to the dignity of Duc. His family name was Pomar, and the fruit which the word represents was blazoned on his Coat-of-Arms. By him she had a son, now the holder of the title, and a young man of most agreeable manners and known in literature as the author of several romances. Some years after her husband's death she married the eccentric Earl of Caithness, representative of one of the most ancient families of Great Britain. He was a great expert in mechanical science. Lady Caithness' father owned large sugar plantations and many slaves in Cuba. From all these sources her ladyship inherited, it is said, a large fortune; certainly, if the possession of a splendid palace in Paris, gorgeously furnished, and probably the finest diamonds outside royal regalia, in Europe, go for anything, we may well believe the story. She had been for many years an ardent Spiritualist; previously to that, a deep student of mesmerism. The natural graduation from such a preliminary course was Theosophy, which takes them both in and explains them as no other school of thought can. She was not a woman of fixed ideas, but on the contrary, impulsive and changeable. As her son had no wish to marry—at least, so she told me—she speculated much as to how she should leave her fortune, and at the time I speak of, was balancing between a little Spiritualist group that met at her house, and that she had christened the "Star Circle," and our Society. Later on, she summoned Mr. Mead and the Countess Watchmeister to help her frame a Will bequeathing us—I believe—the reversionary interest of her whole property upon the death of her son; with certain legacies to the medium or mediums who had helped her keep up the "Star Circle" meetings.

But this was a flash in the pan and, in point of fact, she made no bequest of the kind, but her whole estate passed to her son. She left behind her several books on Occult subjects, of which one, at least, testified to her industry in compilation. Like most of us, she had her illusions, but they were harmless, the chief one being that she was a reincarnation of Mary, Queen of Scots. She published one *brochure* entitled "A night at Holyrood," in which she describes a meeting between her and the spirit of the unfortunate Queen. H. P. B., with characteristic frankness, posed her with the question how she could be at one and the same time the embodied Lady Caithness and the disembodied Mary. Her "Star Circle" was held in an exquisite little chapel in her Paris palace, built expressly for it. At the place where the altar usually is, was a niche at the bottom of which was a really splendid picture, in full-length, of Mary, Queen of Scots. From gas-jets masked behind the side pillars, an admirably arranged flood of light was thrown upon the picture, and, the chapel being in deep shadow, an effect of startling realism was produced: it seemed almost as though Mary would step out of the canvas and advance to receive the homage of her adorer.

Another old friend of H.P.B.'s and mine, of whom I saw much during my visit to Paris in question, was the Countess Gaston d'Adhemar, F.T.S., a great American beauty, married to the representative of one of the noblest families of France. She was a true American, a warm lover of her country and compatriots. She and her sister, also married to a French gentleman, were two of the handsomest women I ever saw, but they were not alike in their love of Occultism; the Countess, alone, took up with Theosophy, and she proved her sincerity by editing and publishing, for a whole year, a Theosophical magazine called *La Revue Théosophique*, which filled the gap made by the collapse of our first French magazine, *Le Lotus*. In her Introduction the Directress explains the intention of the magazine to be: "To make known a science as old as the world and yet new for the West of our day." It was something really remarkable that a lady of her position should freely give her name as the founder of such a periodical, and request that all editorial communications should be sent to her to the address of her private residence.

My first move in the direction of hypnotic research was to call on my acquaintance, Dr. J. Babinski, formerly Prof. Charcot's Chief of Clinic, and who had assisted at the experiments made by his master for me at the time of my first visit to La Salpêtrière. We had a most interesting conversation on our favourite subject. He told me that he had made many experiments pointing towards thought transference; but, by Charcot's advice, he was keeping them back. I have a note, giving the bare mention of two or three examples which he related. The experiment was made with two

hypnotic sensitives, of whom one was in an upper room, the other in one beneath it; let us call these, Numbers 1 and 2. To No. 1 was given the suggestion that she was at the Jardin des Plantes, and her attention was specially called to the big elephant kept there: patient No. 2 received the same hypnotic illusion. Again, No. 1 was, by suggestion, made speechless; No. 2 also became mute. Again, No. 1 was made to see red melons growing on a tree; to No. 2 this illusion was gradually transferred. Then there were illusions of a flag, a staff, etc. Unfortunately, I only made this bare mention of these interesting facts, and the multiplicity of my mental impressions within the subsequent ten years, has quite obliterated the memory of the details necessary to give scientific value to the experiments. He was going his daily round of visits to private patients, and took me along, leaving me in the carriage while he entered the houses. The way was enlivened by his many anecdotes, some of them very funny. Here was one. Charcot was holding his Clinic one day when a white-aproned nurse came in and announced that a gentleman was waiting in the anteroom for an interview, as he had something very important to communicate. The Professor said that it was impossible for him to leave the Clinic and asked Babinski to see what was wanted. The latter found in the anteroom a thick-set, red-haired individual, with his coat buttoned up to his neck and his hands clasped behind his back, tramping up and down and seemingly in a rather nervous state. When the young doctor appeared he approached, bowed impressively and asked if he was speaking to the great Dr. Charcot. Babinski explained that he had been sent to inquire as to his business, as the Chief was too much engaged to come out. "Then, Sir," said the man, "listen to me. I believe that your school deny the reality of thought-transference; but I, sir, can give you a most crushing proof." "Ah, indeed; that is most important. Pray tell me what it is, for this is what Science has been waiting for." "Listen, then, M. le Docteur. My profession is that of a *commis voyageur* (commercial-traveller) and my business takes me usually to South America. Between my wife and myself exists the closest possible sympathy; our hearts beat together, we share each other's thoughts. We have acquired during the long years of our ideal marriage, the power of holding communion with each other in dreams, howsoever far apart we may be in body. Well, sir, on arriving home recently after fifteen months' separation, I found that we had an addition to our family. The hard-headed Babinski, being a disbeliever in thought-transference, could not prevent the shadow of a cloud of doubt from passing over his face; which, perceiving, the visitor exclaimed. "You seem to doubt me, sir; but I can assure you that this is not the first time!" Dr. Charcot's emissary thereupon saluted him gravely, said he should certainly report this evidence to the Chief, and dismissed the happy husband.

Professor Charcot being away from Paris when the letter announcing my intended visit came, he sent instructions to his then *Chef de Clinique*, Dr. Georges Guinon, to conduct the experiments for me in the laboratory.* My first seance was on the 5th August, and the female patient operated upon, a well-known sensitive, whose case has been described in several medical works. The experiments made were so suggestive and intrinsically valuable that they deserve a more permanent record than can be gained in the pages of a magazine, and so I shall again draw from a back number of the *Theosophist* portions of my printed report, as I could not possibly make the narrative any clearer by re-writing it. In the first day's experiments, now under discussion, "Dr. Guinon produced the three stages of Charcot—'lethargy,' by pressure upon the eyeballs, 'catalepsy,' by simply lifting the eyelids and exposing the pupil to the light, and 'somnambulism,' by pressure on the vertex, or crown of the head. The patient was made to pass from one stage into another with perfect ease, and in whatever one she was, one of the characteristic phenomena described above was exhibited. As Dr. Guinon, on behalf of the Charcot school, denied the existence of a mesmeric fluid or aura, I suggested to him the experiment of making the patient stand with her face close to the wall, then extending his hand towards the nape of her neck as if it were a magnet he held, and then slowly withdrawing it, at the same time willing intensely that the head should follow his hand, as a suspended needle would a magnet. He did so, and some degree of attraction was proved. This, Dr. Guinon thought, might be due either to his having made a slight current of air to pass over the hysterical girl's super-sensitive skin, or she might have felt the animal heat of his hand. Either of these might act as a suggestion and put the idea into her head that she was expected to let her back approach the doctor's hand. To meet this theory, I suggested that her head and shoulders should be covered with a cloth. It was done, and there were still some signs of attraction.† I purposely abstained from making the experiment myself—one that I have made hundreds of times successfully in India—that whatever result there was, might be produced by Dr. Guinon's own

* See Report in *Theosophist* of Nov. 1891.

† How nonsensical it does seem to see these sceptical scientists, without having taken the trouble to make mesmeric experiments and accumulate facts, dogmatising about simple mesmeric phenomena like this of attraction. Literature has preserved scores of certificates by competent observers as to the truth of this law, from the time of Mesmer onward. No one would dare challenge the scientific status of the late Professor Gregory, of the Edinburgh University, and he tells us that he can vouch for the fact "that a magnetiser can strongly affect a person who is not only in another room, in another house, or many hundred yards off, but who is utterly unaware that anything is to be done." Dr. Edwin Lee, in his admirable Book on "Animal Magnetism, and Magnetic Lucid Somnambulism" (p. 54) says that the attraction of the subject towards the magnetiser makes him follow the direction of the hand of the magnetiser—even when he is out of sight of the patient—as a piece of iron, fixed on a pivot, will follow the course of the magnet." M. Charpignon, Rev. Mr. Sandy, Dr. Calvert Holland, Rev. C. H. Townsend, Dr. Elliotson and many others confirm this statement.

hand. I was led to believe that his absolute skepticism as to the existence of such a magnetic or mesmeric force prevented his getting a much more satisfactory result, simply because he created no will-current. However, it was a beginning. Among other experiments this day, Dr. G. called in a second sensitive, and placing two chairs back to back caused the two girls to sit thus with their heads close together, yet not touching, and put them into the hypnotic sleep. A paralysis (*contracture*) of the right arm of one of them was then artificially produced (by simple friction along the muscles of the inside surface of the arm), and a large magnet being laid gently on the table against which both their chairs touched, the paralysis in the first girl's arm gradually disappeared, and the same arm of the second girl became contracted. This mysterious phenomenon, the Charcot school says, is due to the direct auric action of the magnet; for, when the trick has been resorted to of using a wooden magnet painted to resemble the real one, or a magnet made of simple unmagnetised iron, the transfer does not take place. At least, it has not at La Salpêtrière, though Dr. Guignon admitted that it had in England and elsewhere. Professor Charcot showed Mr. Harte and myself this same experiment in 1888, but the next day M. Robert, the celebrated magnetiser of Paris, did the same thing for us without using any magnet, but merely his meershaum cigar-tube. So that it is still a disputable question to what extent, if any, the magnetic aura is an active agent in the experiment described. The School of Nancy says it has no effect at all,—it has been tried an hundred times without active result, and the phenomenon is due to unconscious suggestion and expectancy.

Another interesting experiment was shown me. One of the girls being sent away, the other was given a package of letter-envelopes, and told that she would find upon one of them a fine portrait of Dr. Charcot walking and followed by his big dog. (While both girls were out of the room, I had marked one of the envelopes in the fold *inside* the flap with a slight pencil-point speck. He held this envelope for an instant before her, and said that this was the one which bore the picture. The envelope was then returned to the pack and all shuffled). She went through the pack carefully yet rapidly, and presently selected one and examined the imaginary portrait with apparent pleasure, saying how good was the likeness, and asking Dr. Guignon if it had been taken by the photographer of the Clinique. I asked her to let me look at it; it was my marked envelope. She was then restored to her ordinary consciousness, and the freshly shuffled pack given her with the intimation that there was a present for her in one of the envelopes. She looked them over, uttered a cry of pleasure on coming to one of them, and when asked what she had found, said: "Why, a beautiful likeness of Dr. Charcot; see for yourself." I looked: *It was my marked envelope. Thus un-*

erringly did she, in full waking state, choose out the envelope shown her, when hypnotised, as bearing a picture, without there being a single peculiarity of spot, mark, shape, dent or crease, so far as my eyes could detect, to show her that this was the right one. The Charcot school says the patient discovers by her hypersensitive nerves of vision or touch, physical peculiarities in the envelope not visible to normal vision. It may be, but I do not believe it: I think it is a species of clairvoyance.* I suggested this experiment to Dr. Guignon: For him to take a package of envelopes, select out one, put a private mark inside, lay it on the table, fix his attention powerfully upon it and try to visualize to himself as upon the paper some simple object, say a triangle, a circle, a splash of some colour, etc.; then to mix the envelope with the rest of the pack, recall the girl and see if she could pick it out. He tried it, and failed,—a fact tending to substantiate the Charcot theory, yet not conclusive, for similar experiments of various kinds have been often successfully made by mesmerists—by myself, among others, and the supposition is warranted that Dr. Guignon, from lack of faith in the possibility of the thing, did not really visualize any thought-picture at all on the envelope for the sensitive to find there. The colour experiment I tried once at Rangoon with Mr. Duncan, Superintendent of the Fire Department of that town. He made a sensitive Hindu boy of his sit near an open door, with his back to the wall, and so that he could not see what was going on out in the verandah. He stood before him holding an opened handkerchief in his hand. I had in mine a paperseller's sample-book containing many samples of various coloured papers. The experiment was to see if, when I showed Mr. Duncan a paper of a given colour, he could make his handkerchief appear of the same colour to the subject, without his varying his questions or giving any other hint as to what colour was being shown to him by me. Under the conditions described, the mesmerized boy named colour after colour correctly; thus proving the transfer of thought-images from the operator to the subject. It is not unreasonable, therefore, to say that the whole truth has not yet been reached at La Salpêtrière."

This ended my first day's observations. I had fully intended to devote about two months to the study of practical hypnotism in the rival French schools, but the engagements that came thronging upon me, prevented my giving more than a bare week to each.

* Or, perhaps, a hyper-sensitive perception of auras. A proof of this tactile sense has been obtained by most mesmerisers by having their subjects pick out, from amongst other similar objects, a coin, a letter or any other thing which has been touched by them, especially when the touch has been made with mesmeric intent. Among other respectable authorities who have recorded this fact is Mr. Macpherson Adams, who published an account of experiments with M. Ricard's clairvoyant, Calixte, in *The Medical Times* for Oct. 15, 1842. Calixte could select a coin which had been touched by his magnetiser, from several others. And then we know the entirely familiar experiment of having a dog select a handkerchief or glove which has been handled by his master and hidden away with other like objects.

Since I rode on the *trottoir roulant* at the Paris Exposition, it has seemed to me that it is a kind of symbol of my official life—my engagements ever moving forward under the impulsion of a concealed power, and I borne along with them, try as I may to step aside for a rest. Well, that is far better than inaction, for by action alone are the world's great movements carried on.

H. S. OLCOTT.

THE UNSEEN WORLD.

THEOSOPHICAL teaching on the subject of the unseen world is, as those who have done me the honour to attend previous lectures are well aware, very much more precise and definite than that which we usually receive from the religions of this time and place. We hold that there is an unseen world, that it is around us here and now, and not far away from us, and that it remains unseen simply because most of us have not yet developed the senses by which it can be perceived; that for those who have developed these senses the world is not unseen and not unknown, but is entirely within reach, and can be explored and investigated as may be desired, just precisely as any country here on earth might be. Vast parts of the world's surface remained unknown for hundreds, even thousands of years, until explorers were found who took the trouble and had the necessary qualifications to investigate them. Even now there remain parts of our world's surface of which very little is known. The North Pole lies still beyond the reach of man, though it may not be very long before even that also is conquered.

Now, with regard to these unseen worlds, they have not remained unknown to all, any more than many of the remote places of the earth have really remained unknown from the beginning of time until now. There are vast tracts of primeval forests still standing in, for example, South America, untouched by any recent exploration, untrodden by the foot of man for perhaps thousands of years; but long before that there were great races to whom all that country was not unknown or untrodden, but, on the contrary, to whom it was perfectly familiar, for whom it was a native land. Now, just in the same way this "unknown world" is unknown only to us here and now; it was not unknown to the great races of old, not unseen by those among them who were more highly developed, the seers and the prophets and the teachers. On the contrary, you will find a good deal of information about this unseen world among the sacred writings of the various religions, and in many cases exactly what has been taught by Theosophy is to be found in the ancient faiths.

* A Lecture delivered at Chicago, Sunday Evening, November 18, 1900, by C. W. Leadbeater, and published in the *Progressive Thinker* of Chicago.

It is only here and now, and especially among the followers of the religion which is predominant in this part of the world, that any uncertainty seems to have arisen with regard to this unseen world. The consequence of all the vague thought and speech about it is that the world itself is supposed to be vague and dim and uncertain also. People feel that because they individually know nothing for certain with regard to this unseen world, therefore there is nothing certainly to be known, and the whole affair is misty, distant and unreal.

Now I am anxious, if it be possible, to put before you the Theosophical teaching on this subject and to try to show you that we have every reason for accepting that teaching and understanding that this world, though at present unseen to many, is by no means unreal, but it is in every way as actual as this which we can all touch and see and hear.

First, then, I should like to explain how this unseen world is absolutely a continuation of what is known, how the senses (latent in all of us, though developed only in few) by which the unknown world may be cognized, are simply in the first place a development of the senses which you know. That may perhaps help you to understand the reality of this unseen world, and that there is no difficulty in our way in accepting it. Unfortunately all that most people know about it—or think they know—has been given to them by the religions, and the religions have contrived to be so thoroughly unscientific in their presentment of it that they have simply cast doubt and thrown discredit upon the whole affair in the minds of thinking men; so that those among the orthodox who most thoroughly believe in the unseen world now, those who feel most certain that they know exactly what that unseen world contains, and what will be the fate of man after death, are usually precisely the most ignorant people of all. Now that should not be so. It should not be for the ignorant, the bigoted, to feel certain about these matters. On the contrary, the most highly intelligent and the most scientifically trained men ought to be best able to grasp the evidence for the existence of this world, ought to be the foremost in upholding it as a truth.

Let me first say something about the senses by which this unseen world is cognized and about the constitution of the world itself, because those two subjects are very closely connected and we cannot examine into one without also looking at the other.

You are quite aware that we may have matter in different conditions. You are also no doubt aware that matter may be made to change its condition by variations of pressure and of temperature. You know that we have down here, three well-known states of matter, the solid, liquid and gaseous, and you know that it is the theory of scientists that all substances can, under proper variation of temperature and pressure, exist in all these conditions. There are still, I think, a few substances which chemists have not succeeded in reducing from

one state to another ; but the theory universally held by scientists is that it is after all only a question of temperature one way or the other : that just as what is ordinarily water may become ice at a lower temperature, and may become steam at a higher one, so every solid which we know might become liquid or might become gaseous, given proper conditions ; every liquid may be made solid or gaseous, every gas might be liquefied, and even solidified. You know how air itself has been liquefied, and how some of the other gases have been reduced to form even a solid slab.

Since that is so, it is supposed that all substances can in this way be changed from one condition to another, either by pressure or heat. Occult chemistry shows us another and higher condition than the gaseous, into which also all substances known to us can be translated or transmuted ; so that you may have, let us say, hydrogen in an etheric condition as well as gaseous ; that you may have gold or silver or any other element either as a solid, a liquid or a gas, under sufficient heat, and that you may carry the thing further and reduce it to these other higher states, to a condition of matter which we call etheric ; that we are able to do so simply because that which science postulates as ether is found by occult chemistry to be not a homogeneous body but simply another state of matter, not itself a new kind of substance, but simply any kind of matter reduced to a particular state ; and just as we have here around us metals which are normally solid but can be changed into the liquefied or the gaseous condition, so we have a large number of elements or substances which are normally etheric—which are ordinarily in that condition, but by special treatment of some sort can be brought to a gaseous condition. There is nothing at all impossible or unreasonable about that. You may see that it might easily be so, and that there is nothing in science to contradict it. Indeed, ether is an absolutely necessary hypothesis ; it is only the idea that it is a state of matter instead of a substance that is in any way new in what I am suggesting. In the ordinary sciences they speak constantly of an atom of oxygen, an atom of hydrogen, an atom of any of the sixty or seventy substances which chemists call elements, the theory being that that is an element which cannot be further reduced ; that each of these elements has its atom, and an atom, as you may see from its Greek derivation, means that which cannot be cut or further subdivided. Occult science tells you what many scientists have frequently suspected, that all of these so-called elements are not in the true sense of the word elements at all ; that is to say, that they can all be further subdivided : that what you call an atom of oxygen or hydrogen is not an ultimate something and therefore in fact, not an atom at all, but a molecule which can under certain circumstances be broken up into atoms. By carrying on this breaking up process it is found that we arrive eventually at a series of definite physical atoms which are all alike ; that is to say, there is one substance

at the back of all substance, and it is simply the different combinations of the ultimate atoms which give us what in chemistry are called atoms of oxygen, hydrogen, gold or silver, platinum, etc. When they are so broken up we get back to a series of atoms which are all identical, except that some are positive and some are negative, or as we might say, some male and some female.

If that be so—and remember it is not only taught by occult science but it is strongly suspected by many scientific men—then there is as yet no direct stumbling block before you. That being so, we shall at once see all sorts of new possibilities in chemistry. If it be true that all substances have the same basis and that it is only a question of raising them to a sufficient temperature or getting them into a particular state to prove this, then at once we see that a change is a possibility ; that we might break up an element and then in the reuniting we might join the particles differently, so that absolutely we might change one of our elements into another, leaving out perhaps in some combinations one thing, and including some that were not there before. Undoubtedly we might make such changes as this, and so we see that we are within reasonable distance of showing the possibility of the transmutation theory of the alchemists, who stated that they made lead or copper or other metals into gold or silver ; the thing is not necessarily an impossibility if that theory be true, for by reducing the lead or copper to ultimate atoms and then making variations in the combinations of those atoms they may be changed into different metals altogether. The idea is not impossible, if we recognize this theory which has been advanced as a theory by so many scientists, which is stated by occult chemistry to be a definite fact.

We eventually get back, then, to the ultimate physical atom, and we find that it is an atom as far as the physical plane is concerned ; we cannot break it up any further and still retain the matter in physical condition ; nevertheless we can break it up, only when we have done so the matter belongs to a different realm altogether. You will say, how can that be ? We must deal with the facts as we find them. That atom when we break it up becomes matter belonging to another world, to part of this unseen world of which I am going to speak. Why is it no longer physical ? you will say. It can no longer be called physical because it has ceased to obey the laws which all physical matter does obey down here. It is no longer apparently contractible by cold or expansible by heat. It no longer seems to obey the laws of gravity, although it has what I suppose we may call a kind of law of gravity of its own.

It is very difficult indeed to put the conception of the finer matter of this higher realm clearly before you ; in fact, I might say it is impossible to put it fully ; but I do want you to get at least this idea, that the planes above this physical, follow naturally from it and fit in with it and are not abruptly.

divided and entirely different, so that you need not do violence to your understanding by supposing an interpretation of something so spiritual as to be in contradistinction to matter, something of which you can therefore know nothing whatever. You have only to suppose a finer subdivision of matter than that with which you are familiar, and a very much higher rate of vibration than any which you know, and you will realize something of the conditions of the astral plane, as we call it.

We find, then, that above and beyond this physical atom we have another series of states of that finer kind of matter which corresponds very fairly to the degrees of matter down here, solid, liquid, gaseous and etheric. Again by pushing up the division far enough we have another atom, the atom of that world. Of that plane, then, the very same thing is true as of this; by further subdivision of that astral atom we find ourselves in another still higher and still more refined world, still composed of matter, but of matter so very, very much higher than nothing that you predicate of matter down here would be true of that except its capability of being subdivided into molecules and atoms. You see that the idea gears on to this plane, that you are not suddenly obliged to leap from the physical which you know—or think you know—into some spiritual region of which you can form no reasonable or distinct conception. It is true these other realms are unseen, but they are not, therefore, at all incomprehensible when you take them on this line.

You are, of course, aware that a great part of even this physical world is not appreciable by our senses; that the whole of the etheric part of the world is to us as though it were not, except for the fact that it carries vibrations for us; we never see the ether which carries the vibration of light to our eyes though we may demonstrate its necessity as a hypothesis to explain what we find. Just in the same way vibrations are received from the other and higher matter. Although the ether cannot be seen, yet its effects are constantly known and felt by us; and just in the same way, although the astral matter and the mental matter are not visible to ordinary sight, yet the vibrations of that matter affect man and he is conscious of them in a large number of ways; indeed, some of them he habitually uses.

In the action of thought, for example, the thought first shows itself to a clairvoyant as a vibration in the matter of the mental plane. So that we are constantly making some use of the matter of these higher planes, even though we are quite unconscious of it, and have no idea of how we do these things or even what we are doing. Every time that we think, we set in motion a vibration on this higher plane. Of course our thought before it can be effective on the physical plane has to be transferred from that mental matter into astral matter, sets up similar vibrations in that, and through the astral matter it connects down into the physical plane and

effects first the etheric matter, and only then, after that, the denser physical matter, the grey matter of the brain.

So every time we think, we go through a much longer process than we really know; just as every time we feel anything we go through a process of which we think nothing, of which we are absolutely ignorant, in most cases. We touch some substance and we feel it is hot, and we draw away our hands instantaneously from it. Now we perhaps do not realise—unless we happen to have studied the thing scientifically—that it is not our hand which feels that, but our brain. The nerves of the fingers simply convey a telegraphic message to the brain, and then the withdrawal of the hand or the dropping of some object which is hot is done in response to a return telegraphic message from the brain. The nerves communicate the idea of intense heat to the brain; the brain at once telegraphs back, drop the thing, let it go; and the hand obeys. Now that process seems an instantaneous thing; but it is not so; it has a definite duration which can be measured scientifically, the rate of its motion is perfectly well defined and known to physiologists. Just in the same way, thought appears to be an instantaneous process; but it is not. Every thought has to go through the stages which I have described. Every impression which you receive in the brain through the senses has to go up through the various grades of matter before it reaches the real man, the soul, the ego within.

I want you to get this idea at least clearly in your mind. I do not care whether you believe it or not. The point I want you to get is the hypothesis in your mind, so as to see that it is a reasonable one. When you understand that hypothesis, at least, you will see that we are not claiming your faith in a miracle, but rather, your investigation of a system, when we put before you the idea of these various planes or degrees of matter in Nature, making each a world in itself.

Where are these worlds? They are here round about us all the time, though unseen; we need only open the senses which correspond to these worlds, and then we shall be conscious of them, because each of them is full of life exactly as is this physical world that we know. Just as earth and air and water are always found to be full of various forms of life, so is the astral world; so is the mental world full of its own kind of life. It has a flora and fauna of its own, and among the inhabitants of these two stages of the unknown world are the whole vast host of those whom we call the dead.

How does man become cognizant of this? As I said, by the development of the senses corresponding to them. That implies—and it is true—that man has within himself matter of all these finer degrees; that man has not only a physical body, but that he has also within him that higher etheric type of physical matter, and astral matter and mental matter, the vibration of which is his

thought. That is not at all an unreasonable thing, and if you are prepared to accept that as a hypothesis, then you will also see that a vibration of matter of one of these finer planes could communicate itself to the corresponding matter in the man and could reach the ego within him through that vehicle, just as vibrations of physical matter are conveyed to the senses of the man through his physical organism down here. The whole thing is precisely analogous.

Perhaps the easiest way to get some idea of these higher senses will be to begin by considering the senses that we have now. You will realize that all sensation is a matter of vibration. Heat, for example; what is that but a rate of vibration? The light that you see; what is that, again? A rate of vibration, and there seem to be infinite numbers of possible rates of vibration; there is no limit that we can set, either above or below, to the possibilities of variance among these different rates of vibration. Now out of this infinite series of possibilities how many can possibly reach us here on the physical plane? A very, very small number indeed. Perhaps you may never have thought of that, but try to realise that it is only a very small set of vibrations of exceeding rapidity which appear to your eyes and are recognized by you as light. Anything which you see, you see only because it reflects the light of this very small set of vibrations to your eye.

Now we know in many ways that there are other vibrations beyond those that we see. For example, we know it by photography. Suppose you take a bi-sulphide of carbon prism and let a ray of sunlight fall upon it, you will get a beautiful colored spectrum cast upon a sheet of paper or a piece of linen or anything white that you may use. It is a very beautiful spectrum, but only a very small one. Now, instead of putting there the white sheet of paper which reflects to you what you see, suppose you were to put the sensitive plate of a camera; you would at once get a spectrum reproduced which is perhaps six times the length of the other one that you saw. Your eye is absolutely blind to this greater spectrum, but nevertheless it is there.

Every scientist knows that there is an immense extension of the spectrum at the violet end—you can obtain photographs by actinic rays at the ultra-violet end, though you cannot see them, and by other experiments it can be shown that there are heat rays extending beyond the red end of the spectrum.

If you come down to the other end of this great gamut, to very slow vibrations, you will find there is a certain number of exceedingly slow vibrations, so slow as to affect the heavy matter of the atmosphere, which strike upon the tympanum of your ear and appear to you as a sound. There may be and there must be an infinity of sounds, which are too high or too low for the human ear to respond to them, and to all such sounds, of which there must be millions and millions, of course the human ear is absolutely deaf. Then

again, there is the possibility of proving that different rates of vibration exist. If there be vibrations so slow that they reach the ear and appear to us as sound, and other exceedingly rapid ones appear as light, where are all the others? Assuredly there are vibrations of all intermediate rates. You can get them as electrical phenomena of various kinds; you get them as the Roentgen rays. In fact, the whole secret of the Roentgen rays, or the X-ray is simply bringing within the capacity of your eye, within the field of that sense of your vision a few more rays, a few of the finer rates of vibration, which normally would be out of your reach.

At any rate, you will say, these known faculties are limited, they have their definite bounds beyond which we cannot go. That is another mistake. Now and then you get an abnormal person who has the X-ray sight by nature and is able to see far more than others; but you can observe variations for yourself without going as far as that. I hardly suppose that you would get much result with your bi-sulphide carbon prism, but if you get a spectroscope that is an arrangement of a series of prisms, its spectrum instead of being an inch or an inch and a half long, will extend several feet, although it will be very much fainter. Suppose you throw that upon a huge sheet of white paper, and get your friends, a number of them, to mark on that sheet of paper exactly how far they can see light, how far the red extends, at one end, or how far the violet extends at the other, you will be surprised to find that some of your friends can see further at one end, and some further at the other. You may come upon some subjects who can see a great deal further at both ends of the spectrum.

You might think that it is only a question of keenness of sight, but it is not that in the least; it is a question of sight which is able to respond to a different series of vibrations, and of two people the keenness of whose sight is absolutely equal, you may find that one could exercise it only toward the violet end, and the other towards the red end. The whole phenomenon of color blindness hinges on this capacity; but when you find a person who can see a great deal further at both ends of this spectrum, then you have some one who is partially clairvoyant, who can respond to more vibrations; and that is the secret of seeing so much more. There may be and there are quantities of entities, quantities of objects about us which do not reflect rays of light that we can see, but which do reflect these other rays of rates of vibration which we do not see; consequently some of such things can be photographed though our eyes cannot see them.

C. W. LEADBEATER.

(To be concluded.)

LESSONS FROM THE LIFE OF ANNA KINGSFORD.*

WHEN the Historian of the "Mystics of the Nineteenth Century" comes to his work, there will be two books of outstanding value to his hand, which he cannot afford to ignore. They are, "Old Diary Leaves," by Col. Olcott, and "The Life of Anna Kingsford," by Mr. Edward Maitland.

It has been said that both these books err in being too honest in the tales they tell. No greater compliment could be paid their authors, than this criticism, because both avowed their intention to write such histories—the one of a movement, the history of the Theosophical Society; and the other of his colleague, and as he further declares, "The History of a Soul."

Our national poet, Burns, declared that he would be better appreciated 100 years after his death. Mr. Maitland claims the same for the united work of himself and Dr. Kingsford. If this hope, or prophecy, whichever it is, is half as well fulfilled as that of Burns, then there is a more world-wide appreciation waiting the authors of "The Perfect Way," than the Scottish Bard has to-day. The appreciation of his memory and work, is practically limited to, and emphasized by, our "brother Scots," in every hole and corner of the earth, with the aid of such intelligent foreigners as they can hypnotise with their own enthusiasm. When once the English-speaking race begins to fully appreciate the life and work of Mrs. Kingsford and Mr. Maitland, theirs will be a wider audience than ever honoured Burns. Nor can it, by any possibility, be confined to our own nation, kindred, and tongue, because as it deals with the most sacred truths underlying the Christian religion, sooner or later, all professing Christian peoples must come into touch with it.

Mr. W. Kingsland, in the *Theosophical Review* for January 1900 (p. 444), remarks that, "a few, comparatively very few, human egos, in their great cycle of evolution, in their series of reincarnations, have been drawn within its (Christianity's) sphere of action." But if we only take the population of Christian countries to-day, we find it is given as four hundred and ninety-seven millions† (*besides eight million Jews*) and is not to be ignored. And as there must have been several thousand millions receiving some kind of Christian teaching during the last two thousand years, and many more

* Read before the "Edinburgh Lodge," Theosophical Society, 22nd May 1900.

	† Millions
Protestant	200
Roman Catholic	195
Greek	102
	497

millions will come within its influence, in years and centuries of years to come, the numbers are really of considerable importance. Teaching, therefore, which is to give light to such numbers, must be invaluable, and would be so, if it gave light to only one soul. How this influence will work, remains to be seen, but that it must remove the basis of the Christian religion from its present traditional and historical aspect, to the sphere of the mind and soul of the individual, is certain.

It is interesting to note that part of the work Dr. Kingsford and Mr. Maitland claim to have had in hand, is the restoration of one of the modes of the mind, which has for long been ignored, and when not ignored, treated with scant courtesy—that is, the intuitive working, which is described as a feminine aspect of the mind, and is further described as "that operation of the mind whereby we are enabled to gain access to the interior and permanent region of our nature, and there to possess ourselves of the knowledge which, in the long ages of her past existences, the soul has made her own." For that in us which perceives, and permanently remembers, is the Soul."

It is a matter of history that woman has had to take a very insignificant part in the affairs of the world till now. And it is a matter of congratulation to the race in general, and woman in particular, that the movement which has in recent years endeavoured to advance the sphere of woman's usefulness, should have had in the Theosophical Society such able advocates as Madame Blavatsky, Dr. Anna Kingsford, and Mrs. Besant. Their work proving woman not only able to appreciate the most advanced thought of the day, but to be advanced teachers of it. And it is further worthy of remark, that in the history of our Society, and kindred work, this has been done by the combined efforts of men and women, working together—such as Madame Blavatsky, with Col. Olcott, and Mrs. Kingsford with Mr. Maitland. And the unstinted praise and devotion of Messrs. Olcott and Maitland, to their colleagues and work, is not the least interesting feature of these collaborations.

Delicate from her infancy, Mrs. Kingsford seems to have been a born mystic, if ever there was one. From her earliest days she had been a dreamer of dreams and seer of visions, but like other dreamers and seers, had to learn to keep these experiences to herself because hopelessly misunderstood by her elders. Children will be better understood by and bye, and it is not the least important work of the Theosophical Society, that its studies help in this direction. Thoroughly convinced in her own mind that she had a mission for which she came into the world, she set herself to perfect and prepare herself for it, when the time should come for the work to be done.

An early marriage with her cousin, Mr. Kingsford, gave her an opportunity of going very thoroughly into the study of Christianity, on the occasion of his deciding, after his marriage, to enter the church. This was a splendid preparation for the work that lay

before her, when the revelation of the interpretation of the Scriptures came in due course. One effect of these studies was to induce her to join the communion of the church of Rome, to which it appears her husband raised no objections, clergyman of the church of England though he was, or about to become, by this time. Then came her studies at Paris, for her degree of Doctor of Medicine—taken up that she might be in an authoritative position, to talk on such subjects as vivisection, and vegetarianism, in which subjects she had an abiding interest; and than whom, so far as I know, no one else in her day did more to enlist the interest and sympathy of the public.

And here it may as well be said, that one of the most interesting features in the life of this gifted woman, is the noble and unselfish character displayed by her husband, throughout the whole record of her history. More fortunate than some other seekers after Truth, in her choice of a husband, his goodness, manly worth, and devotion to his wife has given us a picture of one of the most unselfish men of our times. And it is pleasant to think, when we get a glimpse of such characters in history, that they are but prominently brought before our notice, to prove that there must be other equally noble and unselfish husbands in the world, although unknown to fame.

Many different kinds of students will learn from the life and work of Dr. Kingsford, but especially anti-vivisectionists, vegetarians, spiritualists and theosophists. Students of Theosophy will naturally devote themselves principally to the great work, the Interpretation of the Christian Scriptures, presented to them in the "Perfect Way," and "Clothed with the Sun." The manner of receiving these latter teachings (of which the former is the intellectual presentation, and is the combined work of both Mrs. Kingsford, and Mr. Maitland), will for long be full of interest and guidance to mystical students. Dreams and visions, originally, are the sources of the instructions, and this in the days when it was considered a sign of intelligence to jeer at such things. Curious, too, that such should be the case, in countries that claim the Christian Scriptures as the source of their religion; these being filled with stories of dreams and dreamers, visions and seers.

But a considerable change has come over the opinions of those who *think* they lead and guide modern thought, notably literary men and scientists. To-day you can scarcely pick up a weekly paper, or monthly magazine, without coming across a tale, either in tradition or fiction, dealing with the supernatural—so-called—side of nature, in which dreams and visions play not the least important part.

All through their work, and in connection with the details of it, again and again, were they guided how they should act, in dreams, and this mode of guidance never failed them. The man who will take the trouble to read the "Life of Anna Kingsford," and her "Dreams and Dream Stories," and then declare that dreams

and visions are naught but foolishness, only presents the spectacle of a person who declares himself to be utterly incapable of appreciating evidence of anything he cannot eat or drink. Not that they slavishly followed all such revelations. Because, unless the teaching, or instruction, would stand the severest and most intelligent criticism it was in certain cases rejected. It is not surprising that there were such cases; the wonder is, they were not more frequent. It will be well for other dreamers to learn from their experiences, and keep a well-balanced mind, in dealing with such matters. Dreams and visions may as often be delusive humbugs as divine revelations.

As already said, the great work of Mrs. Kingsford and Mr. Maitland was the mystic interpretation of the Scriptures—as said in one of her illuminations: "All Scriptures, which are the true word of God, have a dual interpretation: the Intellectual, and the Intuitional; the Apparent, and the Hidden. For nothing can come forth from God, save that which is fruitful." And that such interpretation is not new is proved by reference to the Rabbi Maimonides who, speaking of the book of Genesis says: "We ought not to take literally that which is written in the story of the creation, nor entertain the same ideas of it, as are common with the vulgar. If it were otherwise, our ancient sages would not have taken so much pains to conceal the sense, and to keep before the eyes of the uninstructed, the veil of allegory which conceals the truths it contains." And as regards the story of the Fall, it is proved by reference to Sharpe's work on Egypt that this was no divine revelation to a chosen people, as generally understood. He says: "The temptation of the woman by the serpent, and of man by the woman, the sacred tree of knowledge, the cherubs guarding with flaming swords the door of the garden, the warfare declared between the woman and the serpent, may all be seen upon Egyptian sculptured monuments." And very likely if on Egyptian monuments, they will be found on those of other and older nations. And the key to the interpretation of these great mystic stories, is to be found within ourselves: "Within his own microcosmic system man must look for the true Adam, for the real Tempter, and for the whole process of the Fall, the Exile, the Incarnation, the Ascension, and the coming of the Holy Spirit. And any mode of interpretation which implies other than this, is not celestial but terrene, and due to that intrusion of earthy elements into things divine, and that conversion of the inner into the outer, * * or materialisation of the spiritual, which constitutes idolatry."

And they are not afraid, as they explain the closest scientific criticism of their work, because they recognize that: "In an age distinguished, as is the present, by all-embracing research, exhaustive analysis, and unsparing criticism, no religious system can endure unless it appeals to the intellectual as well as the devotional side of man's nature." But, "the intelligence appealed to is not of the

head only, but also of the heart ; of the moral conscience, as well as of the intellect."

It is impossible to enter into an examination in detail of this, the most important of their work—that of interpretation—and attention is directed to it, to show that it had become a necessity that the world should receive such teaching. And no one can doubt that it has been received in abundance, who will take the trouble to read, if not study, "The Perfect Way." We are told that many times they received revelations which were beyond their understanding at the time of reception. And often it appears as if they were left incomplete, that they might exercise their own minds on the subjects.

On other occasions, the teaching regarding certain doctrines appears to have, for a time, been purposely left incomplete ; but it never failed to give the most complete satisfaction when finished. If the recipients of the new interpretation found it required study and careful consideration to be able to fully appreciate what they received, we need not expect to benefit by their work, by less effort, but may be sure it is likely to take more on our part.

Two of the great Truths with which our studies have brought us into touch, as explaining much concerning the mystery of our Being, and our lives, are the Eastern doctrines of Karma and Reincarnation. These Truths, with most of our writers, find a necessary first place, owing to their importance, and the understanding of them being essential to comprehension in all our studies. In the "Perfect Way," the abruptness with which these subjects are introduced is almost startling—practically without any argument, or detailed analysis of the problems, and of their reasonableness and necessity. But the acceptance of these Truths is clearly stated to be the basis of the whole work. If there appears to be a lack of detail in the "Perfect Way," the want is more than made up in the story of Mrs. Kingsford's Life. Because, if there is one thing more than another insisted upon, I do not know what it is if not Karma and Reincarnation. And interest bordering on the romantic is introduced into the question of Pre-existence, by the visions of her past, that Mrs. Kingsford is said to have had ; it being said that she had been such characters as Mary Magdalene, down to Anne Boleyn, consort of Henry VIII, of matrimonial memory—and many others besides. And it is somewhat surprising that none of our friends of the Theosophical Society, who appear from their writings, to be sufficiently advanced to search the records of the past, for confirmation of former lives, have not taken up the history left of the past lives of Mrs. Kingsford and Mr. Maitland, and confirmed their visions, or pointed out their errors, so as to leave some instruction from which later students might learn. Supposing for a moment that her idea is true, that she had been Mary Magdalene ; Faustina, the wife of the Emperor Marcus Aurelius ; and other notable personages. Not the least inter-

esting point is to notice that even associateship with the Lord Jesus was not able to make a saint—that is, a Holy One—of such a person as the Magdalene, for *in* her career as Faustina, there appears to have been very little of the saint about her. And it also proves that canonisation, by that branch of the Christian Church which arrogates to itself that special privilege, is of little value, and that it is not a competent judge of saints, after all.

But the Life of Anna Kingsford also proves, far better than does any story about the Magdalene, that such a woman as Faustina has in her, really and truly, the potentiality of saintship. But that neither through church, nor other ordinances, nor gifts from heaven, but through the long, slow and often painful process of evolution, by Reincarnation and the working out of Law, is this attained.

A matter of great interest on this subject, is the statement made by Mr. Maitland, that in a conversation he and Mrs. Kingsford had with Mr. Sinnett, on the occasion of a visit to England, after the publication of "The Occult World," on the subject of Reincarnation, to the effect that Mr. Sinnett did not believe in it, because he had not been taught the doctrine by his Master. This appears rather curious, because one would think that whether taught by one whom you regard as a Master, or no, if it were true, its importance could not fail to find immediate response in our hearts. I don't see why having a teacher on any subject should prevent us learning from others, if teaching should come our way.

Is there a single one of the thousands of students of "Esoteric Buddhism," or "the Growth of the Soul," who believes the teachings we find there about Reincarnation, or anything else, because Mr. Sinnett tells us of it ? For who of us when we first read these works knew Mr. Sinnett ? And really the greatest compliment we can pay this teacher, is to say that we believe his teaching, because of its appeal to our intuitive knowledge of Truth, and to no authority beyond our reason and intelligence. However, the time came, as prophesied by Mr. Maitland, when Mr. Sinnett was taught the doctrine, and the world owes him a debt of gratitude for his lucid presentation of the subject.

As I have said, our spiritualistic friends will learn many lessons from this work, and be better able to point them out than I am. But it is made perfectly clear, and beyond discussion, that undoubtedly our friends, on occasions, received instructions and guidance through ordinary spiritualistic mediums. They were not, however, encouraged to visit them. Specimens of both the useful and humorous sides, are given. As, for example, when they were guided to a publisher for their work, the "Perfect Way." And also an interview with somebody or something, said to be Moses, who, at this time o' day, complained bitterly of what he called the "commercial instinct," of his brother Aaron ; and further added that

he "had never felt well," since he had struck the Rock, instead of speaking to it!

I think in one of Mr. Leadbeater's replies in the "Vahan," to questions about Invisible Helpers, it was said that that work is now allotted to human beings, though formerly done by elementals, under higher guidance. He also deplores the lack of assistance in the work. On reading his remarks, at first it appeared to me that men and women living on earth, alone, did this service to humanity. But since my last reading of the "Life of Anna Kingsford," I rather think I misunderstood Mr. Leadbeater on this subject, because it now appears to me that there are certain grades of departed souls who are formed into groups, and are doing serviceable work amongst their less advanced brethren, and it seems from certain statements, that not once, but on several occasions, our friends came under such guidance. Whether or no we can prepare ourselves for such work, I cannot say, but doubtless the more we study natures working on the superphysical planes, and improve ourselves in such knowledge, while in the body, the better fitted will we be for usefulness hereafter, if opportunity offers in that way. The story of spiritualism clearly proves that people ignorant on earth, are equally ignorant after they leave it. And if there are circles that help mankind, here or hereafter, there are also other groups whose work appears to be more of the nature of a circus than anything else; and others whose mission appears to be only to mislead, annoy and hinder, any progressive worker.

Our theosophic studies appear the best preparation for usefulness in this line, that I have found.

A. P. CATTANACH.

(To be concluded.)

HINDU MORALITY.

AS OUTLINED IN THE MAHA'BHA'RATA.*

"In the Krita age, O Partha, Krishna existed in the form of Righteousness: In the Kali Yuga He came to the earth in form of unrighteousness. *Anushasana Parva*, 158, 10.

THE subject that I want to bring to your notice is that of Hindu morality as portrayed in the Mahâbhârata. Morality, as distinguished from its opposite, is that part of a man's nature which, showing itself in acts and conduct, is due to the mental attitude moulded by religion and by the results of methods of thought formed from religious teaching; that which shows itself as the ultimate downcoming differentiation of religion, as that which would appear on the plane of action to be the manifestation of its parent source. It is

* A paper read before the Edinburgh Lodge, Theosophical Society, 18th December, 1900.

religion on the lowest plane, and, since on this plane there appear many different religions, therefore may there also be different systems of morality.

And with regard to these different religions, you will remember that it has been said that, "no one religion has a monopoly of Truth,"* and therefore the more we study deeply the different philosophies and religions of the world the nearer are we coming to a more perfect comprehension of that one Truth which, coming downwards into the lower planes, differentiates into a variety of creeds. We read in one of the Upanishads† how the "One without a Second," That which alone at first existed in, as it were, an abstract or "formless" state of being, willed to multiply and, descending to evolve the regions of the universe, took form in many different manifestations, each presenting but a partial and limited aspect of the One; so that an understanding of the different systems of philosophies and religions is necessary towards a perfect comprehension of that source from which they come.

I wish to bring to your notice Dharma or Morality, from the Hindu aspect, and although the Eastern ideas may be considerably different when compared with Western forms of teaching, it is in this difference that lies the value of their study.

And first we will consider the Mahâbhârata, the book we study it from. This is a great Hindu philosophical and religious work, and it also contains a history of things which happened in India 5,000 years ago when Sri Krishna, who was the incarnation of Vishnu, lived on earth. It is an encyclopedia of Indian philosophy, religion and morality, and was written by an Indian Sage. It tells about the teachings of the Hindu great men who lived at that time before the Kali Yuga set in. The Bhagavad Gîtâ is a part of it and, although the greater bulk of this book may be little known to some of you, I venture to bring forward and to quote it as an authority because I think we, as students of Theosophy, realising that to us the teaching is that there is not one true religion only, but that all religions are existing as different aspects of the one Truth, will recognise that this book is well worthy of a deeper study when we also remember that it is part of the scriptures of a nation to whom some of us in the West are so much indebted for philosophical and religious truths.

First, taking up the history contained in the Mahâbhârata, we read of the heroes who lived in that age, and of the Great War which was brought about in which the warrior caste was almost annihilated. The immediate cause of this war is dealt with in the story of the five sons of Pandu, and of the wrongs they received from the son of Dhritarâshtra: there were two brothers Pându and Dhritarâshtra and it is about the doings of their sons that the story is told. The

* "Evolution of Life and Form," p. 84.

† Chhandogyanishad, VI, 2: 1-2.

sons of Pandu were the five brothers, whose prosperity and strength were objects of envy to Dûryodâna, the eldest son of king Dhritârâshtra. At a game of dice, by the unfair use of them, Dûryodâna wins from Yûdhishthira the eldest son of Pându, his possessions, his kingdom, and even the five brothers themselves as slaves. Dhritârâshtra is very pleased at the success of his son, and Bhîma, one of the brothers, never forgets his exultation over their misfortunes and his former plots against them. After the loss of all, another stake is proposed, that the losers shall go into a 13 years' exile, while the winners keep the kingdom. Yûdhishthira, who by virtue of Kshatriya custom, cannot refuse a challenge, again stakes and again loses, from unfair means employed against him. So all the sons of Pându go to the forest and a long division of the Mahâbhârata is devoted to their stay there and the things they learnt from the great men who visited them. At the conclusion of the 13 years they come back, and are obliged to fight the Great War for the return of their kingdom: and we remember how in the Bhagavad Gîtâ, at the beginning of the battle, Arjuna grows despondent when he sees drawn up against him, teachers, relatives and friends, by whom he would rather be killed than to slay them, and how, for all that, he is obliged to oppose them.

"For if thou wilt not carry on this righteous warfare, then, casting aside thine own dharma and thine honour, thou wilt incur sin." (*Bhagavad Gîtâ*, 2. 33.)

Of these five sons of Pându we shall only deal with the three elder—Yûdhishthira the eldest, Bhîma the mighty warrior, Arjuna the favourite of Sri Krishna. We will take the history of these three great men as examples of Hindu teaching.

In the matter of morality the Hindu nation is divided into four great classes or castes, and the morality taught in the Mahâbhârata is different for each: for evolution and rebirth form part of the Indian philosophy, and the inequality of men is recognised as according to the stage which they may have reached in evolution; and four different teachings of the same religion are given, one for each caste: for a line of action suitable for a man of high caste would but weaken the man who had not reached that stage of evolution.

"Better one's own Dharma though faultily performed, than the Dharma of another well discharged; better death in the discharge of one's own Dharma, the Dharma of another is full of danger." (*Bhagavad Gîtâ*, 3. 35.)

Of these four great castes the lowest is that of those whose duty is service*:

"Action of the nature of service is the Sudra karma born of his own nature," and faithfulness to his master under all circumstances is laid down as his law of action. The one above is that of merchants and agriculturists:

"Ploughing, protection of cattle and trade are the Vaisya karma born of his own nature" (*Bhagavad Gîtâ*, 18, 44); and their duty which was laid down for them and by which the object of their incarnation was fulfilled, was to make money, and to grow rich, first for themselves and later for the use of the state."

We shall only deal with the Dharma of the two higher castes, that of the Kshatriya or warrior caste, and that of the Brahmana or Teachers: and we learn that the indications for any of these castes are not, in the present age, altogether dependent on birth or social position, but upon the character shown out by the inner nature.

In striking contrast to this system of castes is the common western idea that all men are equal, or at least are made equal by wealth, and also the teachings in the western scriptures which are impressed alike on all. But one of the most important differences which will be noticed and shown out distinctly when the character of the Kshatriya is studied, is that absence in the West, of all teaching of firmness, of boldness, of even aggressiveness, in contrast to which is preached that forgiveness and meekness of spirit which is so characteristic of western teaching.

There we are told and, mark you, this instruction is given to the whole people alike, that it is not according to ethics or religion to resent any injury, but that a meekness of spirit must be practised, which is ready to passively receive and allow all insult or injury. It is very distinctly laid down that no resentful violence must ever be used and, among many other instances of this result, we even find a soldier in the present war writing home, and reported—in the newspapers—as saying that he would not incur the sin of killing anyone, and so he always aimed his rifle above the enemy. This view is evidently not from cowardice, but as the result of close adherence to teaching, none other being given.

To throw some light on the inner nature of each of these four classes of men and their duties, we will study the correlation of the three gunas to the castes. These gunas, or energies of nature, are the constituents of all the matter side of the universe, from physical matter, desire-forms, thought-energies, unto the Mâyâ aspect of I'svara, and we are told that the differentiations of this matter on some of the higher planes are seen as different colours. The colour* which is characteristic of the Kshatriya caste is a mixture of white and red. We read in one of the Upânishads† that Prakriti or matter is composed of three colours, white, red and black; each colour standing as characteristic of one of the three gunas; white is characteristic of Sattva or goodness, red the mark of Rajas or energy, and black the mark of Tamas or Inertia. These three gunas are those attributes of goodness, energy and inertia in a very wide sense and all things are composed of them. The lower castes are symbolized by a preponderance of the Tamasic colour, black, the sign of inac-

* Cf. Shanti Parva 188: 5. † Shvetashvataraopanishad IV: 5.

tivity or inertia : the Vaisya caste having much of the Rajasic element also present with Tamas. The Kshattriya nature is composed of a preponderance of Rajas and Sattva, the qualities of energy and goodness : while the highest caste, the Brahmanas, is said to be characterized by the white colour, the sign of unmixed Sattva. We can apply this to the fact that the inner nature of every man and his place in evolution, would be marked by the preponderance in his inner nature of either of these gunas, and that on that plane, to higher vision, these gunas would appear as colours in his higher vehicles beyond the body, so that in the future when, as we read, the functioning of the Manomayakosha and even higher sheaths as vehicles of consciousness, will be a natural faculty, the separation into castes will be recognized as right, because of the true insight into the different stages of evolution. In the present time of Kali Yuga or age of materialism, from Karmic and evolutionary causes it is said* that things have become mixed, and often we find Brahmanas serving those of a lower caste : but we must remember what is also taught† to us that, wherever a man born into a S'ûdra family, or occupying a low position in the world, wherever such a man shows out the attributes of a Brahmana, he is a Brahmana and not a S'ûdra ; and also that, whenever a high born person acts according to a low standard, that man is of low caste, no matter what birth he may boast of. By deeds one becomes a Brahmana, and by deeds one becomes a S'ûdra, no matter what may be the social position in the world : in former ages we are told that things were ordered harmoniously, but this is the age of materialism.

By taking up the qualities of mind indicated by these gunas, we can then better understand the natures of these classes of men : the qualities are developed successively and each has to be purified as it is obtained : the attributes of these different gunas and the characteristics of the actions inherent in them can be studied from the Bhagavad Gîtâ.‡ We learn that the characteristics of Tamas are inertia, sloth, heedlessness, delusion, and for a person in whom Tamas preponderates, obedience and action are laid down : obedience and service from his lack of development, and performance of burdensome work to overcome inertia : The attributes of Rajas are energy, restlessness and desire, all of which are developed, properly directed, and later restrained by the Sattvic quality of self-restraint : the marks of Sattva being serenity, harmony, restraint of mind and purity, and these follow the proper growth of the former qualities.

We can further see how injurious it would be to teach a man of low caste, philosophy : for the characteristics of the gunas or material of which his mental body is composed are said to number among them " thinking of possibilities, contradictory thinking, mis-

* Vana Parva, 189.

† Shanti 189 : 8. ‡ Vana 179. Chapters 14-17 : 18.

taking one thing for another, seeing nothing correctly : " it would be about as unsuitable as to tell a man of the Brahmana nature to do actions for the sake of a reward, to be a " trader in virtue."

And it is also the duty of these different classes of men to follow the duties of their own caste, and a weakness to do otherwise. In studying the morality of these two higher castes we will first take that laid down for the Kshattriya or Warrior caste, and see what is due from them. Later on we will consider the dharma of the Brahmana. As an example of the Kshattriya we will take Bhima, the younger brother of Arjuna, and study his law of action from the Mahâbhârata. we read that Bhima was a divine Kshattriya born specially at that time to aid the evolution of India as a whole : he was a great warrior, and exerted his immense strength against the general evils threatening the nation.

The characteristic of the Kshattriya was energy, and he utilized that strength for protection, and in loyal defence of those wanting help : in the world he had an active life and, for himself, had to develop his strength against opposition. All strength comes from struggle and, without this struggle the evolution of the man would be imperfect, and be unable to endure later development. A Kshattriya must be ambitious, and never be satisfied with his present circumstances : all obstacles must be overcome by a right use of force : he could not live dependent upon siffs ; he must oppose himself to everything contrary to right : not seek the avoidance of pain : he must never refuse a challenge, and he must never beseech. We read of Bhima throughout as a close adherent to Kshattriya practice. As a warrior following the dharma of his caste we read of him as opposed to injustice and in conflict with evil.

His reproaches to his elder brother Yûdhishthira, for being forgiving in the matter of the great wrongs done to them, consist in comparing him for his forgiveness to a man of the higher caste," " Thou art ever kind like unto a Brahmana."

For the teaching to the Kshattriya was not always the unresisting endurance of evil ; in his life in the world many circumstances would arise in which meekness would be against his law of growth, in which opposition to oppression is his law of action : and as an example of this we find that after the great war and forcible re-capture of the kingdom by the sons of Pându, in which all who had treated unjustly or deeply wronged the five brothers were slain, and only their old blind uncle, king Dhritarâshtra, was left, Bhima still keeps in mind the terrible wrongs offered to his brothers and himself and, although outwardly obeying his elder brother, Yûdhishthira, in waiting upon king Dhritarâshtra and serving him, he does this unwillingly, and often, from bitter memories of repeated plots and injuries, breaks out into rejoicings that his strong arms

* Sankaracharya's " Crest Jewel of Wisdom", 112-121.

have slain the son of Dhritarâshtra, and into taunts at the old king for the part which he had played.

Yûdhishthira, the gentle eldest brother, excuses Bhima to his blind uncle:

"This Bhima is ever devoted to battle, and to Kshattriya practices."* For it is laid down that it is the part of a Kshattriya to war against even relatives and teachers when they engage in an unjust cause.†

And on this question of forgiveness we find many examples in the Hindu books: We read of divine Kshattriyas who were untouched by injustice, as for example in the story of Râma, and also when we read about Yûdhishthira. To take the example in the "Râmâyana," we find that Râma, who was just about to be crowned king, in obedience to a promise to his step-mother, gives up the throne to his brother and retires to the forest for fourteen years, and he goes away "not being distressed."

In the Hindu books are shown many similar examples of absolute loyalty to truth, obedience to parents, and devotion, which are characteristic of a different evolutionary aspect and stage of evolution. The aspect of this matter which is taken up is that shown by the character of Bhima, and that teaching which is laid down there as a Kshattriya practice; because I think that an understanding of that teaching will be of much use to us in our study of Dharma, in our study of that morality which helps forward evolution. For success in the matter of morality depends upon an understanding of the different aspects of morality in different circumstances; we are told that right conduct is that where a man does what ought to be done in view of the occasion: when conduct is suitable in one way on one occasion, it may become unsuitable when the occasion becomes different; therefore ought a man not always to follow the same conduct on all occasions.‡

The study of these methods of conduct shows different characteristics, but a perfect understanding of both is necessary for harmonious evolution.

And studying thus we learn from this book the underlying truth of that teaching which is laid down for those cases in which obedience to parents and superiors is contrary to the Kshattriya dharma. We read that a great debt is owed to the parents for the body which has been supplied and cared for, and we hear of strange examples of the discharge of this debt, of men who fought in the body against their dearest friends, because that body belonged to the state which had protected and nourished its growth. A debt that is owed has to be discharged, and we read often in the Hindu books of what is laid down as right, being followed at all costs. And

* "Ashramavasika," Para 13.

† "Shanti Parva," 1. 56: 16.

‡ "Udyoga Parva," sec. 79.

again we read that the teacher is above the parents, and that a greater debt is owed to him, because he nourishes the mind, which is considered but as a tenant, and is not identified with the house which has been provided. And, thirdly, the law of development of the intellect and mind is by discrimination, by comparison, by separateness: its very life and growth depends on its being able to separate and to be separated; to be able to stand alone resting on its own strength and knowledge of truth; and a tendency towards complete mental passiveness in this stage of evolution would but make a homogeneity of an incomplete whole; incomplete, because at first there must be the perfect building of its separate parts. The furthest aim we have may be the consciousness of unity, but the perfect formation of its separate parts alone makes at the end such a unity harmonious.

And in this opposition to superiors which has thus been laid down as part* of Kshattriya morality there is no need of malice, of active resentment of personal injury, which has indeed only an early part in the Kshattriya nature. For it is told how that before the great war, Bhîma, foreseeing the slaughter of the royal house and the destruction of the Kshattriya caste in battle, begged for peace and submission, to allow the son of Dhritarâshtra to keep the kingdom, although he had wrongfully won it and now refused to give it back: words as strange from that warrior, it is said, as though "fire had become cold," or "as if the hills had lost their weight," but by Keshava, Himself, is this suggestion put aside, and right action is taught to be done without regard for the consequences. Nor was there anger in the heart of Karna when, unwavering and "firmly devoted to truth," being bound by his debt, he chose to fight against his brothers; and we hear of many other men who, steadfast to truth, fought on the side against their teachers. Bound were they by the Kshattriya law, to opposition, and without recognising personalities, must they fight their best in battle for the sake of Dharma. And on the point of an unjust superior we have the following teaching: we find told in the "Story of the Great War" that, when the sons of Pându left for the forest, all the people followed them from the city, desiring to stay with them and not to be ruled over by the "evil minded son of Dhritarâshtra." This was forbidden to them by Yûdishthira, who bade them go back and wait till the Pândavas had completed their years of exile, when they would come again to rule. The king who ruled the people was the king their karma gave them, and they could do nothing but wait till the evil karma was exhausted, and the king removed; and to that helping they must not neglect to pay the duty owed.

Thus we find some teaching on this important point. Although the debt which is owed to the superior becomes very small, from his neglect of teaching or protection, it would be of no gain to actively

* "Bhishma Parva," 108: 101.

rebel against the evil karma : that must be patiently endured till its ending, while its lesson is learned, and everything that is owed must be paid ; but in these cases where, as we read, the blame first lies on the superior, and respect, to be owed, must be earned, the Kshatriya dharma demands a complete mental independence and the dignity of endurance under a recognised evil, the man standing as a separated self having his separate judgment. There is no claim on the pupil when the teacher is ignorant, and when the superior fails in his duty the debt is but little that the younger owes. And this aspect of antagonism and separateness marks for us an evolutionary standpoint.

M. A. C. THIRLWALL.

[To be concluded.]

THE TEMPORARY NATURE OF OUR PERSONALITY.

I believe one would be quite correct in saying that the majority of people in the world, English-speaking people at any rate, are not religious, that is, although they may nominally subscribe to some form of creed, they do not profess to put themselves to any inconvenience as to complying with its precepts, and do not feel that it binds them to any particular form of self denial. Yet in spite of this, it will be quite another thing to suppose that the average person does not entertain in some way, however vague, the possibility of some sort of future for us when our bodies are worn out. I think, too, that it is dimly conceded by the average person, to himself if not to other people, that the character of that future will very largely depend upon the question of conduct before the body is laid aside : though possibly if twitted with regulating his actions to others with any view to a future life, he would probably, to keep at peace with his nearest companions, repudiate it altogether ; for in a man whose friends and constant associates are immersed completely in worldly matters, it would be felt as an impertinence for him not to exercise the same freedom as themselves. It is felt that to be a thoroughly 'sensible' person is to get the largest amount of pleasure you can out of life, and not to worry yourself much about the person over the way, who meets with scarcely any success, but has all along a very bad time of it. So long of course as the generally accepted conventionalities are observed the so called 'sensible' person is allowed very wide latitude in asserting the requirements of his 'personality' before he comes to be branded with the mark of selfishness. The great fact that the personal man of even the noblest on earth, has certain absolute needs, is laid hold of and worked for all it is worth, to excuse the tendency to drop into this and that form of concession to personal comfort and ease, so easy and so natural to that part of our nature which loves to lie in the sun-

shine and have a good time. And this concession to what I might term the 'nice, warm, pussy-cat' way of regarding the lower part of our nature, is responsible as it seems to me, for such thorough identification of each man or woman as an essentially living centre of force and thought, with the present form and personality. So that it has come about that in thinking of the future the whole of it is supposed to be faced from the standpoint of the personality—to be seen from its 'comfortable' windows only : whatever the unfolding of the days that are to come, however various, however long-lasting, they will all be seen as through the spectacles of that personality and through that alone.

Possibly the ease with which the majority of people drop into this position, is accounted for by limited, very limited, views as to the meaning of the word future : is due to very imperfect, in fact quite childish, ideas of both time and eternity. Speaking personally I have to admit that it was only after coming in contact with T. S. literature that I really took hold of the grandeur of scope of the grand Calendar of our Manvantara. Up to that time it had never occurred to me to conceive of the breaking up of the future (as of the past) into vast periods of time, each having its own work in the Cosmos to see accomplished. Possibly I never quite admitted after reaching manhood, that I should face the whole of eternity exactly as I was, if called upon then to quit this world ; there was, I seem to remember, a vague feeling that somehow this would not last, but that it would give way to something behind it, something superior to it, through which I should be able to reach out to things and experiences which the present 'I' was quite unfit to lay hold of. But I am sure that the average of the people I mixed with who conceived of a future after death did not give a thought to the idea that the vastness of eternity could not be bottled up in the narrow compass of any personality however grand its totality of experience, however rich its harvest of acquired character. To the average person of my acquaintance it seemed quite satisfactory to go right through whatever time was ahead of us, armed only with the powers of observation that we already possessed ; with the degree of strength of character already developed, and protected only by the virtues (mostly very few) already made our own ; that we should, in fact, plunge into the great sea of the future to take each his chance with the stock in trade of qualities he could during life here make his own. The possibility of all of this lying all the time at the door of inaccurate thought regarding time and eternity or, perhaps it would be fairer to say, of lack of any solid thinking at all about it—for really one may say that on fairly going over the ground it does not seem probable that the present personal 'I' should be the medium through which the whole of eternity was to be viewed—is not considered.

That the personal equation is, in the average person, a very

important plank in the platform of the Comsos, from that person's point of view, is quite true, and also quite natural, and the thing that is quite natural is in a very strong position ; but it is a fact made plain to us by the best thinkers of our race, that the point of view quite proper to the average person, shows only a small fragment of what is possible to be seen by the vision which can transcend the limits of the person ; which, leaving, as it were, the little chamber of the personal ' I ' with its one small window and its view in one direction, goes out on to the open roof and looks round the whole horizon and up into the whole vault of heaven. The whole matter is probably a question of averages with all of us and possibly the spiritual age of each one amongst us is much denoted by our capacity to rightly conceive of time and eternity and our proper relation in regard to both. I believe, however, that the capacity of most of us has brought us to the point where it is no longer possible to think of our present personal make-up as lasting for ever, of our going through eternity precisely like the man or woman we appear to be to those about us.

For let any one ask himself after bravely taking the truest portrait of himself he is able to, even giving himself the utmost credit for every good quality he possesses, yet slurring over none of the defects, whether he would like to face the whole immensity of the future always in those clothes. To the very noblest man our human history has any record of, this prospect would probably be unsatisfactory ; indeed the very noblest would probably be the most dissatisfied, but to the ordinary person the prospect of our so facing the ages to come ought to be so unsatisfactory as to be quite unreasonable, nay quite impossible. That for ever and ever I shall have as the content of my consciousness, precisely this particular bundle of characteristics which now make me up ; that from everlasting to everlasting, these peculiar tendencies, these affinities, these repulsions, these tastes, these weaknesses, which I recognise as mine, shall follow me, and that whatever comes to me out of the great future must be coloured by whatever light that bundle of qualities may have given the lamp of the personality—surely no vanity is so colossal as to face this prospect, properly thought out, with anything like complacency. Taking even our very strongest points, those which our friends most readily accord to us, we shall probably be made, by their very strength, to see that by comparison with those of others, they are but poor, and so to shrink from the prospect of futurity equipped with half-made qualities for our best points, with all the terrible hindrance of the other portions of our personal belongings which we have to admit as our ' weaknesses,' all ready at hand to neutralise the effect which we might otherwise be able to produce. Besides, apart from any questions of the peculiar character of our tendencies, of strong points or of weak, the prospect from the standpoint of the very best does not much im-

prove ; there is always the limitation to that particular ' bundle ' made up as it can only be, of that particular life's experience from childhood to the grave, and it should not be a satisfactory prospect for any of us to think of going down the ages, capable only of relating together the events that may unfold themselves to us, by means of the equipment contained within the walls of any particular personality. To the man whose mind has been widened by the unfoldments regarding time and eternity contained in the Ancient Wisdom, it must become quite intolerable that he should be called upon to sail out upon the ocean of eternity with such a poor equipment. It is no reply to say, as many do, that the spiritual life will, as it goes on, make good all the deficiencies ; it only throws us back into vagueness of conception of the term ' spiritual life,' and deprives us of all sequential and scientific thought about it. In view of all the plain facts regarding death in infancy and the rest of it which make reincarnation the only possible theory to us, it is plain as the sun in heaven, that whatever qualities we are ever going to possess are going to be earnest here, or never will be ours. This line of argument amounts to removing altogether the necessity for this earthly life, and is in the nature of a vote of censure upon the Creator for subjecting us to the pains and penalties of it at all. Whatever degree we may each of us reach in the process of self-analysis and of laying bare the personal short-comings, most of us must early be convinced that we *do* come miserably short of our ideals, and that the permanent installation of any quality worth having is so extremely slow as to make the possession of all that we feel we lack, quite impossible in even a dozen of the longest lives, leaving, in fact, no room for anything but a continual series of lives in which to do the task.

Looking to the lamentable results attained by most of us in effort to build up character and to the awful hotch-potch we make of our lives sometimes, it ought to be with a feeling of gratitude, that we remember that this single life is *not* going to be the basis upon which the great future is to be built up for us. Speaking personally, I feel supremely grateful in thinking that, anyhow, this particular bundle of qualities, this profoundly unsatisfactory mixture of forces which make up what I know as myself in this present life, cannot last beyond a certain time ; that that, at any rate, will be disposed of by the fire of time, and I can do this quite without any splenetic feeling of self-debasement or the dust and ashes of despairful self-depreciation, which is generally a very cheap sort of ordeal in the end. The facts are fairly and plainly in front of us, regarding any given quality ; our several possessions of it are exactly so and so, whatever they may be, and the fact that the other ingredients of the mixture serve often to greatly accentuate and bring out the particular deficiency therein, should make us all the more satisfied that the time will come when the unravelled skein will be untied and

straightened out, giving a chance to each thread to weave itself into a more even web; and that this particular tangled knot of threads will never be offered to the Kosmos as the representation of the totality of my efforts therein, or of me as a *completed* unit thereof.

In fact it seems to me that the unsatisfactory, uncompleted nature of our personalities being once established to us along this line of thought, their merely temporary existence must follow as a matter of course. It might be possible, perhaps, to conceive of our unit of consciousness as unrelated to any other unit going before or after it, as deriving its general stamp of character from the swelling tide of progress borne in upon the broad bosom of evolution, but even so the idea of the persistence of that unit as a permanent, *finished* accomplishment is quite impossible. Whatever the office and purpose in the Kosmos my own particular bundle and present mingling of conflicting forces may be intended to fill, it is clear as daylight that the present life will leave them still as a mere bundle, and still conflicting, and far from forming a harmonious force fit for permanent place in the kosmical machinery. Therefore am I bound to regard myself as manifestly an uncompleted article in the factory of time; the totality of myself up to date, as a building, the foundations of which may be morally well founded, and some of the superstructure cemented into places, but the roof and golden finial of which are a long way from going up into the wide vault of Infinity as an architectural accomplishment for the eyes of the Gods.

Without having got further in our thinking of the purposes of life, than the conception of the one earthly life theory is able to furnish us, I can quite conceive it possible for any one to remain dimly content with his chances of getting satisfactorily through eternity on the stock in trade of the qualities he possesses, and honestly trying to make the best of and to improve them, with a slim hope that somehow their little weaknesses will mysteriously bud out, in the sun of a higher condition of life, into strengths. With the eyes blind to the facts of moving evolution, unable to see more of the methods of the Deity than in the permanent coupling of the fruits of one life to an everlasting soul, there may be some excuse for the attempt to think out some immortality for the personality; but for the man who has come to see the progressive methods adopted, and to regard life as part of that progression, to remain content with the prospect of immortalising himself as he is now, is to denote a degree of fatuous self-complacency very hard to understand. It is really along the lines of this plain putting to ourselves the question whether we honestly would desire that perpetuity should be given to ourselves as we are, that we shall be able to reach absolute conviction of the need for a series of lives in which to do the needful building of character. By no stretch of imagination can we think of even the very best and strongest points we may have as being perfect, and having to think of these as

strongly linked with what we feel to be our worst side, the average of the whole is brought so low as to form an equipment for everlasting life quite impossible in the mind of any honest and candid thinker.

If, therefore, we find that the nature of our personality is such that it is not entitled to immortality, what shall we do to avoid the opposite conclusion that it will be sure to be obliterated altogether, for the often miserable totality of it to be wiped off the slate entirely; for undoubtedly many lives do so shape themselves to many people, in despair at the wretched surroundings and the poverty of result of the life, they are led to wish that the cloud of death could come down and cover it from all men's eyes. A great deal is said about the poverty or richness of certain lives in harvest of experience making for permanent character, and the instances of prominent characters in the fields of politics, art, or philosophy are cited often as rich in growth of that material which goes to make up the permanent, immortal, spiritual man; but I must question whether some of the lives which appear to be such awful failures are not often the richest in providing just the particular kind of experience which the soul wants at the stage at which it stands, to do the greatest amount of growing. Understand, I do not advocate the notion that it doesn't matter along what lines we frame our lives. I take it to be the duty of each of us to go down into the arena of this world resolved to use whatever talents we possess to the utmost advantage in the world's service—apart from the questions raised in the minds of some in connection with the parable of the Ten Talents. It were a needless waste of energy not to do so; but to suppose that, because the nett result is not what is generally regarded as a success, as the limited nature of our understandings measure it, that the harvest to the soul is poor, is often an unwarrantable assumption. I suppose none of us would advocate a life of dissipation as calculated to advance the soul upon the Path, yet we have in Sydney Carton (by far the most masterly sketch Dickens has given to the world), an example of a submerged soul spurred on by the very depth of the submergence to the noblest self-sacrifice to be found in English literature, and to the successful accomplishment of an act which, for that soul, must be of far-reaching and immense importance.

Hand in hand with the conclusion we must come to that the personality cannot as a totality survive, there must go the admission that part of it may and must do so. Without this other conclusion we must be ready to brand the Deity as a tyrant merely sporting with our pleasures and pains, or to subscribe with Wynwood Read, to the Martyrdom of Man. That many splendid people take the latter course must be conceded, and we can only account for their doing so by lack of experience, as yet, along certain lines which by and bye will draw them to a sense of the Divine Love which governs all our lives; but I think I would almost prefer that they take this

course, if as the result of careful and exact study of the facts that had come to them, than in a vague and slovenly way, to accept belief in immortality clothed always in the vesture wrought entirely out of the experiences of the present personality.

As the slow building up of the permanent body of the soul is the most beautiful fact in our study of Theosophy, so is it the most securely scientific. There are some things in connection with our personalities we would not wish to lose, some we feel the whole world would be the poorer were they to perish. Whenever this is so we need not fear; the perfection of the machinery is such that Kosmical Law will hold it fast if it be worth the holding, and if there be anything in the lives of you and me that is of a kind to help the world, the world will not be robbed of it. The vesture that is to be worn by each of us in the Great Hereafter is perhaps slow in the weaving, but it will contain no imperfect thread when it is done; the contributions to it which some of our personalities may make may be very small, but we shall then be perfectly satisfied that no part of any one of them was lost that was at all entitled to salvation.

W. G. JOHN.

THEOSOPHY AND CHURCH MEMBERSHIP.

NO more dangerous idea could be spread before the public than that the Theosophical Society is a sect among sects, which expects its members who engage in its work to sever their connection with whatsoever ancestral religion they may be related.

The matter has been recently brought up before the President-Founder by a letter from one of his dear colleagues in France; a lady who was his hostess during his stay at her town while on his last year's tour. She writes him that she, and seven other members of her branch, have become reconciled to the Catholic Church, and have resigned from the Theosophical Society, and that she now finds herself full of peace and joy: she hopes, however, that Colonel Olcott will not break the friendly tie between them on this account. Her step is the result of the new light thrown upon the religious dogmas of her Church, for which she feels grateful to Theosophy.

Now, it is almost enough to make one despair that after its twenty-five years of public teaching and explanation as to the ideas it represents, our Society should be so unjustly regarded as hostile to Christianity to the degree that a member, whose love for his religion is suddenly revived by the help of Theosophical teaching, must of necessity resign membership in it.

In his reply to his correspondent the President clearly shows her that she has totally misunderstood the aim of the Society, if she thinks that her reconciliation with her church could possibly de-

stroy his esteem and friendship for her; that, on the contrary, the very reason of its organization was first and lastly to help awaken in the hearts of the followers of all the world-religions their love for them, and to help them to get the highest possible idea of human perfectibility to be found in their sacred writings, and then to encourage them to strive after it. One has only to see how faithfully the Society has followed up this policy in making the revivals of Hinduism in India, and Buddhism in Buddhist countries, to understand the foolishness of the step taken by our French colleagues. On any other basis than this our Society would be simply one more exasperating sect, to bind the conscience and stifle the inquiries of human beings.

The re-conversion of the eight French ladies to Christianity is one of the most valuable proofs to give at the West of the beneficent influence which our Society is having upon the thought of intelligent people in Europe.

MATTER AND ITS HIGHER PHASES.

THE title of this article at once strikes the student as opening up a very wide field of investigation. Practically there is no limit to such a field, for we have in dealing with such a subject, infinitude stretching in all directions.

Now it is not claimed that this article deals with all grades of matter, in any complete or elaborate degree, or that it probes deeply into it, for to do that would need a genius. What is aimed at, is that, as simply as possible, a view may be given of the subject as it has appeared after a study of it from the theosophical standpoint.

Beginning with physical matter we see in what a multitude of varied forms it impinges upon our sense perceptions; thus enabling us to perceive it in innumerable different aspects, from the solid rock up to its gaseous condition, through its vegetable and animal aspects. Truly a marvellous thing is this matter which takes on so many varied forms, although its grandeur may not always strike us, owing to its continued presence; which mayhap gives to it a degree of the monotonous.

So vast is this realm of matter that many sciences have been built up in its study; each special branch being quite content to devote itself solely to one particular view of it, and the students of each of these branches find that their whole time and energy are demanded if they would master all its mysteries.

We have thus chemistry, geology, botany and all the long list of sciences that deal with the study of matter in its various forms.

And when we give even a cursory glance at the immense bulk of knowledge that each individual science has to offer us, we marvel

greatly at the shortness of life, *i.e.*, of course, from the orthodox standpoint of one earth-life for each man. Truly it is ridiculous to suppose that man, though admittedly the greatest product of nature, has but to play such an insignificant part in the world's great drama, as to appear but once on its spacious platform, and then sink back to oblivion. Man, the greatest of all (we are told), lives but a few short years on earth, and then leaves for ever; whilst the mount and vale, the giant trees, the sand on the shore, remain a thousand years and more. Why should the most important being be snuffed so suddenly out, and such trivial things remain to bask in the sunshine of centuries? Truly is nature disjointed and unjust, if such things are! But no, we cannot conceive that it is so; rather would we believe that the earth that so persistently continues, is but a platform decked with nature's scenery; upon which the actors appear and reappear, whenever the time has come that they should play their allotted parts.

If this is so, man's insignificance, when contrasted with this bulk of knowledge, disappears; for with re-incarnation we recognise man's true superiority over all knowledge and nature.

Vast indeed, then, is the sum total of the knowledge that accrues from this study of matter in its multitudinous forms. The chemist is concerned with the combining and disintegrating of matter; and he shows us how matter may be changed in its aspects and attributes by certain lines of procedure. It is the chemist that enables us to get a conception of some of the possibilities and potencies of it; yet has he to stop bewildered in the maze that his investigation leads him into. At first he told us that there were a number of elements, simple substances from which all others were formed. One by one he dropped calling a substance an element; because he found that, instead of being simple, it was compound. To-day our leading chemists would hesitate at saying that there was more than one element, from which all else had differentiated.

So that we are struck with the many potentialities of matter; for though we have solid, liquid and gas, yet are they all essentially the same; *i.e.*, they may each be reduced to either one or the other state. We know that we can reduce most things either wholly or partly to either one or other of those conditions.

Now what will this line of thought lead us to? If everything may be reduced to exactly the same state—that is, to a common element—what may we learn from this? In the first place it would undoubtedly strike most of us that if the latest hypothesis is correct, and there is this simple element, that this simple element must have existed before the world which is built up of its differentiated substances. We could hardly think the reverse way, and suppose that the world came first; and that it was a possibility of the matter of the earth to be reduced to a simple element.

This line of reasoning, which is really a counting backwards,

brings us back to this one simple element from which the world, we may infer, has originated. And what does this convey to the mind? Here we have a homogeneous substance which, although a unit, must necessarily contain in potentiality the whole world. We cannot possibly realise all that this should convey to the mind. A step has been taken where our vaunted reason fails to grasp, or to cognise, the whole of the situation. Can intellect be possibly the highest faculty, when it altogether fails to carry us beyond a certain point?

Here we have a condition of matter that altogether eludes our comprehension. We are carried back by our reason to a supposition that it is so, for if the chemist were able to continue to subdivide his compounds, we can easily conceive that he must ultimately arrive at a simple element. It would appear so from the fact that in taking a number of compounds they can all be separated to similar constituents; or to put it in other words, the chemist is acquainted with a definite number of so called elements from which, in different proportions, everything else is composed.

It is not at all a stretch of imagination to suppose that even what are called elements are capable of sub-division, for we find that as most forms of matter, are manifestly the result of the combinations of other forms, and as this holds good to such a large degree, within our knowledge of combination, we are not extravagant in supposing that this is a Universal Principle; and that it pertains to the so-called elements of chemistry—and that thus they are likewise subject to the same law of combination and hence are compound substances. By thus reasoning we are driven right back to the one simple element just before spoken of.

In the laboratory, the chemist is able to demonstrate his steps as he takes them; outside the laboratory, hypotheses can only be maintained by reasoning.

Now, necessarily, the progress of the chemist, though sure, is slow; the philosopher being able to leave far behind his more practical companion; therefore, if we are to have any understanding at all of the future, we must leave our more patient and practical friend and hasten after our more eager philosopher. 'Tis all very well to cry out "give us proof"—that is the cry of the practical man; who by thus demanding proof as he goes, must needs be left far behind his more comprehensive colleague who is satisfied with the assistance that his reason gives him, in his search for Truth. These two may be likened to two men who are going to risk their lives on a rope. The timid man would not be satisfied with the rope until first of all he had tested it in some way; and thus had proof of its strength. The other man, by glancing at the rope and bringing to his mind previous experiences in regard to the quality and thickness of rope necessary, to bear his weight, is often (thus reasoning) satisfied; and immediately trusts himself to

the rope and has achieved his feat—whilst the other man is left experimenting and testing the rope by practical methods.

No doubt the 'prove as you go' process is sure, but its slowness is apparent; the other method of reasoning being preferred by the eager student. So that thus the philosopher will get far ahead of his time, leaving the demonstration of his theories to his more lag-gard companion; and indeed without the reasoner the practical man would have absolutely nothing to work upon.

In this paper we will wander away into the clouds, as the practical man so sarcastically puts it; and tread fast upon the heels of time.

We had reasoned, that as combination was apparently the ruling feature of matter, we could reverse this; and subdivide and go on doing so, until we had arrived at a homogenous substance which would not permit of further subdivision. Thus we have arrived at a hypothesis of Theosophy; for we are taught that such a substance exists, from which differentiates the matter which composes the visible as well as the invisible universe. It is the A'kāsha or world stuff from which everything emanates. Take a substance and analyse it first by practical methods, and then by the philosophic. The practical method will disclose that it is composed of various other substances—acids, salts, &c.; these again are composed, say, of gases; these gases are composed of finer ones; and so on until the practical method is left behind. Then the philosophic methods begin, and it is argued that the gas is composed of molecules, and the molecules of atoms—and here it is usual to stop, because the atom even is too infinitesimal for thought to dwell upon. Here we have then arrived at a stage where thought, as we know it, is unable to conceive; but the question then arises—have we really arrived at the end of infinitude? The question might well provoke a smile from those who are used to thinking thus about the finer grades of matter; and certainly many would say, it cannot be, for they would argue that where thought ceases 'tis there that infinity begins.

Even if at this stage we have not a thorough realisation of an idea which certain words convey to us, still we may have a faint perception that the extension of matter does not stop at the atom. Although taking the atom as the smallest conceivable thing, we could still argue that even it was composed of yet finer parts; and we could also say that as the atom is to a mountain, so is a component part of the atom to itself.

To say that an atom is the smallest thing conceivable by our brain intellect, is true enough; but to assert that an atom is the smallest thing that can exist or does exist, is not logical; it is simply placing the brain intellect as a measure which may gauge everything—as great a piece of presumption as that same brain intellect is capable of.

There is an old axiom which says that the finite cannot understand the infinite.

That is an axiom that no reasoning man will contradict. We being finite, everything within our range of perception and reasoning, is necessarily finite. From this we gather that at the very outskirts of our dimmest thinking—at the very verge of our most strained conceptions—there the infinite begins; and stretches out in shoreless space. Necessarily, by our conceptions of finite and infinite, the finite must be even less to the infinite than a grain of sand to a planet. Yet even this conception can hardly give an idea of the relative importance of the one compared with the other; for the foregoing reasoning is necessarily finite, therefore can convey but a shadow of an idea of the difference between them.

If this line of reasoning at all indicates the nature of infinitude, then an atom can be thought of as composed of as many parts as there are atoms in a planet; and unless we are inclined to circumscribe the infinite by the finite, this line of reasoning must be admitted to be sound.

To say that the reasoning is unsound, simply because our intellect fails to grasp the whole situation, is indeed a circumscribing of the infinite, and would show that we were judging the infinite by the finite.

Sufficient has been said on this point to indicate the line of reasoning to be followed; for if the arguments are correct, then we have stretching from the physical state of matter, finer and finer states, which stretch out into inconceivable infinitude.

These finer grades of matter are superior, not inferior, to physical; and we have in considering them to cease judging them from the preconceived notion, that this physical plane consciousness is the highest. By a study of the inner planes we are soon convinced of the presumption of these ideas grown out of the infinite conceit of finite man. To further this idea look around us; and it is clearly observed that the more refined state a class of matter or force is in, the greater its power. Steel, owing to its refinement, is stronger than iron; steam owing to its refinement is more powerful than water; gravitation, one of the mightiest forces we can conceive of, is to us wholly uncognisable. It is the same, throughout nature, the more attenuated a condition matter or force is in, the greater its potency. And in considering these higher planes we may expect that the same law holds good; and that instead of space being an empty void, it is really a reservoir of the mightiest forces, containing matter endowed with the most surprising possibilities.

The popular mind perceives the infinite in one direction—for example, the extension of space. It also understands that there may be greater and better worlds than this small globe of ours, and that the earth is but a speck, a grain of sand, when compared with all those glorious planets that float in space. This has been

recognised, because there was tangible evidence by way of the telescope; and from this the imagination and reason has carried them to the conclusion that there was no end in that direction. But on the other hand, although the microscope has given them such a clear insight and understanding of the infinitely small, yet has their reason and imagination failed to carry them to such an extent in this direction as in the other.

We have for such incalculable periods depended solely upon our senses for our ideas concerning nature, our reason so far not having applied itself to such a line of investigation, that we have gradually but surely convinced ourselves that naught but what they cognised could exist.

But let us apply our reason to the subject, and very soon such elementary ideas as are produced by sense perception have to be considered as worthless. It is reason that gives us a true idea of things; and we soon get into the habit of distrusting our sense perceptions until we have applied our reason likewise as corroborative evidence. Our reason very soon places the senses in their true position; they are looked upon no longer as judges, but simply as aids to judgment; and where our senses dare to intrude and say a thing cannot be, because they cannot perceive it, we turn away and ask the judgment of reason. The reason proclaims that the world perceived by the senses is but a very small one—but a fractional division of the finite; so that sense perception is wholly unreliable beyond a certain point. Reason then is to be our guide in this investigation of nature; the senses being but aids at certain points.

We see to what a distance our reason will convey us, if we but choose to accept its guidance. There is this point, though, to be borne in mind in speaking of reason; it is not in the same stage of development in all. One man for instance has not sufficiently developed his reason to be able to accept the idea of a round earth; again another man will hesitate in accepting evolution as a law in Nature, however palpable this fact may be to his more advanced neighbour. And so we may travel up the scale of reason, and on every stage of this scale we find numbers who have halted, and can proceed no further. Thus we may go right up the scale of reason and note its different stages, and the multitudes of people who have stopped at the stages and rest content.

And perhaps the last popular stage of reason deals with the physical atom. Few indeed are there who would dare to reason beyond this mighty obstacle.

Presumption! they would say; absurd and ridiculous to suppose that there could be a state of matter more attenuated than this atom!

To suggest that an atom in its turn is as complex a thing as a planet, would be such a strain upon the reasoning powers of the average man, as to make him suppose you were really mad. And

why does this idea of the physical atom as the ultimate of matter, hold so strongly in the popular mind to-day? If one speak of infinitude as stretching shoreless in all directions, and then treat of the atom as the finest state of matter, we have immediately a contradiction in terms, and no other conclusion can be arrived at, than that either there is no such thing as infinitude, or the atom is *not* the finest state of matter. If infinitude does obtain, then the physical atom is built up of material finer still than itself; and this reasoning will carry one back and back until one reaches—the unthinkable.

By this line of procedure we may logically reason back towards the inconceivable; and the fact that intellect can convey but a shadowy idea of matter rarer than the atom, does not serve to deny that such states of matter exist.

By using the same line of argument, we may also infer that intellect is not the highest form of consciousness in the realms of infinitude; but that will fall into its place later on in this paper.

F. M. PARR.

(To be concluded.)

THE RA'MA GITĀ.

[Continued from page 432.]

CHAPTER IV.

Hanûmân said :

○ Chief of the Raghu race ! How can any question regarding the established Truth* be prohibited, when, by a knowledge of it, Jivanmukti accrues to men ? (1)

S'ri Râma said :

That which is the subject of enquiry, etc., is the True, Blissful Paramâtman† who is ever full, whose attribute is knowledge and who is realised only by direct cognition. (2)

That supreme being which can be reached by speech and mind that are pure, know that as the middle Brahman (and not the Nirgunâtita which is beyond speech and mind). The S'ruti also says "Tell that (Nirguna) to me." (3)

Because It is capable of being taught (derived) and is even possessed of form (which form is no other than supreme effulgence), It can be known and meditated upon. The S'ruti speaks of this Brahman alone. (4)

* Here Hanûmân refers to the Nirgunâtita Brahman regarding which it was said, in the last verse of the last chapter, that no question should be asked.

† S'ri Râma says that the first (i.e., the Nirgunâtita Brahman) is not the subject of our enquiry and that the middle one (i.e., the Nirguna Brahman) alone is the subject of such enquiry. The third (i.e., the Saguna Brahman) is not considered in this Science of SELF for the only reason that It cannot directly secure mukti.

Because the expression (*i.e.*, the scriptural passage beginning with) "Having then reached" speaks of the attainment of the formless (Brahman) it should not be doubted therefrom that the possession of form (mentioned in the last verse) is unimportant. (5)

That It is the origin, etc., of Jivas, that It is also the source of S'âstras (vedas) and that It is the subject of discussion of the connected S'rutis (these characteristics), are (to be found only) in the thing itself which is chiefly desired to be known. (6)

It is very difficult to find these characteristics in the formless (Brahman), they do not at all exist there. Hence it is that the author of the (Vedânta) Sûtras has considered Its form or essential properties (Existence, Intelligence, and Bliss). (7)

It is well known that Intelligence, Bliss and other characteristics which are opposed to those of Mâyâ (non-eternal) and Avidyâ (non-intelligent), belong to the Nirvis'esha (*i.e.*, Brahman having negative attributes). (8)

It never loses Its characteristic negative attributes, even though non-existence is discarded. Anyhow, such (characteristics of the non-existent) as are said to have originated therefrom, adhere to It like the pollen of flowers. (9)

Though the non-existent is never separate from the existent, is not the existent different from the non-existent? The ability to discard the non-existent belongs to the existent alone and to none else. (10)

O, wise one! By the argument now under consideration regarding this dual nature, etc., let it not be supposed that the well-known Advaita doctrine is set aside. This does not affect it. (11)

By this, the doctrine of Advaita is affected only apparently, but not otherwise. And where particular mention is made of duality, it (the Advaita) is as much affected by it as the Sun is by the fire-fly. (12)

As that Advaita-Brahma-Vâda (*i.e.*, the doctrine of absolute Monism), which was propounded by the older school of Advaitins,* merely imparts an indirect or theoretical knowledge, it should be considered as pûrvapaksha or the *prima facie* view. (13)

* S'ankarâchârya was an exponent of this older school of Advaita. That it is only the *prima facie* view can be proved by several passages from Tatvasârâya. It should not be argued that the Advaita propounded in this Râma Gîtâ which is one of the three prasthânas of the Anubhavadvaita system, is later than the S'ankara school. The only possible inference that can be drawn from the teachings of this system which makes no mention of S'ankarâchârya, is that there was an older school of Advaita long before the time of Vasishtha and Râma, which was set down by them as pûrvapaksha or the *prima facie* view and that, contemporaneously with it, there was in existence this siddhânta paksha otherwise known as the Anubhavadvaita system. Both the systems are, no doubt, as old as the SELF. The former or the theoretical side of advaita is the *prima facie* view, while the latter or the practical side of it is the conclusive proof of the truth established by the former. Time called forth a S'ankarâchârya who appeared on the scene to give out publicly the teachings of the theoretical school. Then time was not ripe for giving out these advanced teachings so publicly. When the proper time came, the Theosophical Society appeared on the stage to give out portions of the siddhânta paksha to the public. Hindu theosophists will, therefore, profit much by reading and digesting the three volumes of Tatvasârâya.

This doctrine which maintains two kinds of Brahman is well discussed (and supported) by the S'rutis. As this leads to practical knowledge or direct cognition, it becomes the siddhânta paksha or final conclusion (*i.e.*, the conclusive proof of the established Truth). (14)

A clear knowledge of the identity of Brahman and the (individual) SELF removes the false knowledge of erroneously attributing the qualities of the SELF to the body. He who does not think of his body as "I" becomes a Jivanmukta. (15)

He who does not firmly believe either in the existence or the non-existence of the Universe* and he who has the knowledge of the mediator (*i.e.*, the spiritual essence unconnected with bodily wants or passions), such a man becomes a Jivanmukta. (16)

He who has personal experience of the SELF during his abstract meditation and he who, after coming out of that meditation, carries with him (until he goes again into such meditation) the knowledge of such experience, such a man becomes a Jivanmukta. (17)

He who establishes himself above Sâkshi-vritti† and below Akhandaikarasa-sthiti,‡ becomes a Jivanmukta. (18)

He who has in his mind the Akhandâkâra-vritti§ which is full of intelligence, becomes a Jivanmukta. Even though he may be possessed of the mind stuff he will be virtually devoid of it. (19)

He who directs his attention (after having seated himself in the

* The older Advaitins hold that this Universe is false. The Anubhavadvaitins hold that it is neither false nor true. When one is under bondage it is true and when he is relieved it is false. It is, in other words, true for a samsârin and false for a Mukta.

† Sâkshi-vritti is the result of the second Samâdhi known as S'abdânūviddha. It is the meditation on the subjective Atman as the witness of all. The idea that the SELF is the witness and not the doer is experienced in this Samâdhi.

‡ Akhandaikarasa-sthiti is the result of the fourth Samâdhi known as Nissankalpa, where all thoughts vanish. The enjoyment of the one eternal pleasure arising from the experience of the Universal SELF is the outcome of this Samâdhi.

§ Akhandâkâra-vritti is the result of the third Samâdhi called Nirvikalpa where the one, unique, and Satchidânanda Brahman is meditated upon as the only reality in this Universe.

The three Samâdhis (*i.e.*, S'abdânūviddha, Nirvikalpa, Nissankalpa) can be better illustrated by taking the example of the two pieces of Arani-wood, used in kindling the sacred fire by attrition. When Arani is churned, smoke, fire, and flame are produced. The results of the aforesaid three Samâdhis can respectively be compared to the above three results produced by the churning of Arani.

In Samâdhi, or abstract meditation, there are different grades of spiritual progress. Some Upanishads speak of Savikalpa and Nirvikalpa. Savikalpa is said to be of two kinds, *viz.*, Drisyanūviddha and S'abdânūviddha. These two together with Nirvikalpa make up three grades of abstract meditation. By dividing each of these three into the internal and external we get six grades of Samâdhis. According to some books the external Nirvikalpa is the highest.

But S'rî Râma gives in ch. VIII. a better classification, according to which there are three Samâdhis above Nirvikalpa (see footnote under verse 30, chapter I.). When one realises the first three Samâdhis, he becomes a Jivanmukti and when he realises the last three (*i.e.*, Nissankalpa, Nirvrittika, and Nirvâsana Samâdhis) he becomes a Videhamukta. Reasons for desiring to attain Jivanmukti and Videhamukti are to be found in verses 36 and 37 of chapter II. There are three obstacles to each of these Muktis. Therefore, six grades of Samâdhis are necessary for overcoming the six kinds of obstacles and for attaining the six grades of spiritual progress. The sixth grade leads to Nirvâna.

Self) to worldly affairs like Karmi,* Bhakta† Yogi and Jnâni, such a one becomes a Jivanmukta. (20)

The idea that I am the body is (the cause of) bondage. The idea that I am always Brahman is (the cause of) emancipation. Therefore the wise man should consider himself as Brahman. (21)

How could fear approach him who, with his best intellect, constantly feels "I am Brahman?" The S'ruti everywhere says that he is fearless. (22)

To him who thinks that his body is the SELF, there is fear everywhere. Therefore one should, with all his efforts, reject the idea that his body is the SELF. (23)

Just as crystal assumes red colour when brought into contact with a China-rose even so does A'tman become non-intelligent when it comes into contact with the three (Gunas) qualities, etc. (24)

Just as non-intelligence is the result of imposing upon the SELF the attributes of the not-self, even so is non-intelligence the result of imposing upon the not-self, the attributes of the SELF. (25)

Just as there is heat in the fire, even so there is chit (*i.e.*, intelligence or light) in the supreme SELF. By a knowledge of the oneness of chit is immediate kaivalya attained. (26)

"I am the undivided one, I am eternal, I am ever full and non-dual," whosoever reflects thus will become a Jivanmukta. (27)

If he does not practise Samâdhi, he will, besides bitterly experiencing miseries, be compelled to look upon the Universe as real until the body due to his prârabdha falls (dead). (28)

Even after fully destroying the idea of the real existence of this Universe, the idea of its apparent existence will continue to remain on account of prârabdha. (29)

On account of the apparent existence of the body, etc., which will appear to him like a burnt cloth,‡ he will have to undergo slight temporary miseries, but he will never be born again. (30)

When all the Sanchita§ and A'gâmi Karmas|| leave their hold on the Jivanmukta, prârabdha** alone is wakeful in order to produce its effects on him. (31)

Even though he may experience the pleasures and pains produced by prârabdha, he is, at all times, free because his kaivalya is not thereby hindered. (32)

There is no inconsistency in saying that he is mukta (free) who

* Karmi : he who works for liberation by performing those karmas that are recommended by the Vedas.

† Bhakta : he who works for liberation through devotion.

‡ Even though a cloth fully spread on glowing fire is burnt, it can be seen, before it is converted into ashes, like an ordinary cloth with its length and breadth and warp and woof.

§ Sanchita is the store of past Karmas. When any part of it begins to take effect, it becomes prârabdha.

|| A'gâmi Karmas are those that are done during one prârabdha life.

** Prârabdha : That Karma which has borne fruit and by the effect of which one gets an embodied existence.

does not identify himself with the transformations of his body, etc., and who is devoid of any changes in his self-consciousness. (33)

How can he be subjected to bondage who does not identify himself with semen, blood, marrow, bone, hair, vein, nail, etc., (that make up his gross body). (34)

How can that learned man be subjected to bondage who does not identify himself with the Karmendriyas or the powers of the organs of action such as speech, handling, locomotion, excretion and secretion. (35)

How can he be subjected to bondage, who knows that he is not any of the vital ethers or currents known as Prâna (the upper), Apâna (the lower), Vyâna (the distributing), Udâna (the projecting) and Samâna (the equilibrating). (36)

How can he be subjected to bondage who knows that he is not any of the Upa-prânas or the sub-vital currents known as Nâga * kûrma, krikara, devadatta and dhananjaya. (37)

How can he be subjected to bondage who knows that he is not any of the Jnânendriyas, *i.e.*, the powers of hearing, touching, seeing, tasting and smelling. (38)

How can he be subjected to bondage to whom each of the four internal instruments of perception, *viz.*, Manas†, Buddhi, Ahankara and Chitta appears as not-Self. (39)

How can he be subjected to bondage to whom Avyakta,‡ Mahat,§ etc., Vikshepa || and A'varana, each and every one of these, appears as not-Self. (40)

How can he be subjected to bondage, who knows that Brahman is other than the three states of consciousness, the three kinds of Jîvas and the three gunas. (41)

How can bondage be to him who is possessed of that keen intelligence whose only function is the uninterrupted discernment of Paramâtman everywhere, even when engaged in worldly affairs. (42)

He alone is the most elevated man in whom the characteristics of tranquillity, self-restraint, etc., resulting from his knowledge, shine forth as if they were born with him. (43)

* Naga is supposed to be the cause of vomiting, Kûrma, of opening and closing of the eyes; Krikara, of sneezing; Devadatta of yawning; and Dhananjaya, of the swelling of the body.

† Manas is the thinking faculty whose function is investigation, Buddhi is the determinative faculty whose function is judgment, Ahankara is the egotistic faculty whose function is lower Self-consciousness and Chitta is the retentive faculty whose function is to store up experiences.

‡ Avyakta is the primordial invisible element or productive principle. The primary germ of Nature.

§ Mahat (in sâmkhya philosophy) is 'the great principle'—the intellect (= Buddhi, *i.e.*, the second of the twenty-five Tattvas produced from Pradhâna or Mûlaprakriti and itself producing the third principle of Ahankâra, being thus both a Vikriti and Prakriti; Buddhi, intellect, is called Mahat to distinguish it from the Tatva Manas, mind, with which and with Ahankâra it is connected and to both of which it is superior).

|| Vikshepa is projection. That power of projection which raises up on the soul enveloped by it the appearance of the external world. The power of Mâyâ, the projective power of ignorance.

Avarana is the power of illusion, that which veils the real nature of things.

He alone is the most elevated man in whom the characteristics of desire, anger, etc., resulting from ignorance, do not shine, on account of their seeds having been destroyed. (44)

He alone is the most elevated man who is not in the least astonished by the most wonderful effects produced with the aid of such siddhis as anima (or the superhuman power of becoming as small as an atom), etc. (45)

He alone is the most elevated man who does not even smile in the least on seeing the beautiful creation, etc., due to the wonderful acts of the supreme Lord of the Universe. (46)

He alone is the most elevated man who does not even in his dream desire for any of the four kinds of Mukti known as Sâlokya, etc. (47)

O, son of Pavana! None is able to describe the greatness of Jivanmukta. Such is undoubtedly his greatness that even (the thousand-tongued) A'dis'esha cannot describe it. (48)

The attainment of Jivanmukti is very rare in this world. It overcomes birth, kills all sorrows, and destroys delusion, etc. It is the one seed of Self-bliss, and is well-known to all the S'ruti, Smriti and Purânîc texts. (49)

O, son of Pavana! Thou shalt very soon attain the state of Jivanmukti here (in this world) by firmly fixing thy mind on that Brahman which is Existence, which is full of Knowledge, which is devoid of qualities and which ultimately remains after dissolving all the external and internal modifications. (50)

Thus in the glorious Upanishad of RAMA GITA, the secret meaning of the Vedas, embodied in the second *pâda* of the Upâsana Kânda of Tatvasârâyana, reads the fourth Chapter, entitled:

THE CONSIDERATION OF JIVANMUKTI.

Translated by G. KRISHNA S'A'STRI'.

(To be continued.)

RENUNCIATION.

THE word renunciation, or its equivalent, is one we have been accustomed to, all our lives. It is commonly associated with religion, although not invariably. Like all things religious, the idea underlying it has been partially missed—sometimes almost missed altogether. A common idea about renunciation seems to be something like this: that if a man will give up everything that makes life worth living, he will get in the next world, as a reward for his abstinence, a vastly greater amount of good things than he could under the most favourable circumstances secure for himself here. The funeral solemnity, the sighing and groaning which are often thought to indicate the only proper frame of mind of him who would be thoroughly religious, are features of this interpretation of the idea with which we are all painfully familiar. Although, considered as the entire truth, such an interpretation of renunciation is very crude and may seem laughable, as part of the truth, there is after all some reason in it; and it is very much better that people should have such a notion about it than none at all. Before any one will take the trouble to proceed further in any line, there must be something, when one comes to think of it, which renders him dissatisfied with the point at which he at present stands, where conduct is concerned. We call this something repentance—and here the sighing and groaning, the grief and tears are natural, though not in themselves meritorious. To suppose however that the more we steep ourselves in gloom and the less we take out of the world in passing through it, the better, is where the misconception comes in. It is dissatisfaction with our present character and present standpoint that is the essential thing, as indicating capacity and willingness to advance. Unless we exalt that present character, dissatisfaction is of no use. The man who is advancing is not dissatisfied, but only he who is standing still or going back. It is possible to be satisfied with standing still. That is a good deal worse than being dissatisfied with standing still. But to be thus discontented is not enough. The cause of the discontent must be removed and a start made towards higher attainment. Hence the philosopher learns from the past, but considers it folly to grieve over it.

Hitherto, in regard to such matters as renunciation, the devotee, in the West at all events, has been told that his sole duty is to believe and to act on that belief: not to use his reason or to question the priests or the books. He must not mix up philosophy with religion and presume to think for himself. As theosophical students, however, our position is wholly different. We have learned that philosophy and religion are by no means to be kept separate; be-

cause like everything else abstract or concrete, they are correlated, are in fact different aspects of the same thing and to be interpreted the one by the other. We have learned that discrimination is not only one of our highest privileges but one of the most necessary, and that to cultivate mere belief, far from being a meritorious thing, is sheer folly. Belief has its place; but what must first be done is to use to their utmost the faculties with which we find ourselves provided; by the aid of these, discriminating so far as we are able with regard to the best course to pursue, and then to act and act fully.

If we examine this matter of renunciation in the light of reason, refusing any longer to accept mere assertion and dogma, but making investigation to see what it really means, and what sense there may be in it, if any, a flood of light is thrown on the whole question. One thing discovered is how to distinguish between real and false renunciation—for here as elsewhere the real, the partially real and the entire imitation are to be discerned. The imitation of renunciation occurs where giving up is practised without any change taking place in the nature—the desire for that which is given up being as strong as ever. A little examination shows this to be no renunciation at all, but merely the appearance of it. And here we have the theosophical definition of the hypocrite, which like other such definitions goes far deeper than popular conceptions usually do. So it is said in the Bhagavad Gîtâ: “He who, restraining the organs of action and sensation, remains dwelling upon objects of sense, is deluded in heart and is called a hypocrite. But he who, having restrained the organs by the mind, engages in devotion through action, is superior.” That is to say, every one is a hypocrite to such extent as his thoughts are not in harmony with his actions. It matters not what one professes or does not profess. This is pretty searching, but perfectly sound. Having thoroughly grasped the meaning of this definition, we are on the track of the profound significance underlying this common word renunciation. It is seen that to renounce action without renouncing the thought and the desire, for money or whatever it is we are renouncing, is merely to whitewash ourselves, is merely plating a base metal with a perfect one instead of transmuting the base, and with the same result, that the inferior metal will sooner or later show itself on the surface. So far for the mere imitation.

Applying this key to convent and monastic life, it is found that in these cases, where genuine, there is a real renunciation, but only of a partial kind. There has been a giving up of even the desire for worldly things, not through overcoming them, however, but by flying from them. But while monks or nuns are out of sight of the world for the time being, they are untroubled by the enemy, not because they have slain him but merely because they have got out of sight of him. Still they have the necessary calm and leisure to enable

them to pursue a spiritual life. This renunciation of theirs therefore is not a mere semblance. Nor on the other hand is it real, any more than the renunciation of alcohol by the inebriate who allows himself to be shut up in an asylum. Such a man's abstinence is not a mere pretence. At the same time it is rightly held that, as an end, such abstinence is useless. He must come out of those asylum walls and do his work in the world, remaining sober without temptation though in the midst of it, before he can be said to have actually given up alcohol. So in the case of these who have fled from the world into the cells of a monastery or convent: potentially their desires for the world are the same as ever, though latent for the moment owing to the change in their environment. If it be necessary that the world must be overcome, then clearly mere postponement of the fight will not do. He who, having rushed out of sight of the enemy, talks of having overcome him, is manifestly deluded. His aspirations may be pure and high, but he has not yet learned the destiny that is before him and the labours that must be undertaken to accomplish it. He imagines that one day's march, *i.e.*, one earth life, constitutes the whole of his task—at least the Western ascetic imagines this. Of course it is not intended in the least to denounce monastic life. It may be often right and proper as a rest and a preparation for further struggle with the world; but only those ignorant of the meaning of evolution could suppose for a moment that the monastic life is a substitute for such a struggle. It may be thought that this question is of little practical importance for mankind in general; but it is of the greatest practical importance, as every one has his monastery walls, and it is easy to see how the question touches ordinary daily life on every side.

GEORGE L. SIMPSON.

(To be concluded.)

Theosophy in all Lands

LONDON, March 25th 1901.

The astrologers have been most unpleasantly incorrect in their prognostications and we are being blighted by a most nipping Northeast wind, instead of enjoying the promised balmy weather which the end of March was to bring. So far from Winter having changed to Spring with the advent of quarter day, it has descended upon us with renewed vigour, and even Theosophical optimism is severely tried. However we read of the genial weather which our brethren in the far West enjoy, where our veteran President-Founder and our colleague, Mr. Leadbeater, are at work, and we are glad that somebody is getting the sunshine, if we are not. Luckily, weather does not blight any real activities and all the usual round of meetings and lectures has run its appointed course. Eastertide, which is close upon us, will bring a short interval, and then we shall be at work again. Need-

less to say that Mrs. Besant's usual May and June lectures will be tremendously missed, and inquiries pour in about them from people outside the Theosophical Society who have grown accustomed to associate Sunday Queen's Hall Lectures with the London Season. Many such inquirers anxious for spiritual light and help, do not realise the world-wide nature of the work that has to be done; those who do so realise it, while feeling not the less the loss of the brilliant expositions of Theosophy to which they have been accustomed, send many wishes that their loss may be gain to the world's growth elsewhere. Surely India will practically show its appreciation of the presence of so earnest a worker, whom we in the West shall so greatly miss, by evidencing real response to her eloquent appeals.

Mr. Mead's lectures on "Gnosticism" have just concluded. The attendances have shown that considerable interest has been aroused in this subject. It is also interesting to note how very differently the press, both secular and religious, is now commenting on theosophical works. The criticisms on Mr. Mead's "Fragments of a Faith Forgotten" have afforded ample proof of this.

Books like the Rev. Arthur Chambers' "Man and the Spiritual world" are likely to be enormously read in certain Christian circles; and are calculated to do good work in breaking ground for the future sowing of theosophic seed. The writer undertakes to prove from the Bible, that "The Spiritual world interpenetrates us and reaches to the interior part of our being.... It shows that what is needed to make a man conscious of the closeness of the Spiritual, and to see and hear that which encompasses him is not the bringing of the Spiritual world to him, or him to that world, but the opening of the faculties of the Spiritual part in him—his own Spirit-body. To put it in scientific language, it is a case of adaptation to environment." There is a good deal more on the same lines which certainly ought to induce thought among the readers to whom Mr. Chambers appeals, and perhaps some of our propagandists might find it a useful book to recommend to orthodox friends. Dr. George Matheson, the well known non-conformist blind preacher, in an article contributed to the *Sunday Magazine*, writes of the value of the results which come from the unconscious working of the mind during sleep, and so the stream of testimony to the power and reality of the 'Unseen' steadily grows in our midst.

A. B. C.

INDIA.

Miss Lilian Edger, M. A., has just completed a long, arduous and successful tour in the Punjab and Western Presidency; the last place visited being Bombay, where she spoke to large and enthusiastic audiences, and great interest was manifested. She is now enjoying a short season of rest in Mrs. Besant's quiet home in Benares City, before proceeding to Lahore, which will be her headquarters for some time to come.

ANOTHER LODGE IN BOMBAY.

The work of religious study and revival undertaken by the Theosophical Society is progressing, and more devoted students are joining the movement daily. In Bombay, the T. S. has already had a Branch, the "Blavatsky Lodge," situated in the Fort. But the city is so extensive that many earnest people wishing to study Theosophy could not attend the lecture meetings, nor could they go for study or enquiry to a distant place. Under these circumstances, another centre for theosophic study and activity was needed, especially in the Native quarters of the city, and so some local theosophists applied for a Charter and it was granted them on the 2nd of March, 1901. The New Lodge is named "The Dharmālaya Theosophical Society, Bombay," and its object is to spread theosophic teachings among a larger circle of the people, working to realise the aims of the T. S. generally on Hindu lines or Eastern methods of doing that kind of work. The "Dharmālaya" was opened on the 21st of March 1901, it being the Hindu New Year's Day. The Secretary of the Branch is Mr. G. B. Vaidya, B.A., of 73, Loharchal Street, Kalbadevi Post, Bombay.

DR. PASCAL AT GENEVA.

Our esteemed friend, M. Charles Blech, Jr., Assistant-General Secretary of the French Section T. S., reports that the lectures of Dr. Pascal at Geneva, on Theosophy, were a complete and unexpected success; one proof of this being the violent attacks made on him by the organs of the bigoted religious circles. The latter, of course, gave Dr. Pascal an excellent chance to reply, which he did in his usual masterful way. A copy is sent us of the pamphlet containing the Doctor's answers to M. Gaston Frommel, whose criticism of Theosophy had been very bitter. The pamphlet in question has been circulated throughout the whole of Switzerland, and public interest has been so awakened that there is every prospect of our soon having another Swiss branch, or branches, inscribed on our register.

Thus, by its own acquired impetus does the flood of theosophical influence spread over the entire world.

SCANDINAVIAN SECTION.

Beginning from January 1st, 1901, the Norwegian Magazine, *Balder*, is sent to all Danish and Norwegian members of the Scandinavian Section, instead of *Teosofisk Tidsskrift*. The Branch meetings in Stockholm are to be held, during 1901, on Fridays instead of on Thursdays.

NEW ZEALAND SECTION.

March 1901.

Auckland Branch decided to try the experiment of introducing music at its Sunday evening public meetings for three months, and it has been so very successful that in all probability it will be permanently continued.

Following is a sample programme: Opening song—in which all join—words by Longfellow, beginning, "All common things, each day's events," Reading: Poem by an unknown writer: Miss Browne. Piano

solo, "Melody in A Flat:" Miss Davidson. Lecture: "The Astral Plane:" MR. F. M. Parr. Singing: a Poem of H. B. Stowe's. Questions and Discussion.

Since the introduction of this method of conducting the meetings, they have been extremely well attended, the hall being crowded each night. It may soon be necessary to think of moving into a larger hall.

Mrs. Draffin's Ladies' meetings began again on the first Friday in March. The lecture was fairly well attended, but it is rather early in the season: they are more popular in the cooler weather.

Interesting lectures have been given in Wellington by Mrs Richmond, on "Evolution," and Mr. W. S. Short, on "Wealth and its relation to Spirituality."

Classes and meetings throughout the Section go on regularly.

Reviews.

DEATH—AND AFTER ? *

We are glad to welcome the revised edition of Manual No. 3. In, revising, the author has changed the old nomenclature, used in the early days of the Society, to that now generally adopted by our writers. This will greatly help the student in his studies; for one of the most trying difficulties he has to contend with is the hap-hazard naming of the principles and bodies. We find the author has also much strengthened some statements made in the first edition, for she now speaks from knowledge gained through observation as well as instruction, while then she spoke merely as a student.

W.

VALMIKI RĀMĀYANA IN TAMIL PROSE.

We gladly welcome the first volume of the translation into Tamil prose, of Vālmiki Rāmāyana, published by our brother V. Kalyānarāma Aiyer, the well-known local book-seller on the Esplanade. Rāmāyana is so well-known in every Hindu household that it is unnecessary for us to dwell upon its merits. The Hindu does not for a moment doubt its genuine character. It is to him as important as anything can be. The Brahmanas cause a portion of it to be read at anniversaries. It is every day read and worshipped by millions of Brahmanas as a part of their religious duty. In most of the Devi temples in Kerala, Rāmāyana is put on the stage for not less than seven days during each year. Other castes equally adore it. In villages and towns it is daily read and explained to a number of people who hear it with sincere devotion. It is therefore a living faith. The volume under review covers the whole of the first book of Rāmāyana. Pandit Nates'a S'āstri, the translator, has done his work very excellently. Two other reputed Tamil Pandits have revised the manuscripts. The translation does not appear to be very literal. We compared several passages with the original Sanskrit and find that it is a faithful, free translation. Literal translations are not always happy and the Pandit has done full justice to his work. The book is neatly printed on superior paper and beautifully bound. The translator has added a very useful and instructive preface to the volume. The

* Theosophical Publishing Society, London, 1901.

general arrangement and the marginal references give a further value to the publication. We sincerely recommend this neat volume to the Tamil public and wish the publisher every success.

G. K. S.

MAGAZINES.

In the *Theosophical Review* for April we have as an opening article, Mrs. Judson's continued paper on "Theosophical teachings in the writings of John Ruskin," which is a very important one and abounds in choice quotations from the great writer. "From the gates of Death," is an impressive little story by Waen Warley, illustrating the power of a mother's love. Rev. S. Udney endeavours to show that Dante caught some gleams of that Ancient Wisdom which has been voiced, more or less by all great poets. Alexander Fullerton next presents some elevated concepts as to the methods of acquiring knowledge in the limitless future when higher states of consciousness are unfolded within us, and sensuous perceptions are superseded by intuition. Mrs. Besant's continued essay on "Thought Power, its Control and Culture," is, as the previous instalments have been, highly instructive. In "The Gospels' own Account of Themselves," Mr. Mead reviews two valuable works which have recently been published,* and which show the remarkable progress which has been made during the past century in the field of critical research, analysis and comparison of the Christian Scriptures—especially the four Gospels. The article by A. H. Ward, "On the Evolution of Consciousness," will be found exceptionally interesting to the theosophic student, and is to be concluded. The illustrative diagram therein given is a variant or further elaboration of that which accompanied the paper which the same writer presented in January, 1899, in the same magazine, under the title of "The Ladder of Life." "The Teller of Drolls," by Michael Wood, is a readable story which hints at reincarnation.

The March issue of *Theosophy in Australasia* completes its sixth volume, and all its well-wishers are asked to help in its support and, if possible, in its enlargement. Mr. Leadbeater's admirable lecture on "The Unseen World" is published entire.

The Theosophic Gleaner for April opens with an article on "The Two Great Force-Currents," by P. D. Khandalvala. Then follow selections on "The Secret of Evolution," "T. S. Branch Work," "Churchianity and Ethics," "Views on Zoroastrianism," and "Colour Indications."

Teosofisk Tidskrift (Jan.—Feb.) contains a continued translation of "The Path of Discipleship," "The Sighing of Creatures," a poem by E. J. Stagnelius; "The Tale of Death," by Edward Sverrisson; "The Tale of Life," by George Ljungström; "What is Theosophy," by Léon Cléry (trans.); "The Masters of Truth," by A. K.; "Optimism and Pessimism," by Viktor Rydberg; "Truth," by Pekka Ervast; then follow Questions and Answers, and T. S. Activities.

Revue Théosophique, for March, has a translation of the address of the President-Founder at the Convention held in Benares in December last. Also, a portion of the translation of Dharma; the second lecture

* "The Encyclopædia Biblica" (London; A. and O. Black), and "A Dictionary of the Bible" (Edinburgh; T. and T. Clark), are the works referred to.

by Dr. Pascal to the University at Geneva and a portion of "Ancient Peru," together with the usual notes.

Teosofia (Rome), for March, contains a further portion of the essay by Signora Calvari, together with translations of portions of "The Problems of Ethics," "Clairvoyance," and "Reincarnation," by Dr. Pascal.

Nephia, for March, opens with the first portion of Mrs. Besant's "Thought-Power, its Control and Culture." The article by D. José Melián is concluded and there are other essays on subjects of interest.

Philadelphia. The January-February number has an essay by Señor Collet on the "Supernatural," a translation of Mrs. Besant's address before the International Theosophical Congress at Paris; translations from the writings of Dr. Pascal, Mr. Sinnett and Commandant Courmes, and original articles by other writers.

Theosophia. The March number has the translation of the "Great Inquisitor," by H.P.B., formerly published in the *Theosophist*. Following are a further portion of the translation of "Esoteric Buddhism;" "What is Magic," a lecture delivered by Mr. Leadbeater to the Haarlem Lodge; "The Mysteries of Mithras," by A. J. Rotteveel; "Gems from the East" and "The Theosophical Movement."

The Light of the East is a well-conducted Hindu monthly, edited by S. C. Mukhopadhyaya, M. A., and published at 53, Shambazzar Street, Calcutta. Its pages are always well furnished with interesting matter, and the Editor strives to keep abreast with the times.

The receipt of *Upanishad Artha Deepika*—IV., Prasnopanishad—is acknowledged with thanks.

Acknowledged with thanks: *The Vāhan*, *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Banner of Light*, *The Harbinger of Light*, *The Prasnotara*, *The Review of Reviews*, *The Metaphysical Magazine*, *Mind*, *The New Century*, *The Phrenological Journal*, *The Arena*, *Health*, *Modern Medicine*, *Modern Astrology*, *The Light of Truth*, *The Light of the East*, *Dawn*, *The Indian Journal of Education*, *The Christian College Magazine*, *The Brahmavadin*, *The Brahmacharin*, *Notes and Queries*, *The Buddhist*, *Journal of the Maha Bodhi Society*.

CUTTINGS AND COMMENTS.

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

The *San Francisco Chronicle* of March 10th, publishes an excellent portrait from a recent photo of Col. Olcott, with views of the T. S. Head-quarters at Adyar, and an interesting sketch of the work which has been done by the veteran President-Founder in various parts of the world, since the year 1875. The closing paragraph contains the following reference by the Colonel to his own work: "We can certainly count on returning to the work in our next rebirth, since we have proved faithful until now, for the Lords of Karma need trained agents and sub-agents and will doubtless give us the chance for such further service as our evolved capacities fit us to perform. Thus were Mme. Blavatsky and I brought together in this birth and allowed to feel the old threads of love and loyalty which held us together in many past existences. It is thus that all of us will meet again and take up our work. The present concern is to make the foundations of our Society as deep and strong

as those of the pyramids, so that, like them, it may endure from age to age, a monument to our fidelity, a beacon for the helping of the world."

Mrs. Besant, in her continued essay on "Thought-Power, its Control and Culture," says, in the *Theosophical Review* for April:

All people who are training their minds should maintain an attitude of steady watchfulness with regard to the thoughts that "come into the mind," and should exercise towards them a constant selection. The refusal to harbour evil thoughts, their prompt ejection if they effect an entry, the immediate replacement of an evil thought by a good one of an opposite character—this practice will so tune the mind that after a time it will act automatically, repelling the evil of its own accord. * * * Living, as we all do, in a continual current of thoughts, good and evil, we need to cultivate the selective action of the mind so that the good may be automatically drawn in, the evil automatically repelled.

..

Theosophy in Australasia gleans the following from its Honolulu letters:

"Thus the existence of that modest little Aloha Branch, hid in the middle of the Pacific Ocean, has been the karmic agent for saving our President's life."

That is certainly a nice way of putting it, but we do not think the Lords of Karma would, in any event, allow the life of the P. T. S. to be cut short, at present; he has too much work to do; neither do we think that had he been on board the steamer which went down so suddenly, his life would have been lost, for he is a very expert swimmer and also possesses remarkable presence of mind—though this was undoubtedly a case in which *absence of body* was far preferable to presence of mind.

The following notes are taken from a private letter written by a friend in Australia, who alludes to the community by which he is at present surrounded:

They won't see—they won't hear—they won't understand. They resent any attempt to shift them from the worldling's platform and we know that whilst resentment lasts, nothing of real value can enter.

Is it not appalling to look on Society amongst us, and note the utter surrender of everything to the guidance and rule of Māra? Yet the knowledge that *all these crooked things* shall be made straight in the future; that the discipline Karma institutes and carries on with unflinching hand *must have* its effect—these reflections teach us to regard with equanimity conditions that would otherwise be unbearable.

*

The beauty of the soul is produced like the brilliancy of the Diamond, by friction, and not until the final polish is administered can or should the jewel be worn by royalty. Thinking thus I am content, and *all things* must move along in the orderly way, and according to Divine Law.

It seems that the ceremony of Fire-walking which is occasionally practised in India, and which is such an interesting phenomenon, to Westerners especially, is by no means unknown in various other countries. It is now believed to have been practised by the

Fiji Islanders, from time immemorial, and has been witnessed and reported by English people of undoubted veracity. It is common in Japan, as will be noted later on; but the most recent report comes from Honolulu. In January last, a Tahitian *Kahuna* walked four times over the hot stones, "the fierce, red glow attesting to the heated condition of their under side." According to the account in *Theosophy in Australasia*, "He was clothed in a loose, white wrapper, girded at the waist with a rope of Ti Leaves, a crown of which he also had on his head, and he held in his hand a bunch of them, with which he thrashed the earth twice, each time before passing over the heated stones, at the same time inwardly invoking the fire spirits and praying to 'Hina Niu, te Ahara Vahine Niu, ite Ahurai, the God, Goddess and Spirits.'" Following is the concluding comment: "This shows that the old Polynesian sorcerers also did possess mysterious magical powers and secrets, carefully handed over through initiations, and which were evidently remains of the great magical knowledge of the Atlanteans."

More than a year ago there appeared in *The Wide World* magazine, an article which described in detail one of these thrilling performances, and the elaborate preparatory rites enacted by the priests, and was illustrated with fourteen photogravures—making the whole description seem wonderfully real. We have space for one or two extracts from this account.

The bed of charcoal was 18 feet long by 5 or 6 feet wide and was a glowing red-hot mass, and the heat nearly scorched the spectators who stood a little way off. The court-yard was densely packed with Japanese, Europeans and Americans.

One by one the ascetics assembled, all dressed in a single white cotton *kimono*. At last one of them stood at the head of the fierce and glowing furnace, his head bowed in prayer, and holding high in both hands an offering to the god to whose power they attributed the casting out of the spirit (heat) of the fire so that they were enabled to pass over unhurt. A silence fell on all. The watchers or spectators, whether sceptical, curious or wondering, were breathless.

A movement—the man strode forward—step upon step over the 18 feet of glowing, scorching fire. Not gingerly or timidly, mind you, did he tread, but with well-planted, firm, and fearless feet—thus did he pass over. Not even the smell of burning reached our expectant nostrils, though his flimsy white gown was down to his ankles. Another and another followed, making a well-worn path across that marvellous road of fire. The ascetics, or priests, went over several times, and then called out that they had tried the fire—that it had no power to burn, and any one who liked might now pass over. Then a strange thing happened! The Japanese men, women, and children around me went down and walked over unhurt. A continuous stream passed over the dull furnace. Their clothes were unsinged and their feet unhurt, for I myself, with some of my friends, went to examine them afterwards. Some begged me to try, telling me that the fire would make my feet very strong and my "feelings would become good" (i.e., comfortable), were I to do so. Alas! I had neither their faith nor their simplicity, and so I did not turn fire-walker.

The scene was a remarkable and impressive one, however the fire-walking may be accounted for.

Curiosity prompted me two days later to visit the temple and ask the High Priest for an interview. I told him how struck I had been with what I had seen, and asked him if he could explain what appeared a miracle.

"To you," he said, "and the ordinary spectator, it seems an impossible thing, and you try to account for it by assuming some vulgar trick or conjuring, but to me it is not strange."

"We of the Shinshukyo sect believe in our god, and by invoking him we are enabled to pour boiling water over our bodies, to walk over fire, and to mount sword-blades without sustaining any harm."

"But," I said, "are you and your disciples able at any time to walk on fire without being hurt?"

"No," he said, "it is only after long prayer and invocation that we can do so, and the *gyoja* (ascetic) must try it before an ordinary believer, to find out if the power has been drawn out of the fire."

"My disciples never eat meat, or fish—never drink any stimulant of any kind, either wine or coffee or tea, nor do they even touch strong-smelling vegetables such as onions or garlic; and we only eat twice a day—in the morning and evening. We must be clean in heart and body, or we should be burned."

In a recent issue of the *Madras Mail*, "Yor" "The sense of Smell." contributes some interesting matter showing the possibilities inherent in the sense of smell, which can be brought out by cultivation when not already developed. We copy the larger part of the article.

"Oscar Eve," who writes in the *Cornhill Magazine* for February, on the possibility of developing the nose in the pursuit of pleasure, has but recalled attention to an exceedingly interesting subject that has before now engaged the attention of European enquirers and observers. Didron, an eminent French archæologist, devoted much time and labour to the collection of literature bearing on the subject, and he relates how a Breton peasant actually invented an art of perfumes and claimed to have discovered the harmonious relation existing between different odours. This peasant went to Paris with a perfume box of many compartments, but when he announced his intention of giving a concert of perfumes, he was quickly taken for a lunatic, and he returned disappointed to Brittany, to commune with the flowers of his native meadows. In England, the question regarding the sense of smell has not altogether escaped attention, and Professor Michael Foster, writing on the subject, maintains that the sense of smell in the human being is but the feeble remnant of a once powerful mechanism. He also holds, along with other biologists, that a close connection exists between the olfactory fibres and the higher nervous centres, and cites, among other proofs in support of the theory, the well-known action of smells as links of association, and consequently as aids to memory. How far it is possible to develop our sense of smell may be judged from the keenness of scent characteristic of many of the lower animals, for instance the dog, in which training and cultivation of the sense has produced really marvellous results. We may also draw some inference, surely, of the immense development which the sense is capable of from the case of James Mitchell, a boy who had been deaf and dumb and blind from birth. It is related in authentic medical works that Mitchell was not only able to distinguish people by their smell, but by means of it could even form fairly accurate judgment of their character. This is, however, an instance of abnormal development, and the fact remains that Western races and peoples have for so long a time paid such little attention not only to the development, but also to the preservation, of the sense of smell, that it is apprehended we run the risk of losing the attribute altogether. Some writers even go the length of maintaining that in the modern civilised man the nerves and brain centres that subserve the sense of smell are so poorly developed that this sense remains to-day but the vestige of a vestige. It is true, at the same time, that modern man is more susceptible of evil smells than of pleasant odours.

Eastern races have always manifested a far higher and more delicate sense of smell than Westerners have even dreamed of, and with some of

them the æsthetic perception has gone far beyond the enjoyment of a simple odour, and has risen to a decided intellectual effort to distinguish one odour from another even where several odours have been blended in view to the production of what may be described as a compound smell. Take the Japanese, for instance. At least from the 10th century they have delighted in the luxury of what they call an "incense game," while the use of incense in the Buddhist temples in Japan dates back from as remote a period as the 6th century. There is perhaps nowhere else in the world so wonderful and æsthetic a pastime as that which had been played in Japan for centuries and was known as "incense arrangement." In an artistically constructed square box were arranged, for the purpose of this game, in drawers and on the shelves of a tiny cabinet, a number of little elaborately made implements. In the cabinet there were also placed tiny little boxes containing folded bags of silk or gilt paper in which incense was secured. In another box were fragrant woods and charcoal. The charcoal, which was always carefully prepared, would be thrown into a brazier and lighted upon a smooth bed of ashes. The incense would then be taken out of its case with a silver instrument and placed upon a little plate of mica, which would then be held over the brazier by means of a silver forceps. On the incense burning, the plate would be left to cool upon one of a number of little medallions standing in a tray of lacquer. All this would be done by the players on one side. At this stage, the other players would proceed to show their acuteness of smell by placing counters in certain positions on a chequer board. There might be over a hundred of these counters, each corresponding to a perfume burnt. These perfumes would be of various kinds of incense and of fragrant woods, and would be burnt alone or in combination; but, in any case, the players on the other side would be expected to show their recognition of the odours by the correct choice of the corresponding counters. No scented flowers were allowed in the room when this game was being played, and notes used to be kept of the progress of the contest and of interesting points which called for special observation. It is curious that though the Japanese have in this game shown their fondness for the perfumes of fragrant woods and resins, they have never bestowed much attention on the scent of flowers. In fact, they prefer the faint scent of the blossom of the plum to all others. Another way in which the Japs of the olden days displayed their highly æsthetic sense of smell was in their "cloves bath." Cloves, or other sources of perfume, used to be heated in water over a small brazier, so that scented vapour escaped into the room and produced a most pleasing olfactory sensation among the occupants. It must have been a sort of Nirvāna in itself, and it is to be regretted that even in Japan this æsthetic sense of enjoyment has decayed and that the Japs, like the Westerners, are gradually neglecting an intellectual endowment from which it is possible to derive so much pure, wholesome and exquisite pleasure.

Other Eastern races besides the Japanese have from very ancient times extracted special gratification from a highly-developed sense of smell. The ancient Egyptians not only employed spices and aromatics in the preparation of their mummies, but used elaborate compounds of resins, myrrh and other fragrant substances, wherewith they made the incense that they offered to their gods. The Jews, in addition to the use of incense for purposes of worship, employed perfumes very largely for profane purposes, but they were prohibited from making use of the temple incense in their own houses. The Song of Solomon is full of allusions to myrrh, frankincense, spikenard, saffron, cinnamon, calamus and "all the powders of the merchant," and elsewhere in the Bible we find allusions to the balm of Gilead, to the resin known as olibanum, and to the gum called bdellium. From the books of Leviticus and Exodus we may also gather what great store the ancients of the Old Testament days set by the use of perfumes for ritualistic purposes. For the smaller altar in the temple the priests were enjoined to take sweet spices, stacte, onycha, galbanum and pure frankincense, each of equal weight, and make thereof a perfume, tempered together, pure and holy, to be used only for the Lord. This was for the service of the smaller altar, while anointing oil and frankincense were always associated with the sacrifices

of burnt offerings on the larger altars, the anointing oil being a rare perfume, compounded of spice, myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. It was perhaps natural that these various perfumes came subsequently to be used in the ceremonies of the earlier Christian and Greek Churches, and that a great trade in spices and resins and perfumes went on between those countries that needed these religious commodities and those that were in a position to meet the demand—India, Arabia, and Africa being among the principal sources of supply. The Romans of the days of the Empire carried the love of perfumes, and incidentally the æsthetic development of the sense of smell, to at least as great lengths as did the Egyptians or the Jews, for we read that they laid it down as the acme of luxury that the legs should be washed with an Egyptian perfume taken from a box of gold, the mouth and the breast with liquor distilled from dates, the arms with mint, the eyebrows and hair with marjoram and the knees and neck with thyme; while the very vessels from which they drank, imported at great expense from Egypt, were manufactured from perfumed clay and turned out in kilns heated with aromatics.

The Hindus have in all times been no less punctilious regarding the use of incense and perfumes for temple ceremonies. No rite would be complete without its offerings of incense to the gods, and no Brahmin temple but is every morning heavily scented with the odour of jessamine garlands thrown round the necks of the idols.

And the demon worshippers of India have always believed that the spirits of the viewless world may be propitiated by the odours of sweet perfumes, which circumstance reminds us that Milton in "Paradise Lost" says that Satan was better pleased with the odorous sweets of Paradise than Asmodeus with "the fishy fume that drove him, though enamoured, from the spouse of Tobit's son."

Eastern peoples have cultivated the sense of smell to a far greater extent than the civilised races of the West have ever dreamed of doing. But even in the East the sense of smell has decayed considerably, and it would not be possible nowadays to meet with the same high degree of olfactory acuteness that characterised the ancients.

From the *Prison Mirror*, published by the prisoners of the penitentiary at Stillwater, Minn., we glean the following:

"Among the many acts of heroism during the fatal flood in Galveston, Texas, none is more worthy of chronicling than the faithfulness of the two hundred prisoners who were released upon parole just before the storm swept over that city. Out of that number, 196 again reported to the officials. It is presumed that the other four met their death in the flood. This honorable action is worthy of wide publicity. Credit is also due to the liberal-minded warden of that institution, who had implicit confidence in their devotion to duty. He preferred, trusting to their honor and giving them a chance for life, than seeing them die like rats in a trap."

Facts like the above increase one's faith in the latent divinity in man.

Show me a man who loves his fellows and whose daily life makes the world richer by good deeds and generous thoughts, and I will show you a man who walks in the clear sunshine toward a glorious immortality. Believe what you will, but as to your doing, let it be God's work. Make someone's darkness bright with the light of your presence; cheer the comfortless with words of encouragement; then there will be tears of grateful sorrow when you go, and a warm well

come when you reach the other shore.—GEORGE H. HEPWORTH, in *New York Herald*.

In the "Wisdom of the Ages," a book recently issued by the Banner of Light Publishing Co., Boston, we find the following laid down as the prime law of action :

"EVER PROVE TRUE TO THE LIGHT WITHIN!" And further, it is said :

"What the soul affirms.....alone is right for thee.

The acts of thy life must conform to the dictations of the interior monitor.

The external should reflect the emotions, the hopes, and the aspirations of the higher nature.

When this is so thou shalt stand near to an immortality that is freed from the physical world.

To-day thou art suffering the consequences of acts in previous embodiments. In a great measure thou art the maker of thine own future.

All evil deeds must be expiated ; all wrongs must be righted, for there is NO FORGIVENESS OF SIN.

Thou art both thine own judge and executioner.

Yet there is no escape for thee. The judge will be impartial and just, and the executioner will see that the sentence is duly carried out.

Then, is it not wiser for thee to cease thy mad, impetuous rush through life, and allow prudence and caution to exercise their benign influences over thine every act?

Through the gateway of thy new birth let not dark shadows stream forth from the tombs of the past.

Instead, may the golden beams radiating from noble acts and impulses make the smiles and laughter of the newborn, prophetic of the incarnation upon which it is just entering."

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XX.

(Year 1891.)

THE intelligent reader, who ponders upon the experiments recorded in the last chapter, and especially upon the footnote about the power of a mesmeric or hypnotic sensitive to pick out a given object by her ability to detect the aura of a person impregnating it, will see how the whole of the Salpêtrière house-of-cards theory about the selection being due to the subject's exquisite perception of trifling physical peculiarities in the texture of the suggestion-impregnated paper, crumbles when one realises that the detection is made by auric perception and not by physical sight or hearing. In fact, the recognition of the existence of auras gives the key to a large group of apparent hypnotic mysteries. The most that can be said in excuse for the prejudiced misconceptions of most scientists is that they are ignorant. On the second morning of my researches with Dr. Guinon, the first experiments were to suggest by gestures and facial expression, but silently, the presence of birds, rats and puppies: a wavy motion of the hand in the air made the girl see a bird; the attitude of listening suggested its singing and caused her delight; proper manipulation of the fingers along the floor made her see a rat and jump upon a chair to escape it; and an imaginary puppy was placed in her lap and she caressed it. These are, of course, examples of suggestion without words. I got Dr. Guinon to try again to visualise and transfer to the sensitive

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

a thought-picture. Selecting a spot on the table easily recognisable by a small dent in the wood, I laid down a bright coin and asked the doctor to gaze at it until he felt sure he could retain the image at the spot, removed the coin and got him to call in one of his quickest sensitives, and tell her that she might take the coin she saw lying there. But she saw nothing, and though it was tried in various ways, the experiment was a failure.

"Another day we repeated the experiment of transfer of a paralysis from one subject to the other, by laying a magnet on the table, back of the second girl's shoulder, but no further explanation was arrived at. The subject of metallotherapy (healing diseases by employing the metal or metals that are sympathetic to the patient) was discussed. Dr. Guinon called in a woman who could wear no gold about her person, because she found it strongly antipathetic to her temperament. She had silver bangles, and, I believe, other ornaments of the same metal. We tested this by applying to her wrist a golden coin, concealed from her sight by being held in the doctor's hand. Immediately contraction of the muscles of the arm occurred." Now this again is a subject of active dispute, not only between the rival hypnotic schools of France, but also between distinguished members of the same school, some maintaining that the effect of different metals upon patients is real, others that it has no foundation and is simply the result of suggestion. Dr. Albert Moll, of Berlin, author of the standard work, "Hypnotism," without inclining to either side, fairly holds the balance between the two. "Certain persons," he says, "were supposed to be influenced by particular metals—copper, for example—which even caused symptoms of disease to disappear. The later investigations on the action of drugs at a distance apparently proved that certain drugs in hermetically closed tubes would, when brought close to human beings, act in the same way as if they were swallowed. Thus, strychnine was supposed to cause convulsions, ipecacuanha vomiting, opium sleep, alcohol drunkenness, etc. The experiments were first made by Grocco in Italy, and Bourru and Burot in Rochefort. They experimented with hypnotised subjects and confirmed them; he even found distinctions, according as the ipecacuanha was applied to the right or left sides.

"It is known that these experiments have been repeated in other quarters, e.g., by Jules Voisin, Forel, Seguin, and Laufenauer, without result; Luys brought the subject before the French Academy of Medicine, which appointed a commission (Brouardel, Dujardin-Beaumetz, and several others) to test the question in the presence of Luys; they came to a conclusion opposed to his. Seeligmüller has confuted the experiments in a much better and more scientific way, which appears to me the only proper one for coming to a decision. It consists of examining the conditions of the experiments; the reports of commissions have no particular value." He

makes the sage reflection that "when we consider the history of animal magnetism we see that commissions always find what they wish to find; the result is always what they expect. Commissions, in fact, are much influenced by auto-suggestion." It was the realisation of this fact that made me refuse to accept the decision of the Committee of the Paris Academy of Medicine, that the action of drugs at a distance was an illusion. As a rule, one should never take the report of any Committee, composed, even in part, of sceptical or prejudiced members, as final.

Professor Perty, of Geneva, an extremely well-known scientific observer, says about this action of metals: "The same metals act differently upon different somnambulists. Many cannot bear iron, others gold or silver, but generally gold acts beneficially upon them, but in many cases its action is exciting. Bochart, in Heilbronn, could not put a girl, eight years old, affected with chorea, into the magnetic sleep, when he forgot to remove the two gold rings he wore from his fingers. Silver placed on the region of the heart of Dr. Haddock's somnambulist, Emma, demagnetised her; Dr. Haddock could not mesmerise her as long as she had a piece of silver on her head. A looking-glass held before the somnambulist Petersen, gave rise to muscular contractions, which terminated in spasmodic actions; spasms were also induced by her holding zinc or iron in her hand. Silver had a calming effect; copper produced no result.

"The somnambulist Kächler, magnetised by 'passes' a piece of steel, which attracted large needles, whereas before it only attracted iron-filings. This subject was so sensitive to the influence of mineral magnetism, that she felt the presence of a magnetic needle from afar, and could act upon it with the finger, and even by her mere look and will, according to the statement of Bähr and Kohl-schülter. From a distance of half a yard, she made, by a look, the magnetic needle decline 4° to the West, and a like result recurred three times by the influence of her mere will—on one occasion the needle turned to 7°, always Westward. A similar fact is confirmed by the Countess R., who approximating her breast to the needle set it in a trembling motion. Prudence Bernard, in Paris, by moving her head to and fro, made the needle follow these movements. (*Galignani's Messenger*, Oct. 31, 1851). Count Szapary records a similar phenomenon as occurring in a somnambulist."

Another day Dr. Guinon attempted to show me the transfer of mental hallucinations from one subject to a second. It was done in this way. Girl No. 1 was hypnotised and put into the stage of "somnambulism," in which, it will be recollected, suggestions are easily made. The doctor then made her think she saw on the table a white bust of Prof. Charcot, not with his usual clear-shaven face, but with a heavy military mustache. She saw it clearly and laughed at the astonishing change in "*le Maître's*" appearance, and

was then plunged into a deeper state of unconsciousness. Girl No. 2 was called in, made to sit with her back to the back of the other, their heads touching, and she was also hypnotised. The magnet was laid upon the table between them. We waited quite long enough for results, but the experiment failed, the illusion was not transferred, and one of the patients fell into convulsions (*crise de nerfs*), from which she was speedily rescued by the doctor's compressing the region of the ovaries. We repeated the attraction experiment, this time covering the subject's head and neck completely with a bag of thick linen to prevent any current of air or animal warmth from the hand from affecting her skin. Dr. Guinon again operated. It succeeded with the two girls employed, and while it was nothing in comparison with results I have often obtained, there was at least enough to show Dr. Guinon that the subject was worth considering for its bearing upon the problem of the existence of a magnetic fluid.

These were all the experiments I was able to make under the circumstances of the dead season, Prof. Charcot's absence from town, and the cessation of lectures and cliniques. It was not much, yet it was something—a beginning of a work which will need time and patience, and which is well worth the taking of any amount of trouble.

The office or consulting-room of Prof. Charcot at the Hospital is a small one, between the public waiting-room and the chemical laboratory. The walls are painted a dark colour, and completely covered with engravings and sketches illustrative of hypnotic crises and illusions. The latter are mainly copies of world-famous pictures by the Italian Masters, representing incidents in the lives of Saints, such as the casting out of devils, all of which effects, it hardly need be said, are regarded by both schools of Hypnotism as phenomena of pure suggestion. Placed in the same category are engravings representing the neuroses provoked by Mesmer around his famous *baquet*, the miraculous cures effected upon pilgrims to the tomb of the Abbé Paris, and the wonderful phenomena in levitation and wall-climbing, of the Convulsionaries of St. Medard. The cliniques of Charcot and Bernheim daily produce hypnotic marvels as "miraculous" as anything in the annals of any of the churches or sects.

This brings us up to the 12th of August. Before starting for Nancy, to continue my studies, I spent several days in receiving and making visits. Among the matters attended to was the arrangement with Baron Harden-Hickey, since deceased—a descendant of one of those chivalric Irish refugees who took service in the French army, and established new branches of their old Celtic families—for the bringing out of a new French translation of the "Buddhist Catechism." The first edition had been translated from the 14th English edition, but since that time seventeen more

editions had appeared, with extensive additions to the text, and as the Baron was equally familiar with both languages and kindly offered to be at the trouble of a new translation and publication, I was glad to avail myself of the chance. I passed a night at his suburban residence at Chantilly, and made the acquaintance of his lovely young wife, formerly a Miss Flagler, of New York. I was the more inclined to accept the Baron's obliging proposal because my friend, Commandant Courmes, of the French Navy, was then in command of the Naval forces on the coast of Africa. In this new edition there were twenty-eight new questions and answers, covering the Buddhistic ideas upon the transcendental powers of the Arahats, or Adepts; the fact of their relations with individual temperaments; the condemnation by the Buddha of indiscriminate exhibition of psychical phenomena; the difference in the degree of occult powers possessed by his two principal disciples; a definition of the successive stages of psychical evolution, etc. At the Baron's request, I wrote an Introduction to this edition adapted to the French temperament. In the course of this I said: "The remarkable success of the lecture courses of M. Léon de Rosny, the learned professor of the Sorbonne, and the constant and increasing demand for Buddhistic literature prove, I venture to think, that the enlightened minds in France are sympathetically drawn, amidst this crisis of the ancient religions, towards a philosophy which vaunts no master, which encourages to perpetual exercise of good sense, which repudiates the supernatural, which counsels tolerance, which solves the most complex problems of life, which appeals to the instinct of justice, which teaches the purest morality, which is absolutely in accord with the teachings of modern science, and which shows to man a superb ideal."

"In the seventeen years in which I have been in contact with Buddhism, I have never found it revolting to the brave thinker, to the religious spirit, to the humanitarian, nor antipathetic to the man of science. It is a diamond buried in a swamp of superstitions. If Eugène Burnouf, that brilliant luminary of contemporary French literature, had not been prematurely snatched from science, France would certainly have taken the lead in the movement of the Buddhistic renaissance." As I was then on my way to Japan to consult the Chief Priests, I could not include in this edition the Platform of the Fourteen Principles.

I was not fortunate enough to make the personal acquaintance of Burnouf's erudite daughter, Mme. Delisle, whose husband was the Director of the Bibliothèque Nationale, as she was in the country, but she very generously sent me, as a souvenir, a most excellent plaster medallion portrait of her great father, which, suitably mounted, now hangs in the Adyar library.

I reached Nancy, the ancient Capital of Lorraine, the country where that saintly girl, Joan of Arc, was born, and where her

memory is cherished and adored by the whole population, on the 14th of the month. Before describing the results of my observations at this place, it will be well if I define as clearly and succinctly as possible, the radical differences between the theories propounded by the two schools of Salpêtrière and Nancy. I may remark by way of preface that within the past ten years the opinion of the medical profession, as a whole, has been inclining towards the view taken by Dr. Liébault and his colleagues. I find this to be perfectly natural, because it is in the nature of things that the exhaustive study of the theory of Evolution should lead us from the observation of physical phenomena to an inquiry into their origin, and this means a transfer of our studies to the plane of spirit, whence come the impulses which provoke manifestation on the lower plane of existence. Briefly, then, the theories of the rival schools may be stated as follows: "While Charcot's school regards the phenomena as of purely physiological character, Nancy maintains that they are psychological—the effects, in short, of mental suggestion, whether consciously or unconsciously made. Let me make this plain. If I say to an impressible subject, "It is a hot day," the feeling of atmospheric heat is created and the subject shows signs of it in his actions: this is one of the most elementary experiments of the travelling mesmeric exhibitor. But audible words are not indispensable, I need only *look* hot, remove my coat, wipe my forehead, or otherwise act as persons do on a warm Summer day, and the subject will interpret to himself the meaning of my acts, and sympathetically respond by similar ones of his own. A physician visits a patient seriously ill, say of typhoid fever; he finds the symptoms discouraging; his anxiety shows itself in his expression (unless he is very experienced in schooling his face, voice and bodily movements) and, if the patient is looking at him he reads his danger and grows worse, perhaps dies. The doctor may *speak* encouragingly, but "his looks belie his words," as the wise folk-lore proverb expresses it, and the scientific verdict in his face is read by the invalid as though it were writing on white paper. This is unconscious suggestion. Both Paris and Nancy will admit that; but we Oriental psychologists detect in it the subtle action of the mysterious, all-potent factor of thought-transference. So, then, while Nancy observes the Paris phenomena upon which Charcot rests his theory of three stages of hypnotic action, the "cataleptic," the "lethargic," and the "somnambulic," Nancy says they are imaginary, not really normal stages, and are due to conscious or unconscious suggestion from the experimenting physician, whom they regard as the pupil of a master theorist, who first deceived himself, and then implanted his illusive hypothesis in the brains of his followers. It is a monstrously broad question, this; far-reaching, deep-descending, almost all-embracing. By this key, the Nancy people say, one may understand ninety-nine hundredths of all collective social movements—the evolution of religions, arts,

politics, national impulses, social customs, tastes and habits. A great man, differentiating from his species under the law of Evolution, and the type and fore-runner of a later stage of average human development, thinks out—let us suppose—a system of government, finance, religion or morals; he imbues with his thought one or more disciples; they found a party, a policy, or a school which gradually, by speech, writing or action, captivates the national mind; one generation transmits it to the next, and so on until (by suggestion becoming hereditary) the original man's idea moulds the destinies of races and changes the aspect of human society. A child born of the fifth or sixth or twentieth generation who have inherited this—hypnotically suggested—theory or predilection, is certain to take it up spontaneously because it is "in his blood," he is heir to an expectancy (scientifically speaking), and "does what his forefathers did" without question. The exceptions—the Protestants among Conservatives, the heterodox among orthodox, are found in the cases of children who have been—as we Eastern psychologists say—drawn by a purely physical Karma to take their bodies from a family of this or that race, while their mental and spiritual affinities are with another human family. History teems with examples of this differentiation of a child from its family environment. Without the help of the above theory, the phenomenon is veiled in mystery; with it, all becomes clear. I am thoroughly convinced that Western science will be compelled in the near future to accept the ancient Eastern explanation of the natural order of things. We have had more than enough of talk about "mysterious providences," and extra-cosmic interferences, we have outgrown superstitions because we have conquered some of our ignorance, and since we see the daybreak glimmering beyond the encompassing hills of our ignorance, we will never be satisfied until we have climbed to where the light can shine upon us. It requires courage, still, to profess oneself an uncompromising seeker after truth, but the whole race is moving in its direction, and those who first arrive will be those who, by keeping alert through a long and complicated course of evolution, have gained the knowledge and the strength to outstrip their contemporaries. I am of those who believe that great profit is to be gained by the student of Karmic evolution, by the reading and digesting of the "Jataka Tales, or Buddhist Birth Stories" (Jatakathavannana), of which Prof. Rhys Davids has given us an admirable translation. At the same time it is the oldest collection of folk-stories in existence, so far as at present known, and depicts, with minute accuracy the social life and customs and popular beliefs of the common people of Aryan tribes.

Our discussion having led us so far afield, the account of my experiments and observations must be deferred to the next chapter.

H. S. OLCOTT.

THE UNSEEN WORLD.*

[Concluded from p. 465]

YOU all know that spirit photographs have been taken, although there is a very great deal of skepticism in connection with them, because, as is well known to any photographer, such a thing can very easily be produced by a slight preliminary exposure. There are various ways in which it can be done; nevertheless, although they can be counterfeited by fraud, there is a very fair certainty that some such things have been absolutely shown, and it is clearly obvious that that easily might be so. The quite recent experiments of Dr. Baraduc, of Paris, seem to show the possibility of photographing thought. When last I was there he showed me a large series of photographs in which he claimed to have succeeded in reproducing emotions and thoughts. He had experimented in a regular scientific way to a very considerable extent, and although as yet he has not fully tabulated his results, yet he has issued one or two books upon the subject with illustrations. And there it is, the mass of testimony which he has collected, for any one who takes the trouble to examine into the thing. I think that the names by which he ticketed those things were in many cases inaccurate. He speaks of them as belonging to the higher mental plane, whereas my own belief is that all thoughts and feelings which can be photographed must have descended in their action at least as far as etheric matter on the physical plane; but the difference of his interpretation from my own would in no way vitiate the fact that he has succeeded in photographing the invisible. And that is not in the least a new idea. Any astronomer will tell you that millions of stars are photographed which you can never see; many which are far too faint ever to make any impression even through the strongest telescope, upon the retina of the physical eye, will yet reproduce themselves on a photographic plate after long continued exposure; the theory being that the constant repeated tapping of the vibrations of light from even that infinite distance will make its impression upon the plate, and so by means of photography we are able to become aware of the existence of enormous universes which otherwise would be far beyond our physical reach in any kind of way. So you see that with regard to that question of sight there is no definite limit beyond which human sight cannot go, above or below.

With regard to hearing, the same thing is true. We do not all hear equally, and again I do not mean by that that some of us have better hearing than others, but that some of us hear sounds which

the others could under no circumstances hear, however loud they might become. This, again, is demonstrable. There are various vibratory sounds caused by machinery which may be carried to such a rate as to become inaudible; they may gradually become less and less audible and pass beyond the stage of audibility, not because they have ceased, but because the note has been raised too far for the human ear to follow it. The pleasantest test I know of, which any of you can apply in the summer months if you are living in the country, is the sound of the squeak of the bat. That is a very razor edge of sound, a tiny, needle-like cry like the squeak of a mouse, only several octaves higher. It is on the very edge of the possibility of human hearing. You may be one of the people who can hear that, or one of the people who cannot; but whichever you may be, when you are out walking with your friends in the country in Summer, you will find some of them can hear this and others cannot. This shows you, again, that there is no definite limit, that the human ear varies considerably in its power of responding to vibrations.

If, then, we are capable of responding only to certain groups out of the vast mass of vibrations, see what an enormous change would be produced if we were able to respond at all. The etheric sight of which we sometimes speak is simply an added power of responding to vibrations, in the same manner as the Roentgen ray scheme; and you will find that much of the clairvoyance on a small scale, which is done by spirits at seances, is just exactly of that type. They read you some passage out of a closed book; they read a letter which is shut up within a box. Your X-rays would enable you to do something very similar, not to read a letter, perhaps, but it would enable you to see through material objects, to descry a key inside a locked box, or to observe the bones of the human body through the flesh. All such additional sight is simply obtained in the way I have described, by being able to respond to a larger set of vibrations.

Now carry that a little further; go beyond the mere vibrations of physical matter and imagine yourself able to respond to the vibrations of astral matter; at once another vast field is open before you: another whole world is yours for the winning, and you see the things of a material plane still, but on a higher level. You see in this, although there may be much which is unfamiliar, there is nothing which is obviously impossible. It all leads on, stage by stage, from faculties which we already know and use; and the world of matter of which they are built all follows step by step from this world with which we are so familiar. There is nothing irrational about the conception. You can see from what I have said, how it may be that the claim made by Theosophy, and by all those belonging to the great religions of the East, that it is possible for man to sense this unknown world and tell you all about it, may very

* A lecture delivered at Chicago, Sunday evening, November 18th, 1900, by C. W. Leadbeater, and published in the *Progressive Thinker* of Chicago.

possibly be quite a reasonable one instead of being a grotesque and absurd suggestion savoring only of charlatanism or fraud as is so often supposed. The whole thing may be and is perfectly scientific, perfectly reasonable.

When by the use of such faculties man is able to examine this unseen world what does he find with regard to it? That question I have to some extent answered in the lectures which I have been giving on "The Other Side of Death," and I shall have to take it up in detail when I come to speak of "After Death States." Broadly, in order that the scheme, in outline, at any rate, may be before you, let me say that we find this unseen world divided into two stages, the astral world and the mental, and these two correspond (not quite accurately, but in a general way), to the orthodox idea of Heaven and hell; or they are rather Heaven and purgatory; because although it is true that terrible suffering may come to mankind under certain conditions, in the lower part of that astral plane, yet all suffering of any sort that comes to him will not be of a punitive nature but of a purgative nature. Suffering will always and all the way through be intended to benefit the man. It will be part of the scheme which has for its object the evolution of the man; not some endless, meaningless punishment given through revenge, but only the steady working out of a great law of justice, a law which gives to every man exactly that which he has deserved; not as reward or punishment, but simply as a scientific result. If you put your hand into the fire and it gets burnt, you do not say that somebody punished you for doing that, you say that it is the natural result; it is a question of the rapidity with which the vibrations from the burning matter have pierced your skin, and have produced the various disintegrations which have taken place. It is simply a natural result, and just in the same way the suffering which follows evil is not a punishment imposed from outside, but merely and absolutely the result under an unvarying law, of what the man himself has done; and so all the suffering that comes to him is part of a great scheme and intended to purify and help him, and will undoubtedly bring about that result. So that the lower astral world corresponds very much more to purgatory than to the ordinary and most blasphemous idea of hell. There is nothing in the whole universe, happily, which corresponds to that idea in the least. Although there is no suffering such as has been pictured for us by the diseased mind and disordered imagination of the mediæval monk, yet there may be individual cases of suffering of a very terrible character; but even that suffering, terrible though it may be, is the best thing for the man, because only in that way can he get rid of the desire which has come upon him, the evil which he has allowed to grow within him; only by that means can he cast this off and take a clean start in the next birth so as to evolve into other and higher levels.

And the second part, or the Heaven-World, is the result, again, of the man's actions, but of the higher and nobler part of them. There all the spiritual force which he has set in motion during his world-life finds its full result. In this case also it is merely a scientific question of the amount of energy poured out, for the law of the conservation of energy holds good in all these planes just as it does down here. A man's intensity of feeling for some very high idea, the intensity of the affection which he pours out, whether it be in devotion upon his deity, or merely in love upon those around him; whether it be an exalted type of love which includes all, which is impersonal and arises above mere elements of personality down here, or whether it be a less exalted type which confines itself only to one or two upon whom it may be fully lavished; all these are spiritual forces at their different stages and of their different degrees, and all represent energy poured out, which can never bear its full result here on earth, because all our highest thoughts and feelings are and must be unrealised down here, as we know perfectly well. None knows it better than the artist who tries to realize them—the man or woman who paints a picture hoping thereby to convey to others what he or she has seen in a vision of that higher world; none knows better than such artist how utterly the expression of that thought fails, how the very best that they can do, the most satisfactory reproduction that they make, falls infinitely short of the reality.

All that being so, all these higher ideals and aspirations remain a vast force stored up, which can never be worked out on the physical plane or during physical life. It is after death and it is at the second of those stages that it is possible for all these forces to work themselves out. And so there comes to be a higher unseen world of transcendent beauty and unimaginable splendour which has been called the Heaven-World. Attempts have been made to picture it, by all religions, but they have all fallen miserably short of the truth. You have passages imaging Heaven as containing gates of pearl and streets of gold and seas of fire mingled with glass, and trees which bear twelve manner of fruits, and jewelry and precious stones of various sorts; all clumsy endeavours representing the highest and best that the imagination of the writer could attain. You will find the very same thing in the Oriental manuscripts, the same trees of gold with fruits of various kinds, of precious stones, all grotesque and impossible, yet nevertheless genuine endeavours of early writers to image something beautiful or grand that they had the seen.

We, in our day, should draw a different picture of the Heaven-World. It would be something far more refined, more intellectual and on a higher level altogether, more highly spiritual, for those who understand what spirituality means; but still our efforts, although to us they might be so much more satisfactory, would equally fall

short of the reality of the grand truth behind. So it remains true as it was written long ago : " Eye hath not seen, nor ear hath heard, neither has it entered into the heart of man to conceive the things which God hath prepared for them that love him." But there is a happy difference ; it is not only for a faithful few, not only for those that love him, but for all ; for surely all must love him as far as they know him. Still, there is no limitation. This Heaven-World is the Heaven-World for all who can reach it.

We should say that instead of some men being consigned to Heaven and some to hell, on the contrary, every man must pass through both the states which are typified by those names. Every man must pass through the astral plane on his way to the Heaven-World. Every man at the end of his astral life will attain that Heaven-World, unless he be a person so entirely elementary, so entirely degraded as never yet to have had any unselfish thought or feeling. If that be so, then indeed there can be no Heaven-World, for him, because all these selfish desires and feelings belong exclusively to the astral plane and they will find their result there on that plane. There are those who have scarcely anything which is unselfish in their nature ; such people also will reap the reward of whatever good they have done, not in that Heaven-World, but at a lower level, in the higher part of the astral plane. As was said long ago about those who prayed in public places in order that they might be seen of men : " Verily, I say unto you, they have their reward." As it is with those of high ideals, who do not get all that they desire here, so it is with those whose ideals are selfish ; they have their reward also, after death, in the higher part of the astral world ; they will gain their result ; they will find themselves surrounded by that which they desired ; but they will miss the higher things which they have not desired, because as yet they are not raised to that level ; still, all will be happy in their own way and at their own time. The selfish will doubtless suffer much on the way to that stage, but there will be something even for them, something for all. So you see that this is a less confined idea than that of the orthodox religions. We go somewhat further, and we are enabled to do so because the whole scheme is a scientific scheme, because there is no question of a favouritism that will consign some people to heaven and shut others out of it.

All this is no surmise ; it is simply real truth—truth based upon careful observation, and capable of being verified by those who have eyes to see upon these higher planes. Nor is this Heaven-World a mere land of dreams ; it is full of the most vivid reality. Indeed it is the very plane of the Divine mind, which responds to whatever call is made upon it. So, if a man has an immense wealth of the grandest aspirations, he draws down a corresponding outpouring from above, but if a man, on the other hand, has only just a little grain or two of anything unselfish within his nature, even that little

grain still brings forth its appropriate result. There is no question of one entering in and the other being shut out, but each gains just what he is capable of gaining. That is the essence of the Heaven-World. Every man there is happy, but necessarily all are not equally happy, nor all happy in the same way, but every individual is happy to the fullest extent of his capacity for happiness. The only thing which prevents him from going further is that he is unable to grasp any more. Each vessel is filled to the utmost ; though some vessels are small and some are large, yet they are all filled to their respective capacities.

We must, I think, admit that this is a far more reasonable theory than that held by the orthodox faiths. My intention to-day has been not so much to give you details as to the conditions of the worlds beyond the grave, as to show you they are all part of the same world ; to show you there is no sudden break of any kind, but that everything is reasonable, coherent and graded all the way through. As to their place, I have told you that these worlds are about us here. But, you will say, how can that be ? How is it possible, the space around us being filled with matter, that other matter, however fine, can exist ?

I do not think it will be difficult for us to realise how this may be. It is a well-known scientific fact, that even in the hardest substances on earth no two atoms ever touch one another ; always every atom has its field of action and vibration ; every molecule has its field of vibration, however small ; consequently there is also space between, under any possible circumstances. Every physical atom is floating in an astral sea, a sea of astral matter surrounding it, interpenetrating every interstice of this physical matter. These same laws explain another phenomenon of which you have heard—the passage of matter through matter at spiritualistic seances. That also is done simply by the method which I have described. Matter either in the physical etheric condition or in the astral condition, can pass with perfect ease through physical matter exactly as though it were not there, by reason of this interpenetration, so that the whole thing which seemed so difficult becomes quite simple, if you can only grasp that idea.

One more word of caution with regard to this unseen world. Do not imagine that these various stages or divisions of matter here are lying above one another like the shelves of a book-case. Realise that interpenetration is perfect within, around and about every physical object. It is already known that ether interpenetrates most physical substances. I should like, if I could, to make clear to you the exceeding naturalness of the whole of this, and to guard you against the various possibilities of error which come from supposing that everything beyond the physical is not natural, but supernatural. It is not so at all. It is superphysical if you like, but not supernatural. The whole scheme is one scheme and the same laws

run through it all. It is true that there is a certain further extension of these planes. If you are dealing with this physical earth of ours, you have first a ball of solid matter; it is surrounded by water to a great extent. Above that you get the air, because it is surrounded by this atmosphere; but these three conditions of matter alike are interpenetrated by astral matter, only there is this difference, the astral matter being so much more fine rises further from the surface of the earth than the atmosphere does. Suppose it were possible for anyone to penetrate beyond the atmosphere of our earth, he might still for a time be within the astral plane, because the astral plane extends further than does the physical atmosphere; so in that sense it is true, the astral plane rises higher. Not that it does not exist here and now, but its extension is higher, and consequently it makes a larger sphere than the earth.

The same thing is true of the mental plane; you have finer matter; round about it is interpenetrating all the astral and physical matter, and also extending further from the world than does the astral plane. On the other hand, when we pass beyond the mental plane, and reach the Buddhic, there is no division there. The same is true, probably to a still greater and wider extent of other and higher realms, but of those we have no time to speak at present. They are beyond the scope of this lecture. Those who wish to understand the higher planes, who wish to get some idea of them in detail should study our theosophical literature. I should recommend them to take two of our theosophical Manuals, the 5th and the 6th, the "Astral Plane" and the "Devachanic Plane." If they take these two and carefully study them, they will grasp all we at present know of these unseen worlds, and I can assure them that they also will find, as the rest of us have found, that the whole of this scheme is so logical, so coherent and easy to grasp, that there will be nothing repellent about it, that no mental gymnastics will be required, no perilous leaps over weak spots where the ground of reason is not firm, but a steadily graded ascent from one stage to another; for we do no violence to the convictions of any man. They will find that this system of teaching which we put before them is full of the same reasonableness in every direction; that it is in fact an apotheosis of common sense, as is all occultism of which I know anything. If you find some occultism, so-called, which makes violent demands on your faith, which suggests all sorts of curious, unnatural performances, then at once you have strong reason to suspect that occultism, to feel that it is not of the true kind. In every case that can possibly arise man must apply his reason and common sense. I do not say that there is nothing except reason that can aid you. I am very well aware that there is a spiritual certainty which comes from behind, about which it is impossible to reason; but please remember that that comes only from previous knowledge. The man who arrives at that definite

intuitive certainty has known this fact beforehand at some time, or something like it; and consequently the real man, the soul, the ego above knows the thought, and he is able to impress upon the brain the idea that he knows it, although he may not be in the least able to impress all the reasons or arguments that brought him to the certainty of that knowledge. Truly there is something higher than reason, yet reason is our guide here and now, and assuredly any scheme which asks you to do violence to your reason is a scheme which you should put aside and investigate very carefully before you accept any single fragment from such a source. But we make a special point in all that we say in emphasising the fact that blind faith of any kind is a fetter, which binds man back in the spiritual race. On the contrary, he must throw aside blind faith, he must learn that no particular scheme is an infallible one; that truth is progressive; that steadily we are learning more and more; that he cannot, therefore, be bound down by revelation in his knowledge of these matters.

Theosophy has no dogma to offer you, no faith once for all delivered to the saints. We have a certain block of knowledge to lay before you for your examination. We tell you quite frankly and freely that it is ever increasing; that if you want to follow our thoughts you must get the latest editions of our books, not the early ones, because in the interval between any two editions, always new facts have been discovered, new suggestions have been brought in, and more and more facts are included as time goes on. So we are constantly widening out our belief. Those who object to that have failed to grasp the condition of the problem. I know there are those who do so object, who would like to have some religion given them which they could learn and accept once for all, as they used to accept other religions. We cannot give them this, because the religion we are teaching is scientific and is approached from a scientific stand-point. This is the mission of theosophical work—to bring these two great lines of thought together, to show there need be no conflict between religion and science. On the contrary, science is the handmaid of religion and religion is the highest of all possible objects of scientific study.

That is the theosophical teaching on the subject. If you will take it and follow it, surely your experience will be the same as ours, and you will find, year after year, it will grow more interesting and more fascinating to you, giving you more and more satisfaction for your reason as well as more perfect fulfilment and realisation of your higher aspirations. Take it up and examine it, and I believe that you will never regret it; that you will find occasion to the end of your lives to be thankful that you came to a lecture such as this and first heard of the great theme of Theosophy, the Wisdom Religion of all time.

C. W. LEADBEATER.

LESSONS FROM THE LIFE OF ANNA KINGSFORD.

[Concluded from page 472].

IT is not surprising to find that Mrs. Kingsford came in touch with what is known as practical occultism, and was nearly the victim herself, of a Frenchman, whom her biographer calls a sorcerer. How he tried to gain influence over her, and nearly succeeded, you can read for yourselves, but finally he appears to have died rather suddenly; probably the result of working with powers and forces he was unable to control. And very well told in the history, is the climax, and warning: "We took it for a warning for those who, studying 'occultism,' enter into relations with the powers of the astral and elemental, without having made sure their hold on the celestial, for they thereby render themselves accessible to the infernal." But it would almost appear as if they considered the warning was only for others, and not for themselves. For we find later on, Mrs. Kingsford had received certain occult instruction, which enabled her (or at least she believed, enabled her) to injure others by such knowledge. Especially Dr. Claude Bernard, and Dr. Paul Best, whom she boasted of having killed by occult powers. Doubtless she thought herself justified in her conduct, but it was unworthy of her, and is the one great blot on her memory. Against the abuse of such powers Mme. Blavatsky warned her in these words: "It is karma in the case of every murdered man. Nevertheless the weapon of karma, unless he acts unconsciously, is a murderer in the sight of that same karma that used him. Let us work against the principle then (of vivisection), not against personalities."

Mrs. Kingsford endeavours to justify her conduct by saying: "Attack the principles and not the persons; I will tell you what that means. It means, whenever you see a ruffian brutally ill-treating a woman or child, instead of rushing to the rescue, you are to stand by and do nothing but talk, or else go home and write something, 'attacking the principle.' The power to interfere and save, imposes the duty to interfere and save; and as that power has been given to me, I should not be doing my duty if I did not exercise it." The mistake she makes here is, that instead of using her power to save, she was really using it to destroy. And by the same process of reasoning, knowing the teaching of Esoteric Christianity, she should have gone into church and interrupted the service or killed the Priests by her occult powers, because they were false teachers, according to her views. But the former line of conduct would, I suppose, have been too vulgar, and the second does not seem to have occurred to her. It is a mistake to suppose that we have a divine mission to become voluntary agents of the

law of karma, simply because some evil has roused our anger and made us lose control of our senses.

One is much inclined to speculate what kind of "Professor of Occultism" (as Mr. Maitland calls her instructor) she had, who encouraged her in such conduct and assisted her in the work. Neither the instruction nor instructor could have been very elevated, that taught the pupil murder and guided her powers to such an end. The mere fact that they wielded "occult powers," makes them not one whit less contemptible than the most miserable, ignorant moonlighter, who ever killed his enemy from behind a hedge with an old blunderbuss. Having greater knowledge, they had only greater guilt. It was into no school devoted to the service of suffering humanity, that her karma led her. Because, to an enlightened soul, a foolish, ignorant vivisection would be an object of as much pity as the most ignorant savage.

In the vision she had of the "Council of Perfection," a discussion took place in her presence as to what constituted "perfection." The remark with which it was ended: "Be ye merciful, even as your Father is merciful," may very well have applied to herself when dealing with the vivisectioners, although she and Mr. Maitland appear to think it applied to their mission in favour of the animals only—a very limited view to take. And it was a true warning to all students who tamper with occult powers, that she received, when she was told that "a single neophyte could not protect himself" against the evil powers. Nor can fifty equally ignorant neophytes, dabbling in magic of a kind, protect themselves; because, being all more or less equally ignorant, they do not really know what they are playing with. So, when one knows what a symbol means, why trouble more with symbols?

What effect, if any, the "Perfect Way" will have upon the teaching of the Roman Catholic Church, of which she was nominally a member, remains to be seen. In her writings she constantly claimed that this branch of the Christian Church has the whole truth, but that it is hopelessly materialised. Institutions are like individuals, sometimes slow to move, and as the dominant note in Rome's history, whether in church or state, has always been for material, temporal power, it is doubtful if we need look to that institution to take up and spread for the help of her people, the spiritual truths which our friends have left to the world as a legacy. More likely it is that the Protestant communities will enter upon the study, because there is no objection to their doing their own thinking, whether they do it or not. And, while there is undoubtedly a tendency on the part of Protestants to look with suspicion upon anything pertaining to Romish teaching, it will soon be recognised that this new gospel of "Interpretation" comes not from Rome, but is, in every detail, antagonistic to all her traditions and teaching. And that a member of her communion, in spite of her teaching, and with the help of the merely material things she got from it,

has been enabled, with the assistance of the healthy, robust intellect of such a Protestant as Mr. Maitland, to give the presentation of Spiritual Truths, as we have them here, is a sign that man has it in himself to reach the highest and best, in spite of his environment and opposing limitations. Catholic, Mrs. Kingsford was, in having a universal appreciation of what was best and most beautiful in all religions. And she did not fail to declare that, "Buddhism surpasses Christianity, in its divine recognition of the universal right to charity."

Judging from the controversy after her death, it would appear that the Church of Rome was more anxious to claim her body, as having belonged to their denomination, than it is capable of profiting by her works. For the Priests declared that she had, before her death, rescinded her share in the "Perfect Way;" which statement is a significant commentary upon certain remarks made in the Roman Catholic Church papers, at the time, in which they boasted that the case of Mrs. Kingsford proved that the Church of Rome was not the grave of individuality, as was often asserted—failing to observe that if they succeeded in suppressing her work, they removed all evidence of her ever having possessed any individuality worth speaking about.

There is little doubt that she never took the trouble to sever her connection with the church in a formal manner, because of her long and weary illness and utter indifference to it. A matter of much more interest is, why she ever joined it. And my explanation is one I have before suggested, in connection with other institutions, and the part they sometimes play in our life's history, namely, that as our bodies in each birth have rapidly to go through all the forms of life they have touched in the past, it may be that we also come in touch with societies in which, during some lines, we may have found interest, pleasure or profit. And this perhaps again and again, till we can wean ourselves from their limitations.

So highly and rightly did Mrs. Kingsford and Mr. Maitland value their work, that they "could not credit any source short of the church invisible, with an interpretation so noble, to the church visible;" and at the same time, they claim that Christianity is the highest expression of divine revelation. How they can claim anything special for Christianity, I cannot understand, in the face of their own teaching; seeing they recognise truths in other religions, lost sight of by Christianity. If there is a church invisible that reveals aught (and one name is perhaps as good as another when we speak of such invisible sources of instruction) it must be a revelation eternal and unchangeable in its Truth. And the shape or form its revelations take to the children of earth, must ever be that which, for the time being, they can best comprehend. And not only that, but all must be so akin to other religions, that a soul that has passed through one form with intelligence and interest, will find a con-

tinuation of help and usefulness, in whichever form of religion it may come into touch with, in times to come.

Apart from the spiritualistic movement (which does not appear to be formed into an organized body), no association has done more to draw together students of mysticism, than our own Society. It is not therefore surprising that Dr. Kingsford and Mr. Maitland were amongst the earliest members to join it in England.

Mrs. Kingsford became the President of the London Lodge, and there is much interesting reading in her "Life," about the Society, its members, and their impressions of some of them. There seems to have been a tendency in the early days of the Theosophical Society, in some places, to insist upon acceptance of teaching, when it was said to have emanated from certain Masters; and because of this fact, Mrs. Kingsford as President and Mr. Maitland as one of the Vice-Presidents of the London Lodge, at once took up the independent and healthy position of accepting or rejecting all teaching on its merits only, irrespective of any kind of authority. This position has proved to be the only correct one for students of Theosophy, and to-day no one can assert that the Society as such, teaches anything dogmatically or otherwise. It exists as a centre for study and thought, now throughout the world; and has three objects which are wide enough to include all earnest students of religions, philosophy and science, who are persuaded of the Brotherhood of Humanity.

Dr. Kingsford and Mr. Maitland early recognised the vitality and energy of the Society and its Founders, but seem to have had somewhat mixed ideas as to its usefulness in connection with their work. At one time they see in it a vehicle that will help to spread their special teaching. Next it is hostile, because, "ours was the restoration of true esoteric and spiritual Christianity; theirs was the total subversion of Christianity itself"—an utterly wrong conception. The teaching of Mme. Blavatsky has been to restore to all religions and sciences their true spiritual basis, and to demonstrate that neither mankind, religion, science or philosophy will lose anything, but rather be immeasurably the gainer, if these subjects are treated from a reverent, scientific and fearless stand-point. And how Mr. Maitland came to assert that, "the Truth we have is far in advance of anything the disciples of Mme. Blavatsky and her Gurus possess," it would be difficult to say, because he was not in a position to know what these Gurus know.

Once more, it is asserted that the Theosophical Society is "an association at once powerful and hostile" to Mrs. Kingsford and Mr. Maitland, because of certain experiences they had when visiting Mme. Blavatsky at Ostende. It seems strange that from their own experiences they could not recognise that the influences which they found "powerful and hostile" to them, may have been of the same nature to their Hostess, considering that her mission was exactly the same as theirs—the restoration of Truth. And that they found the

influences particularly powerful and hostile is not a matter for surprise, as very likely they were the same which were trying to hinder Mme. Blavatsky's work. It takes strong influences to stop a strong worker, and as I consider Mme. Blavatsky was an infinitely stronger character than either Dr. Kingsford or Mr. Maitland, the influences that were trying to stop her work, coming within the sphere of the weaker workers, though equally earnest, would naturally be more than usually distressing to them, although quite accustomed to similar influences themselves. And if they had been sufficiently confidential with Mme. Blavatsky, she could probably have helped them in the matter. Considering that H. P. B. made no secret of the fact that she was a student of Eastern Mysticism and in touch with Eastern Masters, it is curious that Mr. Maitland should have considered her work in any way antagonistic to theirs; more especially when we see the instructions Mrs. Kingsford received regarding the important position the East occupies, both as regards Teachers and conditions for such studies as they were engaged in. Indeed in one communication she had, it appears as if Mrs. Kingsford, and I suppose Mr. Maitland, are of the kind of souls that evolve into Eastern Adepts; for she is told, *when she becomes an Adept* she will know that certain facts she was being taught involved no contradiction—from which it is evident she had not yet reached adeptship.

The true explanation of their position is, I think, that like all people with an important mission, they became impressed with its importance, to the obscuring of other matters that might have interfered with their work. This was necessary, and while I do not believe they lost anything in their attitude towards the Theosophical Society and its work, it left them free to do their own work with complete thoroughness.

The Christian world does not know under what an obligation it lies to-day to Dr. Kingsford and Mr. Maitland; they knew they were working for posterity, and were content to do so.

These brief notes will have served their purpose if they have directed attention to a valuable source of instruction to the student of Theosophy, and they may have helped to prove that it will be through our Society that both the life and work of Dr. Anna Kingsford will be kept before the world. And her life and work includes that of Mr. Edward Maitland, one of the most truly learned men who has lived in our times, of a beautiful and unselfish character, filled with a genuine love for his fellows.

A. P. CATTANACH.

HINDU MORALITY.

AS OUTLINED IN THE MAHA'BHA'RATA.

[Concluded from p. 480]

IF you take the first three sheaths of the five-fold classification of man, the lowest of the three is the Manomayakosha, or sheath of desire; that which, in its external aspect, is developed by the men of the Fourth Race, of whom the evolution of the emotions and the gratification of desires are the characteristics.

The characteristic of the Fifth Race is the attribute of the sheath of intellect, the Vignyanamayakosha, the qualities of antagonism of intellect, of discrimination, of separateness; and these qualities must be evolved before the uniting love of the highest sheath—whose attributes are those of the Sixth Race—can altogether be realised. Moreover, the period of evolution of the present age is the evolving of the intellect, of men in antagonism to each other, of struggle in business and of competition in which the weaker are worked to death. All this struggle and misery are necessary for the evolving life to build up qualities for itself. It is necessary that this quality of separateness should be first evolved so that there shall be a strong centre; a separate centre, which shall be able to grow and hold its own when necessary.* And in this matter of evolution, by studying the actions of men we find that they are in their nature proportionate to the preponderating amount of vitality and consciousness in each of these sheaths. Thus the characteristic of the actions of the Fourth Race, whose functioning of consciousness is in this sheath of desire, is that they cannot see the good of doing anything without a distinct return or gain from their action benefiting themselves, and by thus acting they follow the Southern Path. The Fifth Race, into which we are said to be evolving, whose functioning of consciousness is in the sheath of intellect, the Vignyanamayakosha, perform action as a thing which ought to be done because it is good, without attachment to the fruit of action, even perhaps as a debt which is discharged, not caring for a reward or recognition.

And the Sixth Race have for their characteristics in this matter, complete non-attachment to results and devotion to Dharma alone. We find first an action is done for the gain; then as what is right to be done, or as a debt which is paid; and lastly, as a loyal sacrifice to that manifestation of the Supreme whom we read of as the God of Dharma; † and looking at these qualities of the evolving races, we

* "Evolution of Life and Form" (Annie Besant).

† Existing on the highest planes and according to the Hindu books, reflected from them.

see that the lower castes, from their very nature, can be correlated more nearly with that race of whom the attainment of objects of desire and the acquirement of wealth form the natural characteristics. The Kshatriya again is typical of the nature of the Fifth Race as the type of combative energy; while the real spirituality of the Brahmana nature is characteristic of the consciousness stirring in the sheath of Bliss.

Thus we see that the Kshatriya position is that of a possibility of a complete mental independence and ability to stand alone; a position where the tendency is towards antagonism and towards separateness, and yet from its very nature must there be the payment of the duty owed.

And on the subject of meekness we find the whole matter gone into at the beginning of the "Vana Parva," just after the exile to the woods. The teaching is given by one of the great Indian men, and examples of these teachings on different points of morality form a great part of the value of the Mahâbhârata to us. We will take that part of the teaching which is given to Kshatriyas, and from the context we see that the word "forgiveness" is used in the sense also of "meekness." One of the great sages is speaking to the five brothers: "And Prahlada said, 'Know, O child, these two truths with certainty; that might (or anger) is not always meritorious, and forgiveness (or meekness) is not always meritorious.....Therefore it is, O child, that the learned applaud not a constant habit of forgiveness.....one should put forth his anger and show his forgiveness on proper occasions.' " And now let us consider with regard to this matter. By tracing backwards the gradual development of the Kshatriya nature we find a law of growth laid down which pervades the whole of the teaching to this caste and by which the Kshatriya Dharma can alone be understood. The key-note of the evolution of the Kshatriya is separateness, to build up a strong individual centre, and its ultimate development is that the nature shall be able to hold its own against any force that may be brought against it. It must be able to stand alone, relying on itself; and its whole development depends on conflict. It must develop strength, and the possibility of separateness or weakness would result. He must not refuse a challenge. Thus the prompt answer and opposition to oppression and personal insult or threatening of dishonour, and for his growth must he be ready to cast aside his body in defence of that for which alone he came to birth; for in this conflict, if it happened that his physical body was struck away in defence of honour or in opposition to evil, he fulfilled the purpose of his incarnation and having thus permanently strengthened his inner nature, another physical vehicle would be made for his use and shortly would he come back to birth once more with increased strength and further on his road of evolution. On this gradual growth depended the elimination of personal anger; at first,

perhaps, he paid back insult* with more than equal injury, but a further growth and clearer understanding made possible the precept of Arjuna, laid down by him as a Kshatriya practice:

"Superior persons, O Bhârata, never talk about the harsh words that may or may not be uttered by inferior men:

"Persons who have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies." ["Sabha Parva," sect. 72.]

And when personal anger had been outgrown, we find his strength and energy were called out in opposition to all that was evil, and in the protection of the weak—and this is the beginning of non-separateness—for the sake of any who appealed to him for help. He was there to right an injustice and to actively war against evil. For discrimination between right and wrong was his law of growth, and in his life in the world, it is said, that if he could not find strength to stand firm when occasion demanded he was deficient in a quality necessary for a man of this caste. It was necessary for him not to be meek and ever forgiving nor, as far as he could, to leave the righting of conditions to the workings of the Karmic Law. Passiveness in him would open the way for the subsistence of evil and weakness in his evolution. For "not by inoffensiveness alone" is the dharma of the Kshatriya carried out, and "He who does not protect morality when it is being disregarded is himself a trespasser against morality." ["Shanti Parva," I: 33: 8.]

And again we find it taught to Kshatriyas that they must not beg, that they shall not beseech.† As the great teaching to that caste and as the highest thing that they could do was to cast away their bodies in battle as a sacrifice to Dharma, we can realise the greatness of those men who identified not the life with the form. Such teaching does not allow beseeching for mercy or forgiveness either in active warfare or in the understanding of religion: such teaching and the knowledge of the Karmic Law would render useless a petition for mercy or 'remission of sins'; on the other hand, just by the certain knowledge of that law he could work for neutralisation, and in this building he would depend on no one but himself. Moreover, he is content to rest on a law, of which the measure of its unforgiveness is the measure of its reliability; and he asks nothing from it beyond that which he is able to take; for every action that is done has an equivalent result—a law which also acts on other planes besides the physical, and all karma which has not been neutralised is flung back on the lower vehicles of A'tmâ, who go against it "like fishes swimming against a current of water." ("Shanti Parva," 201.)

But again we find it laid down‡ for the Kshatriya, that he must

* "Vana Parva," 269.

† "Vana Parva," 153.

‡ "Shanti Parva" I. 130: 29.

not live dependent upon destiny ; that is to say that, with regard to himself, it is also not his part to unresistingly endure the circumstances of destiny in contented resignation to Karmic events, without exertion to change those circumstances, but he must exercise and use his strength by making all efforts to neutralise the unfavourable karma which may have accumulated, for exertion is often superior to the force of karma ; and we read again that the Gods do not protect men actively, as " by taking up clubs in their hands after the manner of herdsmen,"* but that they grant intelligence unto those whom they wish to aid. Passive resignation to bad circumstances is not his course of action : in most cases the amount of his passive resignation to circumstances will be measured by the overwhelming effect of those circumstances beyond the strength of his opposed will.

But in some cases another course is taught. We will take from the Mahābhārata the incident on the field of battle—that battle in which many divine Kshatriyas were fighting on both sides—of the launching against the army of the Pāndavas, of a superhuman weapon which nothing could oppose. In this case the orders were given to throw down all arms and to stand neutral until the weapon went by, as by opposition its destroying power was drawn against the opposer, and would slay him. Of course death in such a case would be meritorious to the Kshatriya, whose duty it is " to fight in utter recklessness of life itself," and whose highest aim is to cast aside his body, and to pass to Swarga† from the field of battle, but it is thus also shown to be good Kshatriya practice to avoid needlessly drawing towards himself such an overwhelmingly destructive force.

And now we have almost finished our study of this brief outline of Kshatriya Dharma. We read that it was a merit for him to die a violent death in conflict : quietness and peace were not his law of growth : he learned to cast away his body for the sake of an idea, and to value all as nothing in place of Dharma.

Along the keen edge of weapons ran the Kshatriya's path to Swarga, and he learned to tread it fearlessly ; even as in later births would stretch out for his treading the Path of Yoga and Antaskarana, that ancient Path which is spoken of in Kāthopanishad as being keen and as difficult to travel on as is the edge of a razor.

This was the summit of the Kshatriya Dharma, and the former struggles were to enable him to hold to it, not by mental passiveness but by developed strength ; for that Path we learn‡ has to be trodden alone, unaided, at least to lower consciousness, and the

* Udyogya, 34.

† Swarga is the theosophical Devachan and, as spoken of in the Mahābhārata, it is a state where the God comes into actual vision.

‡ For an illustration of this it is to be remembered how that Sri Krishna was the charioteer of Arjuna in the battle, not fighting himself ; while his large army was a gift to Duryodana to fight on the side of the Kurus.

separated centre must be strong enough to endure, and able to hold its own upon the way, and for that treading he must get rid of separateness, of selfishness, of personal ambition : this great strength must be used for lightening the load of Humanity, for the enlightening of the ignorant and for the further helping of the weak ; for the life and consciousness in him have now widened out so that any burden of man becomes his burden, and his energy is used for its destruction ; for no longer is the exertion made for self. The elimination of these separated qualities follows as a natural result on a yet further consciousness of the unity of the one life and sympathy with its many forms ; and looking at these attributes we find that they are the characteristics laid down for the Brahmana caste.

II—THE BRAHMANA.

And now we will take up the Brahmana as we read of them as part of the Hindu nation. This caste was composed of those whose ability and whose duty were essentially to instruct, and they were the teachers, priests, and councillors to the nation. As they were men who were fitted by the characteristics of their nature to spend their lives in study and teaching, the acquisition of wealth was not laid down for them and they were not engaged in trade, in fact so much were they occupied in their own duties that they could, when in want of anything, ask from the king or any wealthy man, whatever was needed : they had no large property and were accustomed to provide for their pupils by the gifts which they received, for teaching was not a matter of buying and selling. To the two lower castes alone belonged the acquisition of wealth and goods, but the characteristic of the Brahmana was the study of that knowledge which is called Brahmagyā. His energy was no longer engaged about the body or the desire nature, or even on the lower planes of thought in intellectual pedantry. At the beginning of the Mundakopanishad we find a description of these two kinds of knowledge, the higher and the lower science ; the lower, characteristic of the evolution of the intellect, of detailed knowledge, of knowledge concerning the external side of nature, of every science concerning matter, and of science after science builded upon the minutely detailed appearances and characteristics of physical forms—all the leaves of the Asvattha tree,* the exact knowledge of every one of which would reveal only the outer aspect of I'svāra, wearisome in their very multiplicity of detail—and again there is described the higher knowledge, " that science by which the Indestructible Brahma is comprehended," who is the very root of the tree and " the source of the elements," that life which is behind all manifestation, and by the knowledge of whom all outer appearances are known and comprehended.

* Bhagavad Gītā ; 15, 14.

The path of that knowledge, as we read in the Bhagavad Gîtâ, requires the ability to wield "the unswerving weapon of non-attachment" to things of the more material planes: a non-attachment and absence of desire which is not the result alone of restraint of desire, though that indeed is the beginning of it, but the very lack of similar material in the nature so that no response is called out by the contact of the lower gunas. And on this elimination it is told in the Mahâbhârata, of Kâma or desire, of how it becomes subtler and subtler, taking on form after form, and of its motive becoming concealed behind motive while Kâma, its prime mover, remains hidden outside the sphere of the mind. And with this growth of knowledge the action of the gunas is recognised; the play of these "pairs of opposites" becomes objective; for the gunic material on the planes of desire and thought is seen to be the true agent, and its action in the minds of men is understood. And although recognising the action of these gunas, the Thinker, acting in the lower vehicles and engaged in works on these lower planes, acts in them to the best of his ability, striving for success; but from his identification with the Overlord of these bodies the results of his actions do not touch him with personal interest. It is his Dharma for him to work in the world and to obtain a successful result of his actions, but the failure or success of his works belongs to the lower self.

And again with the quality of separateness which it is now the Brahmana's law of growth to eliminate, so that it falls again towards latency, it has served its part in the evolution of the nature and now another aspect is developed, the aspect of conscious unity of all that lives. This is first recognised by an intellectual understanding of the underlying oneness of that life from which all things come, and by as much as this becomes part of the thought and practice, so will the knowledge of unity become part of the consciousness. The great requirement that the Theosophical Society demands from its members is the recognition of this Brotherhood, of this unity of life, at first as an intellectual understanding and later as a part of the consciousness: and for a striking image of this teaching we will take a verse from the Mundakopanishad. There we read that, "As from a blazing fire in a thousand ways similar sparks proceed, so, O beloved, living souls of various kinds are produced from the indestructible One, and they also return to Him."

And thus as from this blazing fire many sparks of different magnitudes leap forth, so from the one life are sent out different lives of many kinds which, falling downwards into the plane of matter, are enveloped in various physical coverings; * but the life in each is the same in its essence, and from the same source, returning to that source in the course of evolution. The

five sheaths of man are these coverings * of the A'tmâ which has descended through the planes of the universe, collecting around itself a body from each region through which it passes. The life in the animal is the same as that in the man, though still more confined by functioning through fewer vehicles, and the Brahmana was taught to protect it, recognising its source, and no longer causing it suffering by destroying its animal form.

And from this recognition and further growth is the gradual destruction of Ahamkara, the quality of egotism, the source of separateness, with all those lower attributes of the personal self, Rajasic in their nature; for no longer is that quality needed for building up the separated self. The recognition of the unity of these many separated parts brings us a knowledge of the relationship between lower lives and between the higher existences which are also manifestations of the one.

And in this recognition of the participation of all in the divine nature there comes the possibility of religion, of the service of those greater Ones to whom we are related. This underlying unity when recognised on the higher planes of the universe opens also to us a method of building up the whole; for from the self-identification of the one with the all, the burden of all is made a personal object, and no longer are these energies used wholly for the separated self: for on to these planes where unity is more nearly recognised can be sent out forms and energies into this one sea of consciousness in which all things are dwelling, and to which all life responds according to its nature; thus strengthening and purifying the universal mind, so that the thought energy, ensouled by the life and purpose with which it has been sent out, may go forward into the minds of those to whom the vibrations of its substance are akin, modified according to the individual and giving out its energy in proportion to the similarity of mental development. The very motive of its sending forth will ensure this certain result, for the unreasoning energy of the thought-nature will go out into the plane of mind with the sole purpose of this one fulfilment.

For the Theosophical teaching† gives to us a knowledge of the conditions of thought, how that these forms coming forth from the mind of the apparently separated individual, go out into this region to which all men have access and being themselves the very source of actions, they produce results according to their natures.

There is a story‡ in the Mahâbhârata of great philosophical value towards an understanding of the oneness with the Supreme, of these separated forms in the universe. When the five brothers were living in the forest there came to visit them a great Teacher with his many pupils, and there arose a great difficulty with regard

* "The ancient Wisdom," p. 54.

† "In the Outer Court," p. 174-8.

to food for such a number. The brothers were afraid that they should be unable to offer the Teacher hospitality, for food in the forest was scarce. In this trouble they went to the Lord Sri Krishna, who came at that time to them, and they asked Him what they were to do. Sri Krishna, we have read, was the incarnated Supreme and, bereft of Him, there is nothing that exists: He is in every form in the universe, and He is Himself the universe; for all this is but the manifestation of His physical nature, His sthula sarira.

We read that He took some of the food they had, and that, by the satisfying of the hunger of Him, that one life on whom the universe is based, all those separated lives dwelling in different bodies were nourished and, by this action, all these apparently separated parts of Himself were satisfied.

For we learn that all manifestation exists as the sheaths or bodies of the one Vishnu: His physical nature then includes all the separated bodies of men and living things, who thus live in His body even as the many cells live in a human body, each being complete in itself but forming part of a greater whole. Thus all living forms in the physical universe are as separate cells in the physical body of Vishnu, so that all of this exists as the Mighty Being, of many natures according to His infinite variety of manifestation, but one in its totality; and the higher planes of differentiated life are the higher sheaths of that indestructible One, in manifestation, in whom live all the worlds and all created things, and from whom as we read, all things emanated, as back to that one source again, transcending the gunas, all things will ultimately go, to that "One without a second," from whom all things first came.*

M. A. C. THIRLWALL.

RENUNCIATION.

[Concluded from p. 501]

AND now, as to *real* renunciation. Here not only have the desires of the world been renounced, in thought as well as action, but the world itself has been met and overcome. The enemy has not been fled from, he has been met and conquered, and instead of being a source of danger and discord, is now a help and co-operator.

The apprehension of this—the complete realisation of this as a truth—is calculated to entirely change the course of any one who has not before understood it and is really anxious to become one of the victors. For we usually, although perhaps unconsciously, consider any great achievement only possible under special circumstances. We excuse ourselves for not being generous because we are not rich, and so forth. Now it is perceived that these very disadvantageous circumstances and surroundings constitute the foe which we are in the

* In the previous instalment see May Theosophist p. 477, last paragraph, fifth line, after the words "example of this," the words "*tendency towards opposition*" should have been inserted.

world to fight, and possibly in the world for no other reason. So long as we give way before circumstances—*viz.*, the enemy—so long will he attack and overcome us, until we arise in our strength, or weakness, and instead of succumbing or merely getting out of the way, subdue him at all points. Not until there is invulnerability at every point (that is, under every circumstance) is the fight over and victory gained.

A clear idea as to what renunciation is and what it is not, also answers completely a question which naturally arises at a very early stage of meditation, as to whether renunciation is after all a right thing to practise, and if so, why? Perhaps, by the way, in no respect does the sincere seeker after truth and nothing but the truth, differ from the mere follower of a scientific or religious creed, than in regard to the use of this word "why." In the orthodox schools of religion and science, the masses are hide-bound by preconceived ideas, and consequently discourage investigation—not, of course, all investigation, but any investigation which threatens these preconceived ideas. The orthodox, both in the ranks of religion and science, will doubtless protest to you that they love and follow the truth—and so they do, in a way—but there are some things they love better, and preconceived ideas are amongst them. But Truth is a jealous goddess and will allow no preferences, and consequently shuns those who are not entirely devoted to her. The sincere worshipper of Truth, however, far from being beguiled from his allegiance by the influence of preconceived ideas, cares not a straw for them. When Truth appears and beckons him away from them, he leaves them and flies to her without the slightest regret or reluctance. The presence or absence of this reluctance is a test of unalloyed devotion to Truth, and she detects any falsity very quickly and often vanishes before a man can tear himself away from his false theories, under whose spell he forthwith remains, becoming more and more reluctant to see Truth, until presently this amounts to positive dislike and positive incapacity, and he becomes blind to the clearest evidence. The theosophist, on the other hand, places nothing before Truth—popularity, esteem of others, vested interests, preconceived ideas or anything else. Indeed he is as ready to question old theories as new ones; and he therefore finds that he cannot dispense with this word "why." He must ask, and he must learn or he cannot proceed. Of course we may not feel inclined to ask any question. Well, in that case we are not yet ready to learn anything more. When we are ready to take a further step, be very sure the desire for information will possess us: we shall demand an answer with the whole force of our nature—and get it.

Now the whole programme of our work here, to put it in a nutshell, consists of the attainment of self-knowledge, self-control and self-sacrifice. Most of us are probably convinced that this is so, at all events as regards the first two items—self-knowledge and self-control.

And even a certain degree of self-sacrifice all will admit to be necessary to an ordinary civilised life, or even an uncivilised one, for that matter. If this be kept in mind, the true meaning of renunciation will at once be seen, how it is necessary and for what purpose it must be practised. For without renunciation there can be no self-control. And reflection will show that as all ordinary people would not be ordinary people at all, but very extraordinary people, if they did not exercise a certain measure of self-control; so all ordinary people must necessarily, and do, practise renunciation to a certain extent. The whole question is one of degree.

Complete renunciation is generally thought unwise and fanatical. To many doubtless this assertion would be quite sufficient and would indeed seem axiomatic. It seems sufficient, and is sufficient—for them, but for them only, and because they are not yet ready to go further. The theosophical student, however, before adopting the view that complete renunciation, such as that advocated in various devotional books, is fanatical, etc., would require to know first the reason why. An investigation shows that such an entire giving up of self is not a kind of religious insanity at all, but that it is only *false* renunciation. The appearance of renunciation, that is so. Before one can renounce in a proper and sane manner, in the sense in which we are at present using that word, he must be a philosopher and thinker, must know what he is about, must know what renunciation really is. We have already seen what that is, as indicated in the words quoted above. Next it must be remembered that the earthly pilgrimage of man and all things are on an ascending scale, an evolution of consciousness and faculty ever expanding wider and soaring higher. This being so, it is evident that as the higher engrosses man's attention and interest, the lower must lose it. If the worm would become the butterfly, it must first seriously consider the renunciation of the chrysalis shell, and not only consider it, but put the renunciation into practice. The trouble with man is that he wants to carry his chrysalis shell, *viz.*, his personality, with him; but this is impossible. It may be right and proper for a sheep to pass all its life eating its food; but as the animal passes into the human, it is inevitable that the animal should give place, to a certain extent, to the intellectual; so far all are agreed. All are also agreed that it would be an advantage were this giving place, that is renunciation of the animal, greater than it is at present. The only difference of opinion seems to lie in the cause of the present undesirable prominence of the vegetative and animal as compared with the higher powers in man. The religionist, and the unphilosophical say it is because man is bad. The philosopher says, not so. Bad and good are only relative terms, are often interchangeable and are often both applicable to the same thing. He says the reason is not because the world is bad and went wrong in the making, like a spoiled pudding. For children, that explanation may be good enough. For

people grown up in mind as well as body, it is absurd. No, the cause of the animal not having apparently given place sufficiently to the human, is that man is advancing, evolving, and that this impulse of growth, the impulse of evolution, the impulse to higher achievement, ever asserts itself by discontent in regard to present achievement. The present achievement is "bad" as compared with the achievement seen in the future, in the ideal; but it must also be remembered that the present achievement is "good" as compared with the lower achievement of the past. We only require to go back a few centuries to find that the people, for instance, who inhabited Europe were of much rougher fibre than at present, and a procedure in those days was possible and actual and commonplace which would petrify us with horror now. It is not intended to push this too far nor to make too much of ourselves at the expense of our immediate forefathers; but it will probably be admitted, if we project ourselves for a moment back into an earlier point of evolution, that, looking to the state of affairs then, the present position of man may be pronounced good—that same position which we now consider bad as we compare it with the far distant ideal of the future. Philosophically, it should always be borne in mind that these words "good" and "bad," as has been said, are purely relative, and that to say that the world is as it is because human beings are "bad" is to speak nonsense.

Now if we are to get at the real meaning of renunciation, the notion that it is some penance done for the sake of penance, must be discarded. To have any such idea is entirely to misapprehend the subject; such an opinion is certainly very common, but it is simply the usual misconception which is found connected with the superficial apprehension of all things religious and ethical. A little thought will convince one that it is not suffering, it is not penance, it is not privation that is the merit of renunciation, it is the sense of duty and the performance of duty. Renunciation and duty go together. The creature who has no sense of duty is incapable of renunciation. As the sense of duty grows—and it grows gradually as man advances in true civilisation—so self-sacrifice becomes more and more extensive. It is at any given stage of man's progress taken so much as a matter of course, that unless we reflect we are altogether unconscious of it. We are hedged round in any state of civilised society, with limitations and restrictions on every hand, of which we are unconscious because they are so customary and necessary. And observe this; the more any man or woman acts not from mere inclination or self-interest but from a sense of duty, the more he or she is admired and considered to possess a noble character. It might be assumed therefore that he who would strive for perfect nobility of character must act always from a sense of duty and never because of mere inclination. The inclination is merely the survival of the force which guided the animal before it had any

reasoning faculty. The sense of duty or regard for others, of doing the right, with all that that implies, is the humanity, the divinity which is gradually replacing the animal in the evolving creature. In proportion as man becomes rational, intelligent and wise, the sense of duty, of regard for others, colours a greater and greater number of his actions. In proportion as he is irrational, non-intelligent, foolish, so is he a mere animal, the sense of duty is present in fewer and fewer of his actions, and it is ever that which is pleasant, never that which is right, that he cares for. So it is clear that all human beings who are furthest removed from the irrational animal—that is, who are most advanced—must proportionately renounce the consideration of the personal self in their actions and ever live according to duty, just as those who are furthest back and nearest the animal will do the reverse. And the animal having merely its inclinations to guide it, is incapable of practising renunciation or doing the right: it always does what is, *for it*, the right, but it does not know this. In so far as man advances out of the animal stage, he does not require the impulse which was given to guide the brute: he replaces that by intelligence, by knowledge, by duty. He does the right—whether it for the moment be pleasant or painful to himself does not matter. At the present day this line of action is only partly followed. This is because men have only performed part of their evolutionary march from the animal to the divine. And so what is considered the correct thing in our century is, to put in practice renunciation to a certain conventional extent, and to a certain extent only; to regard any renunciation beyond that as fanatical, unnecessary, extreme, etc. For the average citizen of the world this may be quite proper. But in endeavouring to look forward, in trying to ascend, in studying the characters of those who have gone forward and who do not therefore occupy the evolutionary stand-point that the average citizen of the world at present does, we should not commit the absurdity of supposing that our ideal man could possibly occupy the position he does and at the same time be the sort of individual that we find ourselves; that his standard should be the same as that of present-day humanity. Until we are quite sure that we understand his position, it will be better not to sneer at his strange ideas of duty which seem to take away so much that makes life pleasant. If we want the things which tend to the aggrandisement of the personal self, then the spiritual man will be out of place as an ideal, as an example, because he does not profess to gather those things for himself or to teach others how to gather them. But if we are striving to understand and to attain to a higher evolutionary level, the renunciation of the divine man will not surprise us, for it is simply a reminder that so long as the animal and the personal self have attractions for us, the advance to the divine and impersonal cannot be made. It is by losing these attractions that renunciation steadily increases its scope, till ultimately,

to the worldly minded, all is renounced that appears to make life worth living. That is needless to say, simply because the worldly minded do not see the substitute for that which has been renounced. Imagine ourselves for a moment to be incapable of perceiving any kind of illumination other than that produced artificially. Let us suppose we are observing attentively a man who can see daylight and who is gradually snuffing out, one by one, all his candles because of the gradual emergence of the dawn. He has a reason for what he is doing, and when the last of his rushlights is dispensed with, it is because the sun is now above the horizon. We, who do not see the dawn, think he is gradually surrounding himself with darkness and consider his condition to be miserable indeed. This is precisely what is involved and what is meant by renunciation. The key to the whole thing is the emergence of substitutes more worthy in every respect for those guides, lower in every respect, which are discarded one by one as the evolving entity rises higher.

There are a good many different kinds of renunciation, but they have all this one factor in common, the sacrifice of the personal self. There are, for example, (1) Renunciation of the sense appetites. Observe, this does not mean ceasing to gratify the senses. That is of little or no use. It is renunciation of the appetites themselves. This gives self-control, calmness of mind, and makes possible a higher state of consciousness than is common to present humanity. (2) Renunciation of self-love. This gives the death blow to vanity and pride of all sorts, and replaces these with true humility. (3) Renunciation of self-will. That eliminates anger and discontent with any lot or fate that may befall us or befall our friends, and also leads to peace. Without adopting a *laissez faire* attitude, we nevertheless cease from judging and condemning others. (4) Renunciation of the fruit of action. This involves indifference to success or failure, honour or disgrace, etc., and also leads to calmness of mind, or peace. The motive of action is no longer success, and therefore success causes no exultation, and failure is not feared. In like manner praise and abuse, gratitude and ingratitude are accepted with the same serenity, not a serenity of the surface, but a serenity which is deep and real, proceeding from the heart. The interests that the man is endeavouring to promote are no longer the interests of his personality but much wider and higher ones. The personality is merely the instrument through which he works. He is therefore indifferent to the fruits reaped by it. Nature works on and the law, he knows, is utterly just. So there is no fretting, for the lesson has at last been learned, that there is nothing to fret about.

It is a great mistake to suppose the path of renunciation to be a doleful one, involving a kind of partial suicide and ending at best in a kind of insanity, not to say annihilation. This is how it seems to the man who is not willing to make the sacrifice, just as the extinguishing of the rushlights in our illustration would seem an an-

nihilation of the light to those who could not perceive the sun. True renunciation is really a following of the better path, of the best path, and yields the best results like all obedience to the law, although from the stand-point of those who have not made the sacrifice it may look like a crucifixion and indeed is a crucifixion. We cannot help it being a sacrifice and any given renunciation will always involve this until a region of greater light is entered into. But we will not go far wrong if it be remembered that philosophically and actually this is merely an appearance, from our backward stand-point, and that renunciation is not really a giving up of something good with the sole idea of inflicting punishment on ourselves. There is no more merit or sense in that than in any other kind of self-torture; though it is easy to see how this misunderstanding, like so very many others, has arisen in matters pertaining to the sphere of religion.

To recapitulate. Taking a bird's-eye view of the scheme of evolution, the necessity for renunciation can be seen and what part it plays in that scheme. First of all there are the ascending entities, up to man, who have no intellect, no knowledge and wisdom, but merely instinct. The only clues they have to guide them are their own inclinations. Renunciation of any kind is not possible for them, nor is it necessary. The apparent exceptions are not real ones. Then we come to the emergence of the mind proper in man. He is able to deduce lines of conduct from the assimilations of his past experience. Inclination is no longer his sole guide and pain his sole deterrent, as in the case of animals. The possession of mind carries with it the sense of duty as a guide and aid to inclination. Besides pain he has the sense of wrong as a deterrent. He, like the lower animals, has inclination and pain, but unlike them he has also the sense of duty, the sense of right and wrong. Where these conflict with inclination he has to act contrary to inclination, in other words to renounce. And we now speak of man in his most savage state. As he advances in wisdom, duty and right more and more replace inclination, that is, renunciation is more and more practised, until he arrives at the condition of things at the present day.

Now if instead of looking back we care to look forward, the inevitable conclusion, judging from the past, must be that the number of actions performed for the sake of duty will continue to increase and the number of actions performed for the sake of inclination will continue to decrease. In the perfect man nothing will be done owing to personal inclination, and everything will be done for the sake of duty or because it is right. Attraction and repulsion no longer exist for him. And such a man, instead of being a mere machine, is far more loving and compassionate than we can at present even conceive. He is not a lover of form, but of the spirit which forms enshrine—that spirit which is one and undivided

and which is not slain on the dispersion of the form. *Therefore* he "mourns neither for the living nor the dead," not because he has grown hard and lifeless. He has attained, not to the condition of a living mummy, but to the very opposite—complete self-knowledge, self-control, and self-renunciation.

Nor is this matter one too high for ordinary people and hence a comparatively uninteresting one, to be left to more advanced men, and so forth. As has been seen, renunciation commences necessarily with the very dawn of the intellect, with the very beginnings of the sense of duty. We hear a good deal of talk about initiation. Well, renunciation comes before initiation and hence is a much more practical and immediate thing. To seek for initiation and to consider purification and exaltation of the character, the "living of the life," to be of quite secondary importance, is a very palpable error; it is in fact putting the cart before the horse. If we are not interested in the raising of the character—and very deeply interested—then no amount of interest in initiation will be of any avail. And fortunately so, for initiation, even could it be given under such circumstances, would be anything but a blessing.

GEORGE L. SIMPSON.

MATTER AND ITS HIGHER PHASES.

[Concluded from p. 493]

THE point arrived at, thus far, is this: that considering the nature of infinitude, the physical atom cannot possibly be the last expression or the finest state of matter.

That admitted, there stretch in ceaseless states beyond, finer and finer grades of matter. In order to avoid confusion and give clearness to the subject, it becomes necessary that certain divisions should be marked off in these states of matter, and distinctive names given to each; so that in dealing with them we may know which particular one is meant.

These states, in theosophic terminology, are called planes; therefore the plane on which, or in which, we live, is called the physical plane. Beyond this is the astral; and in succession others such as the Devachanic, Buddhic and Nirvanic.

These are not all the planes, but quite enough for our present consideration.

Each of these planes is ensouled by a consciousness of its own particular nature, and if the former argument has been admitted, *i.e.*, of the infinite extension of matter, one can hardly fail to admit the idea of an infinite extension of consciousness. For example, let us look for an instant down the scale of matter. Beginning with the

mineral, there is not a great deal of consciousness manifest in it to the superficial observer, neither is there a great deal of it manifest in the plant, yet it may be noticed in the opening of the flower to the sun; it is also in a sense conscious of the rain. These are of course debatable matters which do not touch the point in hand, therefore we will pass to the next stage—that of the fish. There is no doubt of fish consciousness, it having organs of perception. There are the birds with a more extended consciousness, having more perceptive faculty; then the animal, with a still greater extension; until we reach man, the supposed limit. Then here in man, look at the difference in degree of consciousness in an Australian black and a Huxley or a Spencer, or any other of our great men. Does our reason bid us stop here, and assert that man possesses the ultimate of consciousness? We started low down in the mineral, and noticed how, in rising, the consciousness expanded with every stage, until we reached man. Is the human form the final home of consciousness? Is man the possessor of all consciousness? Is he omniscient? If that is so, if man is the apex and the crown of evolution, then infinitude has no meaning at all for us. If man is finite, how can we say that he is the highest form of conscious existence? Huxley tells us that it is conceivable to suppose, that above man are grades of intelligences which rise in ascending scale until a Single Intelligence is reached. And what other conclusion can we come to, with the idea of infinitude before us? With infinitude goes the idea that man is but *one* aspect of conscious existence, with innumerable others stretching in both directions—some below, which are manifest; and others above, which stretch out into the unknowable. Now why are we called upon to consider that consciousness is impossible in matter finer than the physical? Make a study of the brain and its consciousness, and what do we find? Our anatomists are not able to get a clear understanding of consciousness, simply because they are dealing with matter and force in such attenuated conditions that they cannot grasp them in any way whatsoever. The brain is the most marvellous piece of mechanism that we know of; and what is more, this same brain is partly composed of matter in a very attenuated form, so that consciousness, the greatest phenomenon we know of, depends upon the most refined order of matter, and not alone upon its dense, objective aspect.

So, if we begin with the dense tangible matter, we find that, as we rise and treat of the more refined, the greater and more marked are its potentialities; so, even from this plane we see that the greatest phenomena are the salient characteristics of the most attenuated matter. And why should such a decided rule, that obtains from the very mineral up to brain consciousness, cease when it has reached that point? Might we not expect that the rule of "finer matter, greater powers," continues beyond the brain—

and if so, we would have, with a brain composed of finer matter, a wider consciousness. What has made man so presumptuous as to suppose that only that which he could cognise with his limited senses was real and tangible? Here is man with an admittedly finite consciousness, declaring that solely with a brain built of physical matter, can there *be* consciousness. He started first of all with the idea that matter in its gross material state, right up to the finest gas, was the only state of matter that could possibly exist. In the next breath he speaks of infinitude, yet denies infinitude of matter. And why does he deny infinitude of matter? simply because he cannot cognise it, and allows his intellect to be the slave of his perceptive faculties. What tests does he apply in his denunciation of higher or more refined grades of matter than the physical? In his early days he denied the existence of any thing which his senses could not perceive; which is stupid enough, even to the school-boy's reason. He would deny that water was teeming with life, because he could not perceive that life. Then he discovered the microscope and, wonder of wonders, he learned to doubt his senses, and give preference to this microscope of his; and many other instruments has he discovered, which make liars of the senses. And then what was the attitude of progressing man? He began to deny everything that his instruments could not convey to him, and nought existed for him which they could not register. And this is even the attitude of man now—he will not accept a thing, unless it be demonstrated to him; and an hypothesis being given him, he cries aloud for proof. And you will always notice with what self-complacency a man asks for this proof; he is proud that he is not to be "had by chaff"—not to be fooled into believing a thing, until it is proved to him. To him it is perfectly justifiable to reject a thing until it is proved; and to his mind it argues a certain weakness in the one who dabbles in theories. And what is the result of this line of procedure? It is simply that the theorist by his efforts gains proof in time, whilst the other gets it only second-hand. With regard to most physical plane phenomena, the proof obtained by one may be shown to others; but with the hypothesis of Theosophy it is not always so. The theosophist accepts the idea of finer grades of matter and an extended consciousness, on reasonable evidence alone and the knowledge he picks up in various books; and by effort he so develops himself that he becomes conscious of them; and then it is proved to him. Such proof he cannot of course give to others, therefore the others remain in their ignorance. So this is the result to the one who persistently cries out for proof—he remains behind, whilst the more intelligent person accepts the reasonable hypothesis, and gets his reward. It is only the one who is unused to abstract thinking that so persistently cries for proof, showing that he does not understand the value and importance of the reasoning faculty. Proof of a thing (except in some experimental cases or

accidental discoveries) can perhaps never be had, unless in the first place a chain of yet unproven reasoning has preceded. Our reasoning faculties would be of no earthly use to us, if they were simply used to understand what is already demonstrated. These faculties are the pioneers of progress; and did they *not* go in advance, in the same way as the pioneers of a colony, no new fields of knowledge could be opened up; no more would there be new countries opened up if people hesitated to go to them until it was proved to them that the country was a good and a promising one. The proof of that cannot be had, until after several years of trial and trust. Just so with the fields of research lying in front; they have to be ploughed by the plough of reason; and until they are first of all tested in this way, no proof of their value is to be obtained.

Dropping this divergence, we may now return to our original line of reasoning, and see to what further stage it may reach. We had rested our thought on man, and sought to see what it was that made him think *he* possessed the highest state of consciousness on, or in connection with, this earth. This is the idea of man—that no state of rational consciousness exists, apart from a physical brain. Now I should like to ask if that is a demonstrated fact? If on the one hand it is impossible to demonstrate to the physical consciousness, that there is a consciousness beyond it (which is almost equivalent to expecting the infinite to be comprehended by the finite); still, on the other hand, it is equally undemonstrable that physical brain consciousness is the highest or anything approaching it. And this is a *theory* held most tenaciously by the man who so loudly demands proof for all that is presented to him.

Before a man can conclude that there is no finer grade of matter than the physical, before he can convince himself that the physical brain consciousness is the only one for man to experience, before he denies the possibility of a brain being constituted of matter more attenuated than the physical, and which possesses a clearer, a wider consciousness—before he can do this, he must have dwarfed the universe to the measure of his own intellect.

What has originated the idea that physical brain consciousness is the sole one for man to enjoy? Is it because of its very inferiority, that it cannot conceive of a stage beyond itself? So it would seem, for the only methods that this intellect has used, have been its senses and physical plane appliances. These failing to discover anything beyond itself, it has been concluded that nought else of conscious existence is. These, then, are the only reasons why a higher plane of consciousness is denied—simply because the appliances pertaining to the physical plane fail to discover anything further.

Is this reason sufficiently good for such a denial of higher states of consciousness? One would hardly think so. It isn't demonstrated proof, and what is more, is not likely to be. Having

seen that it is impossible to disprove the existence of a higher plane than the physical, because it is *beyond* it, and having also seen that it cannot possibly be demonstrated to brain consciousness, for the same reason, it will then be asked—well, how then are we to become cognisant of it?

It must be first of all through the reason; for the reason—or rather that which reasons—belongs to this plane and therefore is a connecting link between these two planes.

Now the reasoning faculty is so limited by its brain apparatus, that if it were left to itself, many and many a long year it would perhaps pass, before it could convey to its brain consciousness any adequate idea of what a higher plane is. And this is the reason why the bulk of the knowledge known to-day as Theosophy, has been given out. The inductive method, which would take millenia to arrive at a complete chain of reasoning, would show that matter in finer states than the physical must necessarily exist. And even then, when it had done this, it could not arrive at a realisation of these planes without further help. And this is yet another reason why these higher planes are denied—simply because this inductive method has not yet been so developed, as to have led up to such conclusions. And many a weary year (and may be centuries) would it have occupied our philosophers before they had developed their inductive reasoning up to this point. So that here lies the reason why we should in a measure lay aside this inductive reasoning, and take the knowledge that is presented to us to-day as Theosophy. In the first place we noticed how much more rapidly the inductive reasoner went ahead than the practical man; and here we see how much further the man is advanced who takes the general Truths of Theosophy and reasons from them forward. I would not argue that we should lay aside altogether this inductive method of reasoning, for it has proved itself invaluable in the building up of philosophy and science. But it does appear that if there be a stage of progress beyond the “prove as you go process,” which is what we call the philosophic, then beyond the philosophic method of inductive reasoning is the plan chosen by those intelligences behind the scenes, of placing a bulk of knowledge before mankind which gives an impetus to thought that no other line of procedure could do. As before said, if man were left to himself and his unaided reasoning, his progress would be immeasurably slower than if he accepts the teaching given. Once the philosopher is in possession of a truth gained in this wise, he can easily build up and adopt his philosophy to this truth, still keeping to his exact reasoning. Now had he not had this exalted truth presented to him, it would take him—well, in fact he couldn't reach it in one life.

So that by this giving out of advanced thought by the Masters, the progress of thought is hastened just as much beyond the

philosopher, as the philosopher is beyond the practical, prove-as-you-go individual.

The reason why this teaching would appeal to some, is because the Ego belongs to a higher plane than the physical. In plenty of cases this Ego is conscious of these higher planes, but is not able to impress upon its physical brain the knowledge of them—because of the obtrusive nature of the physical plane which makes it appear as the only real one. Let us suppose that there was such an Ego, which was conscious of a higher plane, yet not able to convey an idea of it to its brain consciousness. Now unless this Ego were a very powerful one, it could not impress its brain sufficiently to make it understand the nature of a higher plane. The fault of this inability is mainly due to the clumsiness of the brain; and we all know that we cannot get a *good* tune from a bad instrument, no matter how apt the player. If this position is grasped, we will readily see that the very best thing to do would be to attack the brain in both directions as it were; by presenting to the brain this knowledge through the ordinary channel by books, lectures, etc., and by specially training the brain itself. What is more, we can also readily perceive that certain Egos would immediately respond to such teaching—hence explaining the ejaculation of “O, just what I want,” as expressed by so many who come into contact with Theosophy. And this is just the effect that was looked for and just the effect that was meant to be produced.

Is there any need of proof in such a case? Those who have had the experience will certainly say “no,” for what has been done is this—a closer connection has been set up between the Ego and its brain. And when once the Ego has impressed the brain in that way, a feeling of conviction goes with it.

There is no call upon us to stop reasoning at this point, because we should not, in most cases, be satisfied until we had established such conviction by the most exact reasoning.

To arrive at such a point we have been necessitated to build hypothesis upon hypothesis, until the practical man would shudder and talk of “stuff and nonsense.” But previously we have dealt with the practical man, and shown that his position is not that of the leader of progress, but of the slow and sure follower in the steps of the philosophers. So, cries for proof should not alarm us; for they are simply, in the majority of cases, the outpourings of an empty mind.

We may now perhaps advantageously summarise the foregoing, bringing the separate lines of argument to bear on one point. First of all, we dealt with the subdivision of matter until a simple homogenous substance was reached, which might be termed the primordial element. Then we began a subdivision of the atom. It might be objected here that the atom is indivisible; but that of course depends upon a definition of terms. By an atom, I under-

stand the smallest conceivable physical object. If it be said that this cannot be divided into other physical parts, we agree; so that from that point it is true that the atom is indivisible. But from the theosophical stand-point the physical atom is divisible into its etheric and astral constituents.

If it be still argued that the atom is indivisible, we may agree on the point that the indivisible atom may be called A'kash, which is *not* the physical atom.

This is altogether a matter of conception; one man is not able to get beyond the conception of a physical atom, whilst another may do so with ease.

Some savages cannot count past three or four, whilst another man can treat of millions. It is all a matter of development—one man reaching with ease a conception that another man staggers under. Dropping this side issue and returning to our summary, we noted that the atom was reducible to its etheric and astral constituents, whilst these again were reducible to A'kash.

If this be so, then we get an understanding of why it is that chemists have not discovered the primordial element; for by this it is seen that it is far beyond the physical plane; and the chemist so far, though postulating ether, is not at all able to cognise it in any way—and until he is in some way able to grasp the etheric, he is a long way from discovering the primordial element.

Unless there were different classes of atoms—still atoms as regards size, yet differing in character—unless this were so, how could we possibly have such a differentiated state of things as we have?

If every atom be identical with its fellow, could we possibly have such diversity as we have? The differentiating process would simply consist in the atoms combining in different numbers; for what other procedure is conceivable? And such a course, it seems to me, would hardly account for the diversity we have at present.

But if to sufficiently account for this diversity we postulate atoms, although of the same size, yet of different character; then we would likewise have to admit that such atoms are divisible; because, for an atom to manifest a different characteristic, argues a difference in constitution.

If the foregoing argument be sound, then we see that it is not in the division of substances that we shall find the primordial element, but verily in the division of the atom; for A'kasha, the first element according to Theosophy, is a long way beyond the physical atom.

Also, if the foregoing arguments be sound, how can we consider that which lies beyond our sense perceptions (though not beyond our reason) to be unreal—for here we have a substance which, although even beyond our complete comprehension, yet contains potentially everything. If we have anything here, it must be potentially there in that A'kasha—consciousness, or anything else we may think of. And can we convince ourselves that the sole attribute of this element

is potentiality? Must not it also have its active, its phenomenal aspect as well? And if so, must not such phenomena outweigh in importance and reality, the phenomena of its manifested aspect—the physical plane?

This primordial element could not possibly emanate a universe with greater attributes than it had itself; therefore we may infer that its attributes are at least equal to those manifested; and it would not be unreasonable to infer that its attributes far and away outbalance those of its manifested aspect. So that instead of space being an empty void, it is of exceptional fulness—containing that which is beyond the ken of brain intellect; and if we could so raise ourselves in thought, we might realise that the consciousness of earth, which looms so largely to the view of Western thought, is really of a very insignificant nature when compared with that of the conscious entities that exist in infinite space.

Thus raising our conceptions, and realising that man's consciousness is truly finite—an idea that few seem to thoroughly realise—an impetus will be given to our thoughts and lives which will usher in a new epoch; and we shall strive to break the bonds that bind us to the commonplace things of earth, and seek a realisation of that consciousness which is the consciousness of the Gods.

F. M. PARR.

RA'MA GITA'.

[Continued from page 498.]

CHAPTER V.

Hanûmân said:

O Holy one, Master of all the worlds! O Ocean of knowledge of Vedic meanings! O S'ri Râma, seat of pleasure for all! O Râghava, fond of devotees! Having drunk enough through my ears, of the description of Jivanmukta, which streamed forth like nectar from Thy lotus-like face, I have, no doubt, become satiated.

Even then, some doubt has risen in my mind. When the body which is due to Prârabdha continues to exist, how can Videhamukti be attained? (1 & 2).

Videhamukti is attained by Jivanmukta after his death. Discarding this well-known interpretation, Thou hast said otherwise. (3)

If it be contended that he is called a Videhamukta on account of his being devoid of the idea that the body is the SELF, then, he is on a par with Jivanmukta, as he has no other distinguishing peculiarity. (5)

If it be said that his forgetting the body is the peculiarity that marks off a Videhamukta, then, it is but pronouncing a eulogium on him. He has not attained the real state of Videhamukti. (6)

When the body of him who either believes in the illusory nature of it or who entirely forgets it, dies here, such death itself, in my opinion, is that (Videhamukti). (7)

S'ri Râma said:

O Son of Marut! Because he forgets his body, he is a Videhamukta even when the body which is the effect of Prârabdha continues to exist. (8)

O Hanûmân! What I have told you is the real secret meaning of all the Upanishads and it cannot be otherwise. (9)

When the body finally falls down (dead), the Formless One (i.e., the Nirgunâtita Brahman) which is far removed from bondage and emancipation, is then attained without effort.* (10)

He is called a Jivanmukta who has neutralised the essential nature of his *Sarûpa* Chitta (i.e., the mind associated with forms), and the only function of whose mind is to cognise the undivided Universal Intelligence in the form of supreme effulgence, on account of his firm conviction that all other things are illusory. (11)

He is called a Videhamukta who has neutralised the essential nature of his *Arûpa* Chitta (i.e., the mind unassociated with forms), and who has identified himself with the Akhandaikarasa (i.e., the Blissful Nature of the One undivided Universal Essence) on account of his having forgotten everything else. (12)

To thee who art the most deserving disciple and devotee, and who considers the supreme Paramâtman as the seat of his love, what! (to such a one) shall I teach the eulogistic passages as true? (13)

Thou shalt know that that Mukti which transcends Videhamukti, which is attained after the fall of the body, and which is beyond speech and mind, is not a state (of consciousness). (14)

He alone is Videhamukta whose Varnâsramâchâras † here slip away from him of their own accord, like the flower that slips down from the hand of the man who is overtaken by sleep. (15)

He alone is Videhamukta who is not affected by comfort or discomfort when his body is worshipped by good people or when it is molested by bad people. (16)

* Videhamukti is said to be of two kinds. The *Gauna* or secondary, and the *Mukhya* or chief.

The Secondary Videhamukti is attained when the body exists and when he forgets it through the effect of the three higher Samâdhis, viz, the Nissankalpa, Nirvrittika and Nirvâsana.

The chief Videhamukti is attained without any effort on that account, when the Prârabdha body wears out and falls dead. Nirgunâtita Brahman which is beyond mind and speech, is then alone reached by him.

† Varnâsramâchâra: A'chara or conduct pertaining to one's *Varna* or Caste and A's'rama or order of religious life, viz, that of Brahmachârin or student, householder, etc.

That chief among the Yogins is alone Videhamukta whose behaviour is like that of a child, an insane man, or a ghost (*Pis'âcha*) and who is ever free from all kinds of afflictions. (17)

He alone is Videhamukta who is devoid of this or that notion, who is free from egoism, and who has no such idea as that or thou.* (18)

He alone is Videhamukta, in whose mind there never arises here at any time, the idea of separateness such as Brâhmana, Kshatriya, Vais'ya, and S'ûdra. (19)

That wise man alone is Videhamukta who like the deaf, the dumb, the blind, the lame and the eunuch, is devoid of his Indriyas or the powers of the organs. (20)

He alone is Videhamukta, before whom worldly affairs never shine (because he takes no cognisance of them) and who is entirely free from such states of consciousness as the waking, etc. (21)

That Pûrnâtman (or fully developed SELF) is alone Videhamukta in whom the differences caused by the seer, sight and the seen do not even rise in the mind. (22)

He alone is Videhamukta of whom the cattle or domestic animals, birds, and beasts are never afraid and who also, in like manner, is never afraid of them. (23)

Him the senses do not touch who has the form of Akhandaikarasa, who has Akhandaikarasa for his food and who is seated in Akhandaikarasa.† (24)

Him the wise worship whose only observance is Akhandaikarasa, whose only asylum is Akhandaikarasa and who is drowned in Akhandaikarasa. (25)

Him the Vedântas proclaim whose delight is Akhandaikarasa, whose attention is always directed to Akhandaikarasa and who is dissolved in Akhandaikarasa. (26)

He is said to be established in Wisdom, who knows not even an atom other than Akhandaikarasa even for a moment. (27)

He is said to be established in Wisdom, who is never agitated, who is extremely solemn like the waveless ocean and who is motionless and changeless. (28)

He is said to be established in Wisdom, whose condition being similar to that of *ajagara* (a huge snake that can hardly move about) is as unshakable as the mountain Meru, and who is devoid of all modifications. (29)

He is said to be established in Wisdom in whom the knowledge that "I am Videhamukta" is never present and who is bodiless even though possessed of a body. (30)

* That or thou: The word 'that' applies to Paramâtman and 'thou' to Pratyagâtman. Videhamukta having realised the identity of 'that' and 'thou', has no reason to think any more of them.

† Akhandaikarasa is the one undivided essence of the Universal Spirit or the Universal Blissful Intelligence.

Hanûmân said :

O Lord ! My obeisance to Thee, O Chief of the Raghu race ! pardon me, for, the more I hear, the more questions I have to ask. (31)

My greatest doubt lies there where Thou hast said that not even an atom other than Akhandaikarasa is known (*Vide*, Verse 27). (32)

Because the attainability spoken of by the S'ruti refers to *Rasa* (i.e., the Universal Blissful Essence) alone, it follows from it that there should be one who obtains It. When there are such differences as (the obtained), the one who obtains, etc., how can non-duality exist ? (33)

Akhandaikarasa (*i. e.*, the One Undivided Essence of Bliss) can only be spoken of in relation to, or as contradistinguished from, the non-bliss which is divided and dual in its nature. Whereas the Absolute (Nirgunâtita) Brahman is well-known for Its independence and neutrality or indifference. (34)

Nirguna is always identified with It (*i. e.*, the Nirgunâtita) and is capable of being discussed. It is by such words as Akhandaikarasa, etc., that it becomes thus capable of being discussed. (35)

Deducibility, mutability, perfectibility and attainability are characteristics that are never attributed to Brahman even by the wise. (36)

Therefore, Videhamukti is of its own accord attained after death by Jivanmukta without his efforts. It is never attained by Samâdhis. (37)

As even the condition of Jivanmukti which is attained by Samâdhis, becomes pûrvapaksha (*i. e.* the *prima facie* view) and is finally rejected, I am of opinion that it is Saguna or qualified. (38)

S'rî Râma said :

The increase of doubts here, O wise one ! is beneficial to thee, because thy conviction shall thereby become perfect and stronger. (39)

Even though thy questions be too many, they shall not rouse My anger. As declared by S'rutis, Yâjñavalkya and others were not angry when such questions were put to them. (40)

How can non-duality be affected if it is taught that the Blissful Âtmân should be realised ? Whoever has seen increase of darkness when the Sun is young, *i. e.*, not yet high in the sky ? (41)

Where is to be had a reliever of his own accord without any desire on the part of some one for relief ? Without your desire to obtain the Advaitic relief, the Advaita (of its own accord) cannot relieve you. (42)

If indifference and other characteristics can thus be attributed to Paramâtman, It must also be capable of being discussed. It is likewise attainable by means of scriptural passages. (43)

That, of which it was said, before, that it is beyond mind and speech, is incapable of being questioned by you, because deducibility, etc., are not there. (44)

As Nirguna Brahman has (Sat-Chit-A'nanda) form, there is no contradiction in saying that It can gradually be attained by means of Samâdhis recommended for the two kinds of Muktis (the Jivanmukti and Videhamukti). (45)

It is improper to reject Jivanmukti on the score of its being Saguna, because it is devoid of the quality of Mâyâ and because it is sought after by *Mumukshus* (*i. e.*, those who desire liberation). (46)

O Mâruti, proficient in thinking and reasoning! calmly brood over My teachings and then positively hold on to them. (47)

The S'rutis speak of Mândavya, Janaka and many others who have attained Videhamukti. Do not therefore entertain any doubt regarding this matter. (48)

By continuously meditating upon the Akhandaikarasa-Brahman, the mind is very soon destroyed, root and branch. (49)

When the Virûpa manas (*i. e.*, the mind that has no form to cognise) with the senses is destroyed, Videhamukti described above is attained. (50)

Those that have become entitled to Jivanmukti have completely detached themselves from the future effects of Karma. Those that have become entitled to Videhamukti have completely detached themselves from the present effects of Karma. (51)

We can only offer our salutations to those holy beings who dwell in forests and mountain caves, whose minds are dissolved in that nectar of eternal knowledge, and with whose locks of hair birds build their nests over their heads. (52)

They have no other form (besides the Formless), all their bonds have burst, and they are firmly established in the enjoyment of SELF BLISS pertaining to the Universal Consciousness. Verily, the stay of these most elevated beings amongst us, even for a moment, is a very rare thing. (53)

Among a crore of persons there will be one Mumukshu, among many such Mumukshus there will be one who possesses the knowledge of the supreme SELF. Among many persons possessing such knowledge there will be one Jivanmukta and among many such Jivanmuktas there will be one Videhamukta. (54)

Even the thousand-faced, the four-faced, the six-faced, or the five-faced (God)* is unable to know the nature of Videhamukta's SELF-Knowledge, which is only known to himself. (55)

Thus in the glorious Upanishad of RÂMA GI'TA, the Secret meaning of the Vedas, embodied in the second *pâda* of the Upâsanâ Kânda of Tatva Sârâyana, reads the fifth Chapter entitled:

THE CONSIDERATION OF VIDEHAMUKTI.

* God of thousand faces is A'di S'êsha
Do four Do Brahmâ
Do six Do Subrahmanya
Do five Do Paramesvara.

CHAPTER VI.

Hanûmân said :

O Chief of the Raghûs! O Ocean of kindness! O Omniscient One! By Thy grace I have properly understood the essence of all the Vedânta. (1)

Even then, these my Indriyas (*i. e.*, the powers of the organs), fall upon the objects of senses like bees that swiftly fall upon the cheek or temple of an elephant in rut. (2)

O Lord! How shall my mind which is attached to the senses, be able to attach itself to that which is beyond the senses, is the thought which burns like fire within me. (3)

If Thou art kind to me (be pleased to) tell me now, how these Indriyas (*i. e.*, the powers of the organs) may be detached from the objects of senses. (4)

S'rî Râma said :

O Son of Marut! I shall tell thee what is always practised by great men to bring about this non-attachment. (5)

(1) Annihilation of Vâsanâs or mental impressions, (2) gnosis or thorough knowledge of SELF, and (3) dissolution of mind, these three alone, if practised well and simultaneously, will be able to overcome the (affection that the powers of sense-organs have towards the objects of) senses. (6)

If each of them is taken separately and practised one after another, the desired effect is never produced even though such practice may extend to a very long period, just as no good result is produced by meditating upon the scattered portions of a mantra or incantation. (7)

If thou wilt endeavour to cast off or reject the vâsanâs, thou shalt not be able to bring about their annihilation as long as the mind is not completely neutralised. (8)

As long as the Vâsanâs are not curbed, so long will the mind not become quiescent, and until the knowledge of Tatva or Truth is gained (by experience), how can mental tranquillity be obtained? (9)

And as long as there is no mental quiescence so long will there be no knowledge of Tatva, and until the Vâsanâs are annihilated, how can Tatva be realised? (10)

As long as Tatva is not realised so long will there be no extinction of Vâsanâs. And as the knowledge of Tatva, the destruction of mind, and the annihilation of Vâsanâs are causes which mutually depend upon each other and are difficult to be conquered separately, thou shalt, after abandoning the desire for enjoyment, practise these three simultaneously. (11 & 12)

O Mâruti ! He who aspires for Videhamukti must necessarily realise the aforesaid three *sâdhanas* or means, without which it can never be attained. (13)

Hanûmân said :

O Lord ! In the case of Jîvanmukta who sees the identity of Brahman and his SELF, there is the cessation of all miseries and also the attainment of Bliss. (14)

If these mighty material Vâsanâs or impressions be found in him, then he can by no means be said to have attained here the state of (Jîvan) Mukti. (15)

His having become perfect in knowledge and his having attained the state of non-manas (*i. e.*, the neutralised condition of his mind) are well known. (Whereas) the secular (or transmigratory) nature of the ignorant man in this world is clear enough from his (active) mental condition. (16)

O Lord ! Whoever is competent to practise simultaneously the three (aforesaid) means ? I think that even the practice of one of them at a time is very rare. (17)

S'ri Râma said :

The miseries pertaining to those Karmas which are known by the name of A'gâmi and Sanchita and which are distinct from Prârabdha, have been overcome by Jîvanmukta. (18)

His experience of Bliss is, no doubt, fettered by pains, as he is subject to visible misfortunes (due to Prârabdha), but in the case of Videhamukta, it is unfettered Bliss that is enjoyed by him. (19)

The Vâsanâs that pertain to his Prârabdha (Karma) are unlike the original ones and they, on no account, become obstacles to his Jîvanmukti. (20)

He (Jîvanmukta) has, as well, attained the state of complete vision (wherein he has an accurate perception of the Universal SELF), but has not (gained by experience) that knowledge of being one with It. His Sarûpa-Manas has been destroyed, but he has not attained the state of non-manas by destroying his Arûpa-Manas. (21)

Although you are the son of one who is ever in motion, as you are the son of him alone who is not attached to any thing* it is the one like you in this world who is competent to practise all the three (aforesaid means) simultaneously. (22)

O Mâruti ! Thou art not affected even to the smallest degree by the contagion of these sense-objects. Hence I fully believe that the practice of these three (means) is easy for you. (23)

As long as these three are not equally and simultaneously practised over and over again, so long will the goal be never reached even after hundreds of years. (24)

* Although Vayu, the spirit presiding over the winds, while blowing on all sides, carries with him the fragrant or offensive smell, he is never affected by such odour, as he does not attach himself to anything. The worldly man is therefore taught here to copy the example of Vayu, the father of Hanûmân.

These three practised for a long time, break, without doubt, the strong knots of the heart, just as when the lotus-stalk is broken the threads inside it are also broken. (25)

The impressions (that we have) of this illusory world have been acquired (by us) through the experience of hundreds of past births. They are never destroyed in any other manner than by a long course of Yoga practice. (26)

It is only on account of Loka-vâsanâ (ideas gained from the world), Sâstra-Vâsanâ (ideas gained from Sâstra or learning), and Deha-vâsanâ (ideas concerning the body) that knowledge in its real state is not gained by living beings. (27)

The multitudes of mental impressions in thee are of two kinds, *viz.*, the pure and the impure. Of these two, if thou art led by the multitude of pure Vâsanâs, then (being gradually led by it) thou wilt soon attain My state. By destroying the multitude of impure Vâsanâs, thou wilt, instantly, obtain unfettered self-contentment (*i. e.*, Bliss). (28 & 29)

O Hanûmân ! If the effect of impure Vâsanâs place thee under difficulty, then it should be overcome by thy effort, as such effect is due to thy past Karma. (30)

The stream of Vâsanâs runs through pure and impure channels, but its course should be diverted by human efforts and it must be made to flow through the pure channel. (31)

That (mind) which is filled with the impure (Vâsanâs) should be translated into the pure (Vâsanâs) alone. When they are shaken and diverted from the impure (channel), they go into the pure (channel). (32)

Pretending as if he were going to satisfy all its demands, one should, with all human efforts, fondle the child of Chitta (mind-stuff). (33)

O Destroyer of foes ! When, by the force of practice, the impressions rising in the mind begin to come out quickly, then shalt thou know that thy practice has borne fruit. (34)

Even in doubtful cases, repeatedly follow the good Vâsanâs alone. O son of Marut ! there is no harm in increasing the good Vâsanâs. (35)

The wise people know that the mind is bound when it is overpowered by multitudes of impure Vâsanâs and that it is free when, by the force of pure Vâsanâs, it is released from the impure ones. (36)

O Valiant one ! Strive for that mental state in which it is devoid of all Vâsanâs. Vâsanâs become dissolved when perfect perception (or complete vision) is gained and when the Truth is realised. (37)

When by Akhandâkâra Vritti and by the two kinds (*i. e.*, the dawning and setting) of Akhandaikarasa, the Vâsanâs are destroyed,

then the mind will also come to a stand-still, like a lamp (devoid of oil and wick). (38)

He who gives up all the *Vâsanâs*, who becomes devoid of affections, and who then establishes himself in Me whose form is mere Intelligence, (such a one) is Myself who is made up of Existence, Intelligence, and Bliss. (39)

He who has an excellent heart, and whose mind is stripped of all desires is, no doubt, free, whether or not he performs *Samâdhi* as well as (obligatory and other) *Karmas*. (40)

There are four grades of *Sadyomuktas* (*i.e.*, those that have attained immediate liberation) known by the name of *Brahma-Vid*, etc.* Even though all of them are free, they have different degrees of suffering as far as their apparent miseries are concerned. (41)

Therefore the skilful and the wise (man) ought to perform, in their regular order, the *Samâdhis* known as *Nirvikalpa*, etc.† as well as also the *Nityakarmas*.‡ (42)

To him whose mind is devoid of *Vâsanâs*, no advantage accrues from *Naishkarmya* (*i.e.*, the salvation obtained by abstraction in opposition to that obtained by works) or from *karmas*, or from profound contemplation or from prayers. (43)

He who knows the SELF should continually perform the auspicious *Naishkarmya*, etc. (mentioned in the last verse), either for the sake of overcoming his apparent miseries or for the benefit of the world. (44)

Without fully abandoning the *Vâsanâs* and without (attaining) the attitude of silence, the supreme state cannot be reached. (For this purpose) reject the impure *Vâsanâs* and entertain the pure *Vâsanâs*. (45)

The powers of the senses beginning with the eye, tend of themselves to their objects without, even in the absence of any *Vâsanâ* to induce them to act, whence it appears that *Vâsanâ* is not the cause. (46)

As the eye perceives space and things presented in space, in the

* The four grades of *Sadyomuktas*, *i.e.*, those that have attained immediate emancipation are : 1. *Brahma-Vid*, 2. *Brahma-Vid-Vara*, 3. *Brahma-Vid-Variya*, and 4. *Brahma-Vid-Varishtha*. The first, *i.e.*, *Vid* is the knower of Brahman by direct cognition. The rest, *i.e.*, *Vara*, *Variya*, and *Varishtha* differ from him only in degrees of comparison. They may respectively be said to be superior, more superior and most superior to the first.

† The four *Samâdhis*, *i.e.*, *Nirvikalpa*, *Nirssankalpa*, *Nirvrittika*, and *Nirvâsanâ* refer respectively to the four grades of *Sadyomuktas* mentioned in the last verse.

‡ *Karmas* pertaining to *Varnâsramins* are classified as *Nitya*, *Naimittika*, *Prâyaschitta*, *Kâmya* and *Nishiddha*.

Nitya Karmas : Obligatory daily rites such as *Sandhya* and five others.

Naimittika : Occasional rites such as those that are performed on New-Moon and other days ; *Śraddha*, etc.

Prâyaschitta : Expiatory rites such as *Upâkarma*, etc.

Kâmya : rites performed with motives for attaining certain desired ends, such as *yâga* (sacrifice), etc.

Nishiddha : forbidden rites.

course of nature, and feels no attachment whatever, so should the wise man of firm intellect engage himself in actions. (47)

O *Mâruti* ! The sages know the nature of *Vâsanâ* or the innate idea which unfolds the true condition of the intellect, which is conformable to that intellect, and which is the chief source of the mind. (48)

By constantly reflecting upon things of strong experience, comes into being that extremely wavering mind which is the cause of birth, old age, and death. (49)

On account of *Vâsanâ* or innate idea, the *prâna* begins to vibrate, but not the *Vâsanâ*. This vibration transmitted to the mind-germ (*i.e.*, the subjective mind), causes it to sprout (*i.e.*, objectifies it). (50)

The tree of *Chitta* (mind-stuff) has two seeds ; the one is the vibration of *prâna* and the other is *Vâsanâ*. If one of them is enfeebled, both of them are soon destroyed. (51)

Vâsanâ is deprived of its activity by performing the duties of ordinary life without attachment, by chasing out all imaginations of worldly things from the mind, and by never losing sight of the perishable nature of the body. (52)

When *Vâsanâ* is abandoned, *chitta* (mind-stuff) becomes *achitta* (no-mind-stuff); on account of its incapability to think, being then always devoid of *Vâsanâs*. (53)

Then the state of non-*Manas* which gives extreme tranquillity, is reached, and *Vijnâna* (*i.e.*, comprehensive knowledge or *gnosis*) which is the cause of immediate emancipation, then begins to increase. (54)

Until thou art able, with thy neutralised mind, to directly cognise the Supreme Seat, thou shalt act according to the dictates of the spiritual teacher and the *S'âstras*. (55)

Then after thoroughly cognising the Truth by abstract meditation, ripened or infused, thou shalt, naturally, be able to abandon even the multitude of pure *Vâsanâs*. (56)

There are two kinds of dissolution of mind, *viz.*, that of *Sarûpa* (objective) and of *Arûpa* (subjective). In the case of *Jîvanmukta*, the *Sarûpa*-*Manas* and in the case of *Videhamukta*, the *Arûpa*-*Manas*, is dissolved. (57)

O son of *Pavana* ! Once more attentively hear the nature of that neutralisation which thou hast known as the dissolution of *Chitta*. (58)

The mind of *Jîvanmukta*, being endowed with friendliness and other qualities and being free from future birth, no doubt attains tranquillity. (59)

The mind alone is the root of the tree of this *Samsâra* which has spread on all sides its thousands of branches with shoots, blossoms and fruits. (60)

That mind, I believe, is *Sankalpa* alone and that by the cessa-

tion of Sankalpas (volitions) thou shalt soon dry up the mind in such a manner as to dry up the tree of Samsâra. (61)

The (fourth) Samâdhi called Nissankalpa which dries up all the Sankalpas or volitions is the only means by which that (Arûpa) Manas can be dissolved by itself. (62)

The activity of the mind is misery, its dissolution is Bliss. The mind of the knower is soon dissolved, but to the ignorant, it is like fetters. (63)

That Chitta which is devoid of Vâsanâs is the real knowledge of the supreme Jñanius. That Chitta which is full of Vâsanâs is easy to obtain, and is useless. (64)

The Sapta-bhûmikâs, or the seven stages of consciousness which are blissful and which are taught by the Vedântas, are known as S'ubhechha (the desire to obtain spiritual bliss), etc. These seven stages of consciousness should be realised one after another by the three aforesaid means. (65)

The first Bhûmikâ or plane of consciousness is only reached through the effect of great virtues stored up in many past births. Even he who has realised this first stage would never be entangled in this Samsâra, but would remain unaffected by matters relating to this mundane existence. (66)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second pâda of the Upâsanâ Kânda of Tatvasârâyana, reads the sixth chapter, entitled:

THE CONSIDERATION OF VA'SNA'KSHAYA, ETC.

Translated by G. KRISHNA S'A'STRI'.

[To be continued.]

Theosophy in all Lands.

EUROPE.

LONDON, April 26, 1901.

By one of those freaks which lend the charm of uncertainty to the English climate, London is basking in something quite indistinguishable from summer-heat. The weather-wise prognosticate an early return to winter clothing but in the meantime we frizzle agreeably under an April sun. Work, however, goes on as usual and the return of the London season is indicated by the increasing number of anxious inquiries as to when Mrs. Besant's lectures will begin—no less than by the radiance of the sun in Taurus. It goes without saying that we are all full of regret when we have to reply that there will be no Queen's Hall lectures this season, but we hope that our present loss will stand for much future gain in the days when the thorough rest from travelling and lecturing, which we *hope* our lecturer is going to take, shall have restored her to great health and vigour.

On the 18th, the Blavatsky Lodge opened its new syllabus with a conversazione to which members might invite visitors. There was, consequently, a larger attendance than on some previous occasions, and the evening passed very quickly in a manner which the promoters trust was of use to inquirers.

Last night the lecturer to the Lodge was Professor Romesh Dutt, C. I. E., his subject being "Life in Ancient India as described in the Indian Epics." The lecturer gave a brief introductory account of the condition of affairs in Northern India at the date when he supposed the events celebrated in the Râmâyana and Mahâbhârata, took place. He then read from his own metrical versions of these epics many passages descriptive of scenes and events which indicated the social and religious customs of the period. Mr. Dutt paid a high tribute to the Hindu ideal of marriage and dwelt especially on the stories of Sita and Savitri as typifying the highest ideal of Indian womanhood. In reply to a question put at the close of his lecture, Professor Dutt said he thought that originally all the S'udra caste were non-Aryan people who had adopted the customs and religion of their conquerors without, however, being allowed to participate in the temple rites of the latter. This exclusiveness it was part of the reformatory work of Gautama Buddha to sweep away, and although Buddhism had now no hold on India proper, the good which had been effected in this direction by the preaching of the Buddha had remained, and Aryans and non-Aryans were alike admitted to the full religious rites.

Our spiritualistic friends are often reported to hold the theory of re-incarnation in great aversion, it was therefore a pleasant surprise to one of our members lecturing on this subject to a spiritualistic organisation, to find that the presentation of our views roused none of the anticipated opposition. On the contrary the address was followed with close attention and the questions which succeeded it evidenced the fact that the audience was by no means prepared to adopt the attitude which so strongly characterises one of our contemporaries, whose pages so frequently bristle with this question. Modification of extreme *views* on this topic is much to be desired in the interest of philosophical and progressive spiritualism.

Last Friday evening a lecture of immense interest to students of the "Secret Doctrine" was delivered by Prof. J. J. Thomson, at the Royal Institution in Albemarle St. The subject was the sub-division of atoms, and among the audience were more than a dozen members of the Theosophical Society eager to hear what science had to say in confirmation of the teachings of occult physics. Professor Thomson's lecture was largely occupied in going over the ground made more or less familiar by his recent work on "The Discharge of Electricity through Gases," and was illustrated by numerous experiments. Continuing the line of investigation inaugurated years ago by Sir Wm. Crookes, Prof. Thomson has satisfied himself of the existence of matter in a much finer state of sub-division than the so-called atom of the chemist. The *ionisation*, as this process of sub-division is called, is effected by discharging an electric current through an exceedingly high vacuum. From the Cathode, or negative pole, there proceeds a stream of these infinitely minute particles, negatively charged with electricity, endowed with a wonderfully

penetrative power. Closely associated with the investigations into the characteristics of these particles or *ions*, is all the range of phenomena belonging to what are known as the Becquerel Rays, the extraordinary properties of which have been studied by M. Henri Becquerel, M. and Mme. Curie and other continental and English workers. These rays, which are found to proceed from the metal uranium, the newly discovered element radium, and some others, are also due to the discharge of infinitesimal particles from their surfaces. Reviving, as these investigations do, memories of the old corpuscular theory of light, they have created much sensation in the scientific world, and Prof. Thomson's announcement of his belief that a constant discharge of such particles proceeded from the sun, reaching and, as it were, bombarding the earth, produced a profound impression on his learned audience. The lecturer proceeded to explain the phenomenon of the *aurora borealis* on this hypothesis, and to add that a *return* current was in all likelihood proceeding from the earth to the sun.

Theosophists all the world over may imagine with what interest the students of the S. D. heard this scientific view. Surely the thoughts of all present must have turned to H. P. B.'s teaching as to the sun being the heart of the solar system and the regular circulation of the vital fluid, the ebb and flow of vital electricity from and to that centre of the system's life, all of which is set forth in section VIII. of "Secret Doctrine," Vol. I. I wonder how many will recall the prophecy contained in a footnote on page 681 (new edition) "Secret Doctrine," Vol. I., which reads:—"How true it is [Crooke's Theory of the Genesis of the Elements] will be fully demonstrated only on that day when Mr. Crooke's discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and will have revolutionised all the present speculations. Further familiarity with the Northern streamers of the *aurora borealis* may help the recognition of this truth." Never, I think, has prophecy been more truly justified, and it is a privilege for a very insignificant student of an epoch making book to put it thus on record.

A. B. C.

HAWAII.

Private advices from Honolulu state that from February 13th to 19th the members of the isolated little Aloha Branch, T.S. were favored by the inspiring presence of Colonel Olcott, President-Founder of the great movement to which they contribute their tiny particle of loyalty.

The *Rio de Janeiro* was nearly two days late and after leaving Col. Olcott at Honolulu, continued her journey the following day, but was destined never to reach San Francisco. She struck on a rock and sank within ten minutes, at half-past four in the morning, February 22nd, when almost within sight of her dock.

Let us trust that comfort came to many of the doomed ones, during their last minutes of life, from the thoughts and words that lingered in the vessel's atmosphere even after Col. Olcott had left the steamer.

A meeting for members only was held the same evening of his arrival, at Miss Rice's, Beretania street. Nearly every member, resident in town, being present. All were strongly impressed by the Colonel's genial kindness and interest in our welfare as a lodge.

Thursday the 14th, members of the E. S. and T. S. were met in formally at Mrs. M. D. Hendrick's house, and Friday evening a Meeting for members and their friends at the residence of Mrs. Edward C. Kowe's was attended by such a number of interested ones, that the drawing room and entrance hall were crowded. During the course of the evening some interesting facts about H. P. B. and the early days of the T.S. were given those present.

Saturday, at seven thirty, a lecture on the "Rise and Progress of the T. S." was given in the K. of P. hall, which was crowded.

Sunday, at two P.M., the Buddhist temple, on Fort St., was packed with an audience, composed of Europeans and Japanese, to hear the lecture on Buddhism given at the request of the Y. M. B. A.

The eloquent address, by many considered the best given by Col. Olcott during his visit here, was admirably translated into Japanese by the able editor of the Japanese newspaper. The enthusiasm was intense and applause frequent.

A collation was served in the lower hall at the conclusion of the lecture, and an address of welcome in English, as well as one in Japanese, was happily responded to by the lecturer. A group photograph was then taken out of doors, having the temple as a back-ground.

Sunday night another Members' Meeting at Miss Rice's home was held, a few words of thanks and gratitude for the valuable days granted to us, when such a long tour lay before our dear President-Founder, were spoken, and Miss Alice Rice played the pathetic Hawaiian song of parting "Aloha, æ" all joining in the chorus.

On Monday the Colonel had an interview with Liliuokalani, the former queen of Hawaii.

Her Majesty attended the lecture on the "Divine Art of Healing," given in Progress Hall that same evening.

It was a representative gathering of the intellectual members of this cosmopolitan little town's society. Clergymen, doctors, lawyers and literary men attending and listening with the greatest attention to the account of many marvellous cures effected by Col. Olcott in India, and a word of warning was given as to the dangers of ignorant use of mesmerism and hypnotism.

Before the conclusion of the lecture the arrival of the S. S. *Coptic* was signalled, so the following morning we parted from him, who had strengthened us so greatly; our sorrow being softened by the thought that he was carrying to many, many thousands the joy and peace imparted to us.

Reviews.

ANCIENT IDEALS IN MODERN LIFE.*

Whenever a crisis is reached in a Nation's history, some great soul arises to bid men to look where they are being led; to recall to their minds ideals long forgotten and to point out to them a way to avert the impending troubles. India, to-day, stands in a dangerous position, because of the sudden transition from the old customs to the materialistic education which her youths are now receiving: a position whose dangers Mrs. Besant has pointed out in her masterful way in the lectures delivered last December, at Benares, during the 25th Annual convention of the Theosophical Society. In the "foreword" she says: In the following lectures I have endeavoured to discharge the duty incumbent on the spiritual Teacher—however humble the grade—of holding up the ideal to be aimed at, of reproving the evils of the day, of indicating the path along which the Ideal may be approached. The task is one beset with difficulties, but not for that reason may it be avoided; cowards shrink back, appalled by obstacles; heroes overcome them."

Mrs. Besant points out the ancient ideals in the four stages of man's life; those of the temple and priest and household Guru; the real purpose of the division into castes and the ancient Hindu ideal of womanhood. Over against each she places the abuses of the present day, in all their naked ugliness. She says: "At the dawn of the twentieth century, India stands near the parting of the ways; one way leads downward to death, the other upwards to life. Many of her noblest children are hopeless of her future, and would let her expire peacefully rather than prolong the death-passage by remedies deemed useless. Others, loving her well but ignorantly, would, in the effort to save her, cast aside to the winds all her traditions and seek by modern western medicines her cure—but really her death. Others, yet again, believe that before her there dawns a new era of spiritual life and of material greatness, and would seek to revive her ancient ideals and wed to them all that is best in modern life. Of these am I, who have spoken these discourses, as a first contribution to that end. For I am a humble servant of the great masters who declared that they would welcome any who would aid them in the task of regenerating India, and I would fain have a humble share in that mighty endeavor."

In the "Afterword" Mrs. Besant has summed up the chief reforms proposed, and I cannot do better than give them in her own words. They are:

"1.—A resolve not to marry their sons before 18 nor to allow the marriage to be consummated before 20; the first marriage (betrothal) of their daughters to be thrown as late as possible, from 11 to 14 and the second (consummation) from 14 to 16.

* Price, as, 15.

† Foreword.

"2.—To promote the maintenance of caste relations with those who have travelled abroad, providing they conform to Hindu ways of living.

"3.—To promote intermarriage and interdining between the subdivisions of the four castes.

"4.—Not to employ in any ceremony (where choice is possible) an illiterate or immoral Brahmana.

"5.—To educate their daughters and to promote the education of the women of their families.

"6.—Not to demand any money consideration for the marriage of their children.

"If pious men in all parts of India carried out these reforms individually, a vast change would be made without disturbance or excitement, but they would need to be men of clear heads and strong hearts, to meet and conquer the inevitable opposition from the ignorant and bigoted. The worst customs that prevail are comparatively modern, but they are regarded as marks of orthodoxy and so are difficult to be put aside."

Every European as well as every Hindu, who loves India and has her good at heart will feel that the reforms suggested by Mrs. Besant are those most urgently needed, and if these were accomplished the rest would follow and India again would stand before the world, not only as the possessor of the greatest spiritual teachings, but as a grand nation, fit to teach others in their own lives, the grand truths confided to her.

N. E. W.

THE COLOUR CURE,*

BY A. OSBORNE FAVES.

The writer of this booklet is strongly impressed with the belief that too many drugs are taken into the human stomach, and wields his pen vigorously in advocacy of improved methods of treating disease, prominent among which he places the system known as chromopathy, and to this he devotes the first two chapters of the work. He says in his Introduction: "The wise physician, knowing drugs cannot create vigour and build up a run-down constitution, or eradicate a deep seated disease, prescribes a change of air and rest." In the chapter on "Auxiliaries to the Cure," fresh air, cleanliness, clothing and diet are briefly touched upon. In the subsequent chapters, the attitude of the mind as directly related to the cause and cure of disease is discussed, and the power of the will is declared to be well-nigh supreme. The author emphasises the importance of keeping a high ideal of health constantly before the mind, of realising that the body is but the servant, and of determining that it *must* and *shall* be healthy and whole. Again he says, "Dwell on the idea of the diseased atoms flying off into the air at your command, saying, at the same time: 'Disease germs cannot remain in my body.'" The following closing formulæ may be found serviceable:

"The real man is the will.
The body is subservient to the will.
Thoughts are things.
Thought is the body builder.
Man becomes that which he aspires to be."

* London: Philip Wilby; 6, Henrietta St. W. C. Price, 1s. 6d., net.

In the *Theosophical Review* for May, Mrs. Besant continues her highly instructive essay on "Thought-Power, its Control and Culture," first discussing the dangers of 'Concentration,' and afterwards treating of 'Receptivity' and 'Meditation.' In "True and False Yoga," Dr. Wells gives us the conclusions at which he has arrived, after a careful study of the subject—conclusions that savour, strongly, of common sense and experience. He says: "There cannot be perfect physical health so long as any portion of the body is, as it were, dead to the mind to which it belongs, insensitive to the mind's orders, impervious to its nervous currents. And the action and reaction are equal;" the mental functions being disturbed or even distorted by a diseased body.

"Perfect sympathy and control of the body by the mind mean, then, health, physical and mental; as we go higher and place this whole organism under similarly perfect control by the Higher Ego we have moral health also." Mrs. Judson's paper on "Theosophical teachings in the writings of John Ruskin" is continued. Miss E. M. Green treats "The Cinderella Myth" as an allegory; the Prince being the Ego or individual soul, and Cinderella the Gnosis, true Self-Knowledge, etc. A. H. Ward concludes his valuable paper on the "Evolution of Consciousness." Mr. Mead discusses "The Outer Evidence as to the Authorship and Authority of the Gospels," with his usual ability. "From the Life of the Bacilli," is a somewhat humorous apologue by G. Syromiatnikoff, translated from the Russian by Simeon Linden. "The Life of Madame Swetchine" is a brief paper contributed by a Russian, concerning the history of this estimable lady. "The Blind Dancer," by Michael Wood, is a simple story from which those who thoughtlessly condemn others may glean a moral. "The Opening of the Century," by Mrs. Sharpe, treats of those deep and pure impulses of humanity, which, when moved by a common sorrow, stir all hearts, as was strikingly illustrated after the death of our beloved Queen-Empress.

In *Theosophy in Australasia* for April, we notice an article on "The Sun, as the Source of all Terrestrial Life;" and the first portion of another by Alexander Fullerton on "Death as viewed through Theosophy," both of which are of interest.

The Theosophic Gleaner for May, opens with a paper on "The Mysteries of Mind and Matter," by D. D. Writer, which is followed by some very interesting selections.

The Vâhan is furnished to all who are not members of the European Section, at 2s. 6d. per annum, post free. The monthly answers to questions are of absorbing interest.

The Revue Théosophique for April presents to its readers the second lecture by Dr. Pascal, at Geneva; "Dharma," by Mrs. Besant (trans.); a further portion of "Clairvoyance;" a few paragraphs on "Ancient Peru;" together with "Questions and Answers" and notes on the Theosophical movement.

Sophia, Madrid. The April number contains a portion of Mrs. Besant's "Thought Power, its Control and Culture;" an article on "Homeopathy and its dilutions," by José Melian. Other essays, notes and reviews fill the remaining pages.

Teosofia, Rome. The April number opens with an essay by the

Editor on "An Italian Hermetic Philosopher of the XVIIIth Century." "Problems of Ethics," by Mrs. Besant, is continued, as also "Reincarnation," by Dr. Pascal.

Teosofisk Tidskrift. The March number contains a portion of the third chapter of "The Path of Discipleship;" "The Saint and the Outlaw," by Michael Wood; the first portion of an essay by Pekka Ervast. In the issue for April, the essay by Mr. Ervast is continued. There is a poem by George Ljungstrom; a further portion of the third chapter of the "Path of Discipleship" and notes on the movement.

The Arya is a new magazine, published by Messrs. Thompson and Co., Madras, and devoted to Aryan religion, science, philosophy and literature. It is to be issued during the last week of each month, and the first number (for April), which claims the attention of the public, seems eminently worthy of it, judging from the quality of the articles and the names of the contributors. There is much to be said on the subject of Hindu religion, philosophy and literature, as well as science, and if the management of the journal is in future kept up to the standard of this initial number, the public may well have cause to be thankful, both to its editors and publishers, for bringing out so valuable a mouth-piece.

Modern Astrology is bright and interesting as ever, and stands at the head of its class.

The University Magazine, which was formerly published in the Mofussil is now issued at Triplicane, Madras. It is a College Journal devoted to education, philosophy and science.

The Student's Friend is a monthly Journal of Education published at Palghat.

The Journal of the Queen Victoria Indian Memorial Fund, No. 1, contains speeches by the Viceroy, Editorial, etc., and is devoted wholly to the interests of this Fund.

Acknowledged with thanks: *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Banner of Light*, *The Harbinger of Light*, *The Prasnotara*, *The Review of Reviews*, *The Metaphysical Magazine*, *Mind*, *The New Century*, *The Phrenological Journal*, *The Arena*, *Health*, *Modern Medicine*, *The N. Z. Theosophical Magazine*, *The Light of Truth*, *The Light of the East*, *Dawn*, *The Indian Journal of Education*, *The Christian College Magazine*, *The Brahmavidin*, *The Brahmacharin*, *Notes and Queries*, *The Buddhist*, *Journal of the Alaha Bodhi Society*, *Lotus Bluthen*, *L'Initiation*, *The Forum*, *Prabuddha Bhārata*, *The Indian Review*.

The receipt of the twenty-fourth fasciculus of the English translation of the great Hindu medical work, "Charaka Samhita" is acknowledged with thanks. This work has been very favourably commented upon by the late Professor Max Müller, Sir Monier Williams, and numerous medical Professors in Europe and America. The part before us treats upon the various topics relating to human generation, and will prove of special interest to the medical fraternity throughout the world. It shows that the Orientals were not deficient in knowledge concerning the different branches of this highly important subject.

CUTTINGS AND COMMENTS.

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

The work of the Theosophical Society. Colonel H. S. Olcott, President of the Society, lectured in San Diego, California, on March 29th, his subject being the "History of the Theosophical Society." From the *San Diego Union* we quote the following report of the lecture:—

The speaker was introduced by Sidney Thomas, as the founder and the President, since foundation, of the Theosophical Society. Col. Olcott is a pleasing speaker and evidently a deep thinker, though in giving a history of the Theosophical Society the subject was not particularly one for deep thought. He said in part:

"There has been so much misconception concerning the Theosophical Society, and so much that is misunderstood, that it is my purpose to give simply an honest and candid account of the up-building of the Society since its foundation in 1875 to the present day. It was born in a private drawing room in New York city, where a number of us had gone to listen to an explanation by an architect, of the Egyptian canon of proportion. In the course of his remarks he held that the almost uncouth figures were not mythical things, but that they were actual forms of things seen by the spirits of the old Egyptians. He declared that he could, or at least he thought he could, by following out some certain formula which he had discovered in Egypt, translate or transform his mind into another or different state so that he, too, might see more and understand more. I had for some time been a student of psychology and been greatly interested in studies of such matters, and I proposed that we form a society for the investigation of science and religion, the society to be entirely eclectic, the friend of true religion and the enemy of atheistic materialism. From my suggestion grew the present Theosophical Society."

"The materialists were fond of declaring that the mind was matter, while the Paris experimenters put the matter thoroughly to sleep and succeeded in sending the mind, or something, on a more sensitive mission to see further and understand better than the mind in the living body and tied down to matter was capable of travelling and understanding. Here was the foundation for the belief that the soul was an entity after it had passed the body."

"It was with this idea of getting a foundation for religion outside of the bible, a foundation for Buddhism, for Mohammedanism, for I believed that all religions, though differing on the surface, were identical at the bottom, and that the bottom is that there is something beyond the present life, that there is more to man than the visible body and the finite mind."

"So it was that the Society was formed. Its existence was not supremely successful at first. Many Spiritualists came looking for some of the phenomena of the seance room without its attendant proscriptions, such as darkness and persons present, but they slipped away from the society when nothing of that kind was found. There were several, however, who were very earnest; who were willing to sacrifice all that they had, who were willing to bear the burden. Among these were Mme. Blavatsky and myself, and William Q. Judge was of the number; though later, because of certain circumstances, he ceased working with the original Society."

The speaker then told of the extension of the Society, slowly at first, then of the movement of the Headquarters to Bombay, and the leaving founding of *The Theosophist*, and of the gradual extension of the Society from 10 branches in 1880 to 607 branches, in forty-two different countries, in 1900.

"The work we have actually accomplished," he continued, "and for which due recognition has been given us by Oriental powers, is this: We have revived the Hindu religion and Sanskrit literature in India. We have revived Buddhism in Ceylon, and given the people of Ceylon a catechism of their religion, which has been translated into twenty-two languages. We have started in Ceylon an educational movement which has already seen the opening of 200 schools, in which some 25,000 children are being educated."

"We have begun in India an educational work among the poor, down-trodden Pariahs, whose condition is more lamentable than an American mind can conceive. We have revived Buddhism in Japan. Three hundred Japanese newspapers have sprung up to advocate Buddhism, as the result of a tour which I made in that empire in 1889, at the request of a Japanese commission sent to India to invite me to come there."

"We have effected a religious union between the northern and southern schools of Buddhism, viz., those of China, Thibet, Japan and Corea on one side, and of Ceylon, Siam, Burmah and Chittagong on the other—on a platform of fourteen general propositions common to both schools and compiled by myself. Buddhism is 2,500 years old, and there never before had been the slightest union between the north and the south."

"No sect, fad, dogma or partisanship is recognized in our platform. It has nothing to do with the practice of magic or sorcery, and the only test of membership is that a man shall be willing to treat his fellow member with the same tolerance that he expects to be shown himself. This accounts for the marvellous success of the movement. The Society stands on a foundation of science. The constitution, like that of the United States, is light as a gossamer film when weighing upon individual liberty, but is strong as bands of steel to resist attempts to overthrow it. It stands like a rock, immovable."

"We have had our disagreements. It could hardly be expected that we would not in a society of such extent among so many people. It is a marvel that we have not had more. The chief deflection was the one in this country about five or six years ago, when William Q. Judge left the Society declaring that the New York branch was the head of the Society. So good had been his service that he led ninety of the 102 branches in this country to secede with him." The speaker then referred to a report made by Mr. Judge as the head of the American branch of the Society, to the Headquarters in India, showing that at the time the report was made he did not consider that the New York office was the head of the Society, and closing with some very complimentary words for the co-workers, for the Society in India, "Col. Olcott and Mme. H. P. Blavatsky." In closing, he remarked that in view of the facts which were as he had stated, it seemed rather ridiculous to pick up a supposed history of the Theosophical Society and find his own name left entirely out of it."

San Diego is the city where Mrs. Tingley has established her society. The *Union* is to be congratulated on its impartial reports.

From the San Francisco *Sunday Call* we quote

The President in the United States. "What is a Mahatma?" That is the question Colonel Olcott, the famous Theosophic leader, was asked, and here is his reply, in which he relates his many experiences with these mystic beings:

"A Mahatma is a man who has evolved his spiritual nature and supreme will to the point where he is no longer dominated by his lower passions, or by the constraints of the physical body. He is absolutely pure, devoid of desire—an exalted being."

"I have met many Mahatmas, perhaps fourteen in all, in every part of the world. Sometimes they have appeared as Hindus, in graceful native attire; sometimes as Europeans, in conventional modern dress,

I have met them on the crowded streets of London or on the dreary deserts of India. But wherever you meet them, whatever language they speak, there is no mistaking the type of the Masters. The divine glory shines in the face of the exalted one, his touch is a blessing in itself, an all-powerful magnetism surrounds his presence. No one who has ever seen a Mahatma can be in doubt when they appear.

"The first Mahatma I ever met was in New York when Mme. Blavatsky and I were working hard on the preparation of that great book, 'Isis Unveiled.' We were living in a house on Eighth Avenue constructed on the ordinary plan, and certainly affording no facilities for supernatural jugglery. Our evening's work finished, I had gone to my room and was quietly reading. I expected nothing unusual, but all at once, as I read, with my shoulder a little turned from the door, there came a gleam of something white in the right hand corner of my right eye. I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments and wearing a headcloth or turban of amber-striped fabric, hand-embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance.

"He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a godlike personage.

"A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes the presence was seated in the other chair beyond the table.

"He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about Mme. Blavatsky which I may not repeat, as well as things about myself that do not concern third parties.

"How long he was there I cannot tell, it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height, and observing the sort of splendor in his countenance—not an external shining, but the soft gleam, as it were of an inner light—that of the spirit.

"Suddenly the thought came into my mind: 'What if this be but hallucination? What if Madame Blavatsky has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here—something that I might handle after he has gone.' The Master smiled kindly as if reading my thought and twisted the feather from his head, benignantly saluted me in farewell and was gone; his chair was empty: I was alone with my emotions. Not quite alone, though, for on the table lay the embroidered headcloth; a tangible and enduring proof that I had not been 'overlooked' or psychically befooled, but had been face to face with one of the elder brothers of humanity, one of the Masters of our dull pupil race.

"To run and beat at Madame Blavatsky's door and tell her my experience was the first natural impulse and she was as glad to hear my story as I was to tell it. I returned to my room to think and the grey morning found me still thinking and resolving. Out of these thoughts and these resolves developed all my subsequent theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the crudest disillusioning have never shaken. I have been

blessed with meetings with this Master and others since then. However others less fortunate may doubt—I KNOW.

"Another still more remarkable manifestation occurred to me in the crowded streets of London, whither Madame Blavatsky and I had gone on our way to India. We were staying in the house of Dr. Billings at Norwood Park. One day the doctor and I and some other friends had gone into the city and were making our way along Cannon street through a dense fog. Suddenly in the little circle of light cast by a gas lamp we came face to face with a tall gracefully dressed Hindu. My companions saw the strange presence also, but I alone recognized him by the light in his face, as an exalted one. The Master spoke never a word, but merely bowed politely and vanished noiselessly into the fog.

"Later on, when I returned home, I learned that the same presence had called at the house and asked, in a strange tongue, for Madame Blavatsky. He held converse with her for a long time, and she seemed, in some marvellous way, to have greatly strengthened her psychical powers. That evening, at dinner, Madame laughingly produced an exquisite little Japanese teapot from under the table, as a present for Dr. Billings. She also presented another gentleman with a beautiful silver card case, which he found in his overcoat pocket. The coat had been hanging in the hall all the time, and Madame Blavatsky had never been near it. Later on, the same Mahatma instructed us to go to Madame Tussaud's wax-works exhibition and look under the feet of a certain statue. We did so, and found there a letter giving us important instructions as to the work of the Theosophical Society.

"When we arrived in India I saw still more of the Masters. At Bombay a Hindu stranger appeared and dictated a long letter to Madame Blavatsky, addressed to a friend in Paris, and giving important instructions about the management of certain society affairs. Another time, as we were driving in the park one evening, a majestic figure stopped our carriage. Clad in flowing Oriental robes, he was plainly visible in the glare of the electric light. After a few kindly words he disappeared, leaving behind him, however, a splendid gold embroidered head-covering or turban, of peculiar shape I kept the turban, and it is still one of my most treasured possessions.

"This circumstance is important as proving that the Mahatmas are not mere illusionary visions, conjured up by one's imagination, or, as some suggest, by hypnotic suggestion. The clothing worn by them is at the moment absolutely real; it has been transferred bodily, along with the astral form of the Mahatma, to the spot where the appearance takes place. The real or astral body of the Mahatma might at the same time be asleep in far away Thibet, or anywhere else, while his double appeared in the park in Bombay. In this case, as the turban was not transferred back to its owner, the Mahatma, on awakening from his trance, would find himself bareheaded. Every particle of physical matter surrounding the Master had been projected through space and returned again, with the exception of the atoms which went to make up the turban. And doubtlessly this was left behind intentionally, in order that our duller senses might have proof of its reality.

"All Mahatmas have this power of transferring their double or astral body from place to place; they can appear just where they are most needed and remain as long as may be necessary for the work in hand.

"When one of the Masters has instructions to give, he does not, however, choose always to appear in the astral presence. Often they adopt impersonal methods and merely inspire one's brain. But at crucial periods, when a vital decision is to be arrived at, I often hear voices speaking quite plainly and telling me the proper course to pursue. I often feel that I am under the direct guidance and instruction of the Masters.

"I will show you a practical illustration of the passage of matter through matter. Here is a gold ring which I always carry with me. It has three small diamonds set in it in the form of an isosceles triangle, but when I got it, it was merely a plain gold hoop. I came into its possession in a very peculiar manner. Long before I knew Madame Blavatsky I was at a seance in New York. I held a rose in my hand

and was told by the medium to close my fingers tightly on it for a few minutes. I did so, and when I reopened them I found this ring in the centre of the flower. Needless to say I treasured the ring and ever after wore it as a charm on my watch-chain. Some year's later, during Madame Blavatsky's first tour through India, when she gave so many wonderful manifestations of psychic power, we were at Simla. I told the history of the ring to a lady friend who happened to be visiting us, and, moved by feminine curiosity, she slipped the ring on her finger. She was about to remove it again, when Madame Blavatsky suddenly exclaimed: 'No; don't do that. Give me your hand.' Madame Blavatsky took the lady's hand between both of hers and held it tightly pressed there, but these three diamonds had been set in it. This was only one of her marvellous feats."

We have long held the opinion that the rays of the sun would eventually be utilised, not only as a motive power, but also in warming buildings; surplus heat being stored for use during cloudy weather. The account given hereunder will interest our readers and show what is being done along one of these lines in California:

This apparatus works only to advantage in sunny lands; this one at the Ostrich Farm pumps fourteen hundred gallons a minute, and is daily in operation. One man can easily revolve the entire structure upon its axis. The reflector is 33 feet 6 inches in diameter on top and 15 feet on the bottom; 1788 mirrors concentrate the sunshine upon a central point—the boiler; this receptacle is 13 feet 6 inches in length and contains a hundred gallons of water, leaving still eight cubic feet for steam. The contrivance is designed to resist a wind pressure of a hundred miles an hour; it is entirely automatic and runs all day without further attention; steam pressure is controlled by means of a safety-valve; the supply of water to the boiler is furnished by an automatic apparatus; and indeed the steam passes from the engine to the condenser and thence to the boiler. The machine was built at Boston, and while apparently an exhibit upon a California Ostrich Farm for the edification and interest of visitors, has a far greater significance, in being a step forward in that indomitable march of human genius that shall at some future day harness Old Sol himself, radiant and powerful as he is, to the cause of mechanical progress and incidental service to humanity.

A truly heroic soul, having a will of lofty aim, makes the most of even indifferent opportunities, while the timid nature often wastes life in longing for more perfect circumstances. A little poem by Edward Rowland Sill, which one of our exchanges has copied, teaches a useful lesson on this point:

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears:—but this
Blunt thing!' He snapt and flung it from his hand,
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

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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.*

FOURTH SERIES, CHAPTER XXI.

(Year 1891.)

WE now come to the experiments. The reader will please observe that I did my best to keep the judicial frame of mind, giving no clue as to my own beliefs, and in copying the account, I ponder over each detail in the light of subsequent experience with the desire to say nothing which shall be open to adverse criticism. My first visit was to the Faculté de Médecine, where I found the eminent Professor, Dr. H. Bernheim, who received me most courteously. His appearance is very attractive, his manners suave and refined. In stature he is short, but one forgets that, in looking at his rosy face, kind and cheerful eyes, and intellectual forehead. His voice is sympathetic and perfectly attuned to his gestures. I mention these personal details because they have much to do with Dr. Bernheim's marvellous success as a hypnotiser; as I saw with my own eyes. The Professor obligingly gave me two hours of his overcrowded time that afternoon, and we discussed the issues between his and Charcot's schools. He expressed very strong incredulity about the reality of his great rival's tripartite hypnotism, declaring that his (Charcot's) hysterics were all under the control of suggestion. The next morning, by appointment, I met him in his Clinique at the Hôpital Civil, and spent the entire morning in the different wards, following him from bed to bed, and watching

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

and recording his hypnotic treatments and demonstrations. The reader will kindly understand that Hypnotism is used here only as an auxiliary to pharmaceutical and dietetic prescriptions, not as a substitute. He was, of course, attended by his chief subordinate, Dr. Simon, Chef de Clinique, and also by Dr. Voirin, Dr. Sterne and others—all skilled and erudite hypnotists. I learnt more about practical hypnotism from watching him that one morning than I had from all my book-reading, and having myself had to deal with several thousand Indian patients in the way of therapeutic suggestion, or mesmeric healing, his looks, tones and gestures possessed for me a world of significance. I made up my mind that he was one of the most consummate actors I ever encountered. While he was telling his patients that they were this or that, or would feel one or the other sensation—they watching him closely every instant—there was not a tone of his voice, a change of his countenance, or a movement of his body which did not seem to confirm the, sometimes preposterous, ideas he suggested, and no patient looking at him could have had the least suspicion that the Professor did not believe what he was telling him or her to believe for their good.

Dr. Bernheim first led the way to Ward II. in the men's department. He comes to a patient, tells him to look at him for a moment, tells him to sleep, the patient does so; he recalls him to consciousness, produces by suggestion, muscular contraction with insensibility to pin-pricks, and then silently presenting his hand to either side of the head, to the back and to the forehead, the patient's head or trunk quickly inclines towards the operator's hand, as a suspended needle towards an approaching magnet. Suggestion, simple suggestion by gesture—the Professor explains.

In bed No. 4 lies a patient not hitherto hypnotised. He is put to sleep almost immediately, the Professor saying in a low, persuasive voice, something like the following: "You have pain now? Yes? But it will pass away; see, it lessens; your eyes grow heavy, heavy; yes, they...grow...heavy...and you feel like sleep...ing. It is good for you to sleep...sleep...good...good. Now you sleep...Do you understand?...sleep...sleep!" And it is done: in less than three minutes he is asleep. The doctor tests him by suddenly lifting an arm and letting go. If the patient is not asleep he will naturally keep the arm suspended, not knowing what the doctor wishes of him. If asleep, the arm will fall heavily as soon as let go. If the eyelid be lifted the eyeball is seen rolled upward and fixed. Stick a pin into him anywhere, he does not feel it: he is an inert, unresisting carcase that you may carve and cut, burn and pinch, as you choose, without his knowledge that aught is transpiring.

While we were at this bed another patient, an asthmatic and very sensitive man, entered the Ward and saluted the Professor. The latter simply said "Sleep!" and there in his tracks, as he stood, he fell into obliviousness. Then the least hint that he saw, felt,

heard or tasted, anything was instantaneously accepted. The doctor, pointing to me, said "You met this gentleman yesterday on the Place Dombasle and he lost something." The patient said yes, he recollected it all: and thereupon invented a scene to fit the suggestion. Glibly, he said I had lost my purse, the Police were called, he searched for and found the purse, I had given him two francs as a reward, he had spent the money for liquor, got drunk, was engaged in a quarrel, and waked up this morning, somehow, in the Hospital, feeling bad, with headache and a bad taste in his mouth!

Dr. Bernheim went to another patient, a convalescent, a person of good character, hypnotised him in an instant, and told him that when he came to himself again he would watch until we had gone to the extreme end of the Ward, and then cautiously go to another man's bed, on the opposite side of the room, and steal something from him. Awaking him, the Professor led us on from bed to bed until we had reached the end of the Ward, where we stopped as if engaged in looking at another patient, but in reality keeping an eye upon the one under a suggestion to act criminally. Thinking us unmindful of him, he rose, looked right and left as if to see if the coast were clear, swiftly crossed to the bed indicated by the doctor, stole some small object, which he concealed in his hand, returned to his own bed, and thrust it under his pillow. The doctor then returned and, putting on a severe expression, demanded what he had been doing over at the opposite bed; saying he was convinced that he had stolen something, and thus for the first time had become a thief. The man's face flushed, his eyes fell, but presently he looked the doctor squarely in the face, and denied that he had taken anything. "Why do you lie to me, my man? I saw you go and take something." The victim tried, but in vain, to stick to the falsehood, and as the doctor moved towards the bed, he anticipated him, drew the stolen object—a snuff-box—from beneath his pillow, and stood looking like a detected thief. Being pressed to say why he had done it, whether it was voluntary or because of suggestion, he said he had done it entirely of his own accord, without the doctor's prompting: he had seen the box lying there, fancied it, and went and took it. The doctor then re-hypnotised him, told him to forget the entire transaction, and *forbade him to receive such a criminal suggestion again from anybody whatsoever*. Thus, the doctor told me, he killed in the germ any possible evil effect the suggestion might otherwise subsequently have had upon the man's moral sense. Let my readers take warning and invariably counter-act and extricate any wrong predisposition they may have engendered by suggestion in a hypnotised or mesmerised patient's mind while under their control. Otherwise they incur an awful responsibility.

In Bed No. 14 lay a square-built, pale complexioned, blue-eyed man suffering from rheumatic knee-joint. The joint was stiff and

greatly swollen, and so painful that the man could not bear even the weight of the bed-clothes. He was passing sleepless nights, racked with pain. Within two minutes Professor Bernheim had thrown him into the hypnotic lethargy; insensible to everything, he let us touch, press, pound and raise his inflamed knee. He was told in few words that the acute inflammation would begin to subside, the pain would be gone, he could bear touching and handling it, and could bend and unbend the bad knee as well as he ever could. He was awakened, yawning as if from sound natural sleep, and seeing us about his bed, seemed surprised, and looked inquiringly from one to another: evidently he had forgotten all that had passed. "And how are you, my man?" asked the Professor; "how is your knee?" "Knee?" echoed he, "Why M. le Docteur, it is as before." "No, you are mistaken, my man; the pain is gone." The patient thought, felt his knee, found no pain there, and joyfully said to the patient in the next bed, "*Vraiment c'est partie, la douleur aiguë!*" (Really, the sharp pain is gone). "And now you can move it," continued the Professor. "Impossible, M. le Docteur," rejoined the sufferer. Assured that he could and ordered to try, he very cautiously extended the foot, then more and more until the leg was straightened. He cried out to all his neighbours to see the miracle, and we moved on. The whole thing had not occupied five minutes. I saw the man daily for a week after that and there was no relapse and he was rapidly convalescing.

The epileptic young man in Bed 3 bis of Ward 9, was the subject of an interesting experiment. He was easily hypnotised while in the act of eating his dinner, just brought him. The doctor made him keep on eating while asleep, and while we stood by he finished his meal and the plate was removed. But he kept on eating, "dining with Duke Humphrey," as if the plate and food were still there. After letting him go on thus for a quarter of an hour, he was awakened and at once cried out for his dinner; denying that he had eaten it and complaining of being so hungry that he had cramps in the stomach. Though the empty plate was shown him, he still disbelieved, and charged the nurse with having stolen his dinner. At last he was again hypnotised, told to recollect having eaten, re-awakened and then, when asked if he was hungry, said he had eaten quite enough and was satisfied.

An old man in Bed 12 was hypnotised and told that yesterday he was in Paris and had been electrified. It was curious to watch the development of this suggestion. He went on to tell us that he had been in Paris and, crossing the Place de la Concorde, he had seen a man there with an electrical apparatus and had taken a shock. The memory of it was so vivid that he again grasped the terminal tubes of the battery, again felt the current running through him; he writhed and twisted until he could bear (the *may*) no longer; tried, but could not let go the tubes; cried

out to be released, was released, and fell back in bed exhausted, with the perspiration oozing out all over his forehead and wetting his hair. It was reality itself, yet nothing but an illusion, the product of a suggestion. For some minutes after being awakened, he kept rubbing his arm and complaining of the pain that had been caused by an electrical treatment he had undergone. The illusion was then removed and he was once more comfortable.

In the Female Ward No. 13 was a young woman of 24, a hysteric, who had undergone a long course of suggestive therapeutics. She was a fidgety and quick-tempered person, and in her neurotic crises apt to be troublesome and rebellious to the House Surgeon when he would try to hypnotise her. He had treated her successfully but had failed to destroy her waking sensitiveness to touch and contact with a magnet. Upon coming to her bed Dr. Bernheim hypnotised her and made the suggestion that, upon awakening, she would see a pretty bouquet of flowers on her bed. Being awakened, she saw it, smelt the visionary flowers, and went through the motions of putting the bouquet into the empty glass on her bed-table. Suddenly she fell into a hysterical crisis, whereupon the gentle-faced, kind-looking doctor showed his latent decision of character. The more she rebelled against taking his suggestions the more positively and peremptorily he repeated them; the more she thrashed around the sterner grew his voice; at last the wild rebel succumbed and he imposed upon her whatsoever suggested idea he chose.

The young woman in Bed 1, of Female Ward 13, was a most interesting subject. Her name we will call Hortense: she was unmarried, not bad looking, had a sweet smile, was very sensitive, and evidently a young person of unblemished character. She was subject to gastric pains and insomnia. At the first word from the doctor she slept as calmly as a child. He told her she had taken from the postman a letter from her sister and, being requested to read it, went on fluently composing a letter in German (she is of Alsace). The doctor then suggested a basket of fine peaches; she saw them and generously proceeded to distribute them among us. Then a dog covered with mud was suggested; she drew her tidy skirts about her and tried to drive it away. Then the doctor gave us a splendid example of the wonderful fact of "inhibition." He told her, when hypnotised, that upon awaking she would neither see him, feel his touch, nor hear his voice; he should seem to her as if absent. Awakened, Dr. Simon asked her where Dr. Bernheim was, saying that all of us had stepped away for a moment, leaving him by her chair. She looked at each one of us in turn, Dr. Bernheim among the rest, and said she did not know, he must have gone into the other Ward. "But I am here, Hortense, do you not see me?" said the doctor in a rather loud tone. She seemed deaf to his voice, although he actually stood beside her, and went on chatting with Dr. Simon. Then Dr. Bernheim pawled into her ear; he passed

his hand over her face, pinched her ear, tickled her nostril and the corner of her eye with a feather; then he scratched the cornea with a knife-point, lifted a side of her dress and pricked her on the leg below and above the knee, but she showed no sign that she either saw, heard or felt what he was doing. But when Dr. Simon made as if he would lift the other side of her skirt to examine the other limb, she blushed from offended modesty and pushed his hand away. It was most evident that Dr. Bernheim had, for the time being, been obliterated so far as her senses were concerned. The reader will now understand the value of the statement I made in the first chapter of O. D. L., in the *Theosophist* for March 1892 (foot-note), on the alleged sudden disappearance of a Coptic adept from the sofa whereon he was sitting in H. P. B.'s room at Cairo. There is no difference whatever between that and Dr. Bernheim's case as regards the psychological principle involved; both are examples of "inhibition" of the senses; but there is this difference in detail, that our hypnotist audibly *speaks* his command, while the Eastern adept *simply thinks it*.

But Hortense afforded us another and still more serious bit of instruction. Dr. Bernheim said, pointing to me, "Do you know this gentleman?" "No, Sir," she replied, "I see him now for the first time." The doctor told her she was mistaken; that she had met me in the street the day before, that I had taken a fancy to have her as a mistress, had agreed upon a salary of Fcs. 100 per month, and had actually paid her Fcs. 25 on account of the first month's salary. The girl's face first expressed indignation that she should be taken as such a person; but she pondered over it as though testing the story by memory, her face changed, a less noble expression came across it, she looked at the doctor and myself attentively and then said, "Why certainly; how could I have forgotten it? It all comes back to me now." Saying so, she rose and told me she was ready. "Ready for what?" asked Dr. Bernheim. "To go with Monsieur." "But, Hortense, reflect a moment; you cannot do that, you are a virtuous girl; and then, again, what will your sister and other relatives think?" "I care nothing for my family," she petulantly cried, "they are nothing to me. The gentleman spoke to me very kindly yesterday, he offers me a good salary, has paid me something on account; so I shall go with him." "But where?" asked Dr. B. "Wherever he likes," she said. "And do what?" "Whatever he wishes." Saying nothing, I moved away towards the door of the Ward, went down the corridor, and descended two or three steps of the grand staircase. Hortense followed at my heels without a word. I stopped on the stairs and asked her where she was going. "With you, Monsieur," she replied. "Ah! yes, now I remember," I said; "but first let us return for a moment as I did not bid Dr. Bernheim good-bye." She followed me back, Dr. B. de-hypnotised her, ordered her to forget all that had passed, and we

went on to another bedside. I saw her on several following days, but she showed no signs of anything of an unusual nature having passed between us. I asked the Professor if he really believed that the young woman would have followed me to my hotel and abandoned herself to me. He replied that most certainly she would, and cases of the sort had already come before the legal tribunals; the moral nature was in such cases completely paralysed for the time being. The suggestion would ultimately wear off, but meanwhile the victim would be absolutely powerless to protect herself. I commend the subject to the attention of people, female or male, old or young, who thoughtlessly permit themselves to be hypnotised by the first comer. Here we have seen a virtuous girl compelled to surrender herself to a strange man's pleasure, and an honest man turned into a thief and a liar. *Beware the hypnotiser whose perfect purity and benevolence of purpose and experimental skill are not known to you.* There is less risk in entering a tiger's den unarmed than in exposing yourself indiscriminately.

Professor Bernheim made other experiments for me, but the above will suffice to show his great skill and his exceeding kindness to his Indian visitor. We lunched together that day, and his conversation was extremely interesting and instructive, as may be imagined. As his plans were all made to take his family to Switzerland the next morning, he could not pursue a full course of experiments with me as he desired, but obligingly turned me over to Drs. Simon and Sterne, with whom I completed so far as I could, the researches which led me to Nancy. They principally related to the problem of *metallotherapie* (the alleged pathological effect of certain metals upon contact with the skin of persons of different temperaments), and to the action of drugs at a distance. Dr. Burcq, of Paris, first called the attention of the Faculté de Médecine to the former and gave it its name, while Dr. Luys, Director of La Charité Hospital, was the godfather of the latter.

In my article upon the Salpêtrière researches I reported a single experiment made for me by Dr. Guinon upon a woman in whom muscular contraction of the arm was provoked by laying a gold coin upon her wrist: but at Nancy our experiments were much more serious. I had with me an English sovereign, a silver 1 Franc piece, a copper sou, a silver $\frac{1}{2}$ Franc, an American (gold) quarter-eagle, and a *sugar cough-lozenge*. All were wrapped in paper, and, of course, indistinguishable from each other. We tried them twice upon the turbulent hysterical girl, several times upon Hortense, also upon another female patient, and upon a boy of nine years: in the Children's Ward No. 7 we tried them both wrapped and uncovered, and neither of them produced the least effect *unless it was suggested by the doctors that this metal would do so and so and the others something else.* Upon suggestion, gold made one patient laugh, another weep; silver made one sing,

caused a blister on another, and copper, similarly, made one sneeze, another cough. In one case, the patient being put to sleep, there was no effect either from the coins or the sugar lozenge, even when suggestion was resorted to, the reason being—as I was told—that the patient had sunk so deep into catalepsy that even the doctor's suggestions did not reach her inner consciousness. With Hortense, the most excellent subject in the Hospital, no normal effect followed the application of either metal, but when she was told that the lozenge was gold and would burn her, she instantly pitched it off and began rubbing her arm, upon which a redness of the skin was observable at the point of contact. In the case of the troublesome girl, she seemed at first sensitive to gold and silver but indifferent to copper, *while they were visible to her*, but when wrapped in paper and indistinguishable, all proved equally inert. I varied all these experiments many times, always with the same result. The Nancy school, as before remarked, ascribe the Salpêtrière results of this kind to pure suggestion, and of course it would be fair for me to apply the same rule to their own tests: their disbelief in *metallotherapie* being as potential in influencing their hypnotic patients to resist the action of metals, as the contrary belief of Prof. Charcot's school might cause the hypnotised patients to be sensitive to metals. But how about my own case? If anything, I inclined to the theory of Burcq and Charcot, that metals do affect persons; in fact, I might even go further and say I actually believe it; yet the Nancy patients, though given over to me to experiment upon as I chose, and by me tested and tried in many ways, were not acted upon by my gold, silver, or copper coins and were powerfully effected, upon suggestion, by the simple, inert tablet of sugar! I leave it, therefore, with the Scotch verdict, "not proven."

It will be seen that the question is a very delicate one, and we are very far from having got to the bottom of it. The experiments at Nancy are interesting and important, but so we may say have been the very numerous observations made by different mesmeric experimentalists on the effects of metallic substances upon their subjects. It cannot be at all certain that a physician of the standing of Dr. Burcq can have been utterly mistaken as to the influence of metals upon sick patients having been so marked as to warrant his reporting them to the Academy of Medicine as the basis for a new system of therapeutics. Then, again, there are many persons who, on touching brass, taste its peculiar aura on their tongues; furthermore, what are we to say as to the well-known fact that a globule of mercury held in the palm of the hand will sometimes produce salivation? Last of all, there are the delicate and multifarious researches of Baron von Richenbach, whose eminence as a metallurgical chemist is historical, and about whose discoveries something will be said in the next chapter.

H. S. OLCOTT

REBIRTH.

AS TAUGHT IN ANCIENT INDIA AND BELIEVED IN MODERN EUROPE

Oft in my brain does that strange fancy roll
Which makes the present (while the flash does last)
Seem a mere semblance of some unknown past,
Mixed with such feelings as perplex the soul
Self-questioned in her sleep: and some have said
We lived, ere yet this robe of flesh we wore.

Coleridge.

IN the *Ideal Review* of November 1900 there is a very able article entitled "The Teaching of Rebirth in India," by Charles Johnston M. R. A. S. To the student of Theosophy the essay is all the more interesting as it comes from the pen of a scholar well versed in Sanskrit lore, while the statements contained therein are on the whole in accordance with modern Theosophical teachings.

The writer introduces us to "the oldest passage in all the Vedic records of India that speak quite clearly of rebirth," which is found in the Chândogya-Upanishad, V., 3, 1 (Max Müller's trans.), where we read:

Svetaketu A'rune'ya went to an assembly of the Pañchâlas, Pranâhana Gaivali* said to him:

"Boy, has your father instructed you?" "Yes, Sir," he replied.

"Do you know to what place men go from here?" "No, Sir," he replied.

"Do you know how they return again?" "No, Sir," he replied.

"Do you know where the path of Devas and the path of the fathers diverge?" "No, Sir," he replied.

"Do you know why that world never becomes full?" "No, Sir," he replied.

"Do you know why, in the fifth libation, water is called Man?" "No, Sir," he replied.

In the Brihadâranyaka-Upanishad (VI., II., 3, 4) we are told that "The king then invited him to stay and accept his hospitality. But the boy, not caring for hospitality, ran away, went back to his father and said:

"Thus then you called me formerly well instructed!"

The father said: "What then, you sage?"

The son replied: "That fellow of a Râganya asked me five questions, and I did not know one of them."

"What were they?" said the father.

"These were they," the son replied, mentioning the different heads.

* The same Kshatriya sage who silenced the Brahmins.

The father said: "You know me, child, that whatever I know, I told you. But come, we shall go thither, and dwell there as students."

"You may go, Sir," the son replied.

How plainly do these few words indicate the young man's disposition! It was not knowledge for its own sake that he wanted, it was for the sake of the glory or the renown which he might gain through it. He was vexed with the Lord of the Pauchâlas, because he had exposed his ignorance and then had offered to teach him. To such a thing he could not possibly condescend! Have we never felt like Svetaketu?

The old Brahman, his father, however, was of a different temperament, he wished to learn, therefore he, we are told, "went alone to ask for wisdom. The king received him well, and hospitably entertained him; then, after the manner of the 'tempter' in all allegories of initiation, offered him a wish."

"The old man rejected the things his fellow Brahmans prayed for—'Enough of gold and cattle and horses, slave-girls, tapestries and robes! But be not ungenerous of the great, the endless, the everlasting.'"

"The king's answer to this prayer for wisdom is remarkable, almost startling. He consents to teach the old man the way of rebirth and of freedom from rebirth; but adds this notable caution: 'Henceforth be free of offence towards us, thou and thy father's fathers, since this wisdom never before dwelt in any Brahman, but was, in all lands, the mastery of the warrior Kshattriya, alone.'"

From these words we learn that the Brahmans, although they were supposed to have all spiritual knowledge and to be well "versed in the Vedic hymns," received their first teaching of rebirth from the warrior race that ruled the whole of northern India. We might take this also as a kind of warning to ourselves, to show us that it is not always the ordained priesthood that can solve the mysteries or impart the highest teachings of the different religions.

According to Mr. Johnston's ideas, Svetaketu was not only conceited, but uncommonly stupid and unobservant, as he might have guessed (as people now-a-days like to do) the answers to Ravahâna's questions, if he had only listened carefully. He therefore "supplies the young Brahman's shortcomings and turns the five questions into affirmations, thus: These beings, the souls of men, on going forth from life, are separated and go onward in divergent directions: souls come back to this world and enter it again, and because the souls of men come back to this world again, the other world is not filled to overflowing; but the souls of men do not immediately come back to re-enter this world, for we hear of two paths, not of this world, that they approach, in the way of the fathers and the way of the gods. It must be at the dividing of these two ways that they separate and pass on in divergent

directions, some to the fathers, the souls of dead ancestors; some to the gods, the shining immortals."

The Rajput sage in teaching the old Brahman, explains first* "why in the fifth oblation water is called man; secondly, to what place men go after death, some by the path of the Devas, others by the path of the fathers, others again by neither of these paths; thirdly, how they return, some returning to Brahman, others returning to the earth; fourthly, where the paths of the Devas and the fathers diverge, viz., when from the half year the path of the Devas goes on to the year, while that of the fathers branches off to the world of the fathers; fifthly, why that world, the other world, does never become full, viz., "because men either go on to Brahman or return again to this world.... Birth is the result of former works, and if former works are altogether consumed, there can be no new birth."

In the last sentence the cause of rebirth is hinted at.

Nachiketas said (Katha Up., I., 1., 6): "Look back how it was with those who came before; look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again." A little further on, in the same Upanishad (I., 3, 7-9) we have the following lines: "He who has no understanding, who is unmindful and always impure, never reaches that place; but enters into the round of births. But he who has understanding, who is mindful and always pure, reaches that place, from whence he is not born again. But he who has understanding for his charioteer, and who holds the reins of his mind, he reaches the end of his journey and that is the highest place of Vishnu."

Pranâhana further shows to his hearers how there is not only immortality after death, but also immortality before birth—as it stands to reason, if immortality is at all admitted. This is a factor that is hardly ever taken into consideration by Western religious teachers. In his explanations of rebirth he therefore begins "with the period before birth when the soul is getting ready to enter the world." Mr. Johnston reproduces the words of the Rajput sage as follows: "In the great All, there are three manifested worlds; the divine, the mid-world and this earth. The divine is as fire that illumines; the mid-world of passion is as a fire that consumes; this wholesome earth is as a fire that warms. The soul that is to enter the gates of birth is resting in the divine world; how it came there we shall shortly see. When the time of birth comes near, it dies out of the divine world, to be born into the world below, the world of passion and desire, the midway between earth and heaven."

"When the soul dies out of the celestial world, it is reborn in the mid-world in a lunar form; that is, a form of waxing and waning, of changefulness and desire, that is likened to a white mist gradually

* Chândogya Up., V., x., 8.

darkening to cloud. Then it gradually takes on the materiality of the earth and approaches a father and mother to be born."

"The three worlds were likened to three fires; the same image is applied to the father and mother; so that after the offering of the fifth fire, after the mother has given birth to her child, the 'waters' (the gradually materialised form already likened to a mist condensing into cloud) 'rise up and speak with human voice,' the voice of the new-born man."

"He is born, he lives as long as he lives, then dies." In these brief words the Rajput Seer describes man's fate in this world, because he wants to speak with greater fulness on the subject of death, which he seems to consider as more important.

"Light is the Udâna (out-breathing), and therefore he whose light has gone out (what a fitting description of death) comes to a new birth with his senses absorbed in the mind. Whatever his thought (at the time of his death), with that he goes back to Prâna, and the Prâna, united with light, together with the self (the Jivât-mâ), leads on to the world, as deserved." In these words does the Prasna Upanishad (III., 9-10) state not only the simple teaching of rebirth, but there is bound up in it at the same time the great truth that man is not reborn according to chance or to choice; but according to law, as we are also told in Brihadaranyaka Upanishad, IV., iv, 3: "And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and after making another approach (to another body), draw himself together towards it."

"And as a goldsmith, taking a piece of gold, turns it into another newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it will be like the Fathers, or like the Gandharvas, or like the Devas, or like Prâjâpati, or like Brahman, or like other beings."

"That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds."

"And here they say that a person consists of desires. And as is his desire, so is his will, and as is his will, so is his deed; and whatever deed he does, that he will reap."

A few verses further on we read: "To whatever object a man's own merit is attached, to that he goes, strenuously, together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which

is the temporary reward of his deed) to this world of action. So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires or desires the Self only, his vital spirits do not depart elsewhere—being Brahman, he goes to Brahman."

In the Chândogya Upanishad, V., x., 7-9, it is said:

"Those whose conduct has been good, will quickly obtain some good birth, the birth of a Brahmana, or a Kshattriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth."

In many verses of the Upanishads we are shown what is reborn: that it is not this perishable body, but the immortal Self.

In the Bhagavad Gîtâ we find many passages alluding to the teaching of rebirth, thus (Dis. II., v. 13, A. B.'s trans.): "As the dweller in the body seeketh in the body, childhood, youth and old age, so passeth he on to another body; and in verse 22: As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. For sure is the death of him that is born and sure the birth of him that is dead (v., 27)."

Further on in the same discourse (v., 51) we read: "The sages, united to Buddhi, renounce the fruit which action yieldeth, and, liberated from the bonds of birth, they go to the blissful seat."

The blessed Lord said (Dis. IV., v., 5): "Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not thine, Parantapa."

In the sixth discourse of the Lord's Song (v., 41, 4-5) we are instructed in the following words: "Having attained to the worlds of the pure doing, and having dwelt there for eternal years, he who fell from Yoga is reborn in a pure and blessed house; or else he is born into a family of intelligent Yogîs; but such a birth as that is hard to obtain in this world. There he obtained the complete yogic wisdom belonging to his former body, and then again laboureth for perfection, O joy of the Kurus! By that former practice he is involuntarily guided. Only wishing to know Yoga, one goeth beyond the Brâhmîc word (the Vedas), but the Yogî, verily, labouring with assiduity, purified from sin, fully perfected through manifold births, he treadeth the supreme path."

"He who knoweth this Purusha and Prakriti and the various qualities, in whatsoever condition, he shall not be born again," we are told in the thirteenth discourse, v., 23.

Many another passage referring to rebirth could be found in other sacred writings of the East; but we will next turn from them to more modern times and to our Western literature.

C. KOFEL.

(To be concluded.)

WHAT THE NEW THOUGHT STANDS FOR.*

WITHIN the last twenty-five years two great movements, thoroughly idealistic in their tendencies, have taken root in our own country and are now spreading to the uttermost parts of the earth. One is known under the name of Christian Science, and was founded by Mary Baker Glover Eddy; the other, which is now popularly known as the New Thought Movement, had as its first great apostle, P. P. Quimby, of Portland, Me., and later, Julius A. Dresser, of Boston, and Dr. W. F. Evans. Mr. Dresser taught and practised mental healing, and wrote but little. Dr. Evans wrote a number of books, the most important being "Primitive Mind Cure," and "Esoteric Christianity."†

It is not within the scope of this article to trace the history of these two great movements, but rather to show certain points where-in they agree or disagree. Fundamentally, there are certain beliefs held by them in common. The New Thought devotee as well as the Christian Scientist, holds to the thought of the *oneness* of life—that all life is one life; that all knowledge is one—and that God is omniscient, omnipotent and omnipresent. Starting with this fundamental idea of life, it might be thought by some that the two bodies would reach virtually the same conclusions; but that there is a radical difference will be clearly shown in the following paragraphs.

Let it be understood, first of all, that the writer does not attempt to discuss this subject in an antagonistic way, or from any desire to find fault with Christian Science. He recognises the fact that there must be great vitality in a religious system that has wrought such wonderful changes in the minds of thousands of people in so short a time, and is more than willing to give due credit to its founder for the truly marvellous work she has accomplished. There is no desire to be unjust, but merely to make a plain statement of the facts of the case. The writer has no thought of making any attack on Mrs. Eddy or her followers, and concerning the points wherein he seems to criticise will deal with certain phases of their belief rather than with the work of any individual; for he is in general accord with their affirmative religion, or philosophy, but in direct opposition to their philosophy of *denial*, which he believes to be unchristian. He grants without question the good they have accomplished in healing the sick and in bringing greater happiness and peace into the lives of others. He believes, however, that this has been accomplished, not through any denial of matter, or of sin, sickness, and

* Reprinted from *The Arena*, New York, January, 1901.

† "The Mental Cure," and "Mental Medicine" are two other important, earlier works by Dr. Evans; for sale at the *Theosophist* office.

death, but through the presentation of the affirmative side of their religion—the oneness of life and the omnipotence of God.

This article is written to make clear the distinction between the New Thought Movement and Christian Science, as the question is so often asked: In what does the real difference consist? The first great point of divergence appears when Christian Science affirms the whole material universe to be an illusion of what it terms "mortal mind," and that through the denial of matter one realises one's spiritual origin. This is identical with the position held by many of the Hindu people, both of the past and the present time—that *Mâyâ* (matter) is an illusion of mind. Of course, in this denial of matter the physical form of man is also denied away.

The New Thought believer, on the other hand, looks upon the visible universe as an expression of the power of God. He perceives that there must be an outer as well as an inner; that there must be effects as well as causes; that all the great material universe is the visible word of God—God's word becoming manifest in material form; that the body of man, to some degree, represents man's spiritual and mental life; that by the influx of man's spiritual consciousness the mind is renewed, and the body strengthened and made whole. In this conception of the outer world, the New Thought believer claims to be in thorough accord with what the great Nazarene taught; because, while he said the flesh was of no profit in comparison with the spirit, yet he drew his greatest lessons from external Nature. He said: "Consider the lilies of the field, how they grow." He pointed out how God has clothed the flowers with a beauty and perfection that man's highest art cannot equal. He affirmed that God cared even for the grass of the field; and King David said: "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

Christian Science denies away sin, sickness, and death. The New Thought claims that all three have an existence, but an existence that is overcome, not through any process of denial, but through the introduction of true thought into the mind of man; that to deny them away is to attribute the qualities of an *entity* to the very thing that is denied; that, in order to deny anything away, it must first be pictured in the mind; and that, instead of putting it away, the mental picture is thus perpetuated. Jesus recognised both sin and disease when he said: "Go, and sin no more, lest a worse thing befall thee." There is nothing in his teachings to show that he ever denied away either sin or disease, but much to prove that he recognised both as conditions that should be overcome by good.

Another point of difference between Christian Science and the New Thought Movement is the question of individual freedom—the

God-given right to think and act for one's self. Christian Science says, "Read the Bible, and then take 'Science and Health' as its interpreter. Leave all other sources of knowledge alone, it commands, because all else is the product of 'mortal mind.'" The New Thought stands with the Apostle Paul, when he said: "Prove all things; hold fast that which is good." Paul does not concede the right to any one *else* to do the thinking or the proving, believing that each mind must deal individually with the problems of life and thus work out its own salvation.

Still another point of disagreement arises in the founding of church organisations. Christian Science, with its thoroughly organised following, has founded church after church. New Thought people think that we have churches enough; that we do not need religions made up of creeds and "beliefs" as urgently as we need a religion based upon the true worship of God—in spirit and in truth. The real temple of God is in the human soul; the New Thought Movement, therefore, does not stand for any ecclesiastical or theological propaganda. It would bring to the minds of the people a knowledge of the laws that regulate and control life everywhere; it would show that through perfect conformity to the inner laws of life come perfect health and happiness, and that it is possible to manifest God's kingdom here and now.

When we come to the healing of disease, a radical difference is found, in that the Christian Science practitioner denies away disease and then affirms the oneness of life and of health, declaring that we are to draw our vitality from the one great Source; while the New Thought practitioner stands fairly and squarely on the *affirmative* side of life. No such thing as *denial* enters the mind of the New Thought healer when he treats his patient. He recognises all wrong mental conditions—malice, hatred, envy, jealousy, pride, sensuality, and kindred emotions—as indications of a lack of development, and perceives that with the introduction of affirmative thought no direct denial is needed; that the affirmation carries all necessary denial within itself.

When the feeling of love enters the life, the false feeling of hate must go out; when the thought of law and order enters the mind, unlawfulness and disorder can have no place. The New Thought healer affirms that all life is one; that in God "we live and move and have our being;" that He has given to us all things—health, strength and happiness. Every thought given by the healer is one of strength, of health, of beauty and loving-kindness; no disagreeable or unwholesome thought goes forth to the patient, as would naturally be the case if the mind of the healer were engaged in denying away mistakes that he hopes to overcome. We believe that our thoughts make us what we are; that it is indispensably necessary to keep the mind filled with clean, wholesome thought—and in so doing there is no room for contradictory ideas.

To recapitulate: Christian Science and the New Thought agree that all life is one; that all intelligence is one; that God is the All in all.

And they disagree on the following points: Christian Science says that the visible world is "mortal mind;" the New Thought declares the visible universe to be an expression of God's handiwork. Christian Science asserts that sin, sickness and death have no existence; the New Thought affirms that they *have* an existence, but their existence is only limited and their destruction comes through right thinking and hence through right living. Christian Science stands for a great religious sectarian organisation; it stands for slavery of the individual to an institution—at least at present. The New Thought stands for a knowledge of spiritual truth among all people and perfect freedom of the individual, in both thought and action, to live out the life that God intended him to live. Christian Science stands for a woman and a book; the New Thought Movement stands for God manifesting through the soul of man, for the eternal laws of creation, and for the absolute freedom of the individual to work out his own salvation. Christian Science stands for a treatment of disease that includes both a negative and an affirmative philosophy; the New Thought in its treatment of disease rests on the omnipotence of God as the one and only healing power of the universe, and is therefore thoroughly and solely affirmative.

Having pointed out the distinctions that exist between the two movements as the writer sees them, let us briefly outline the New Thought and what it stands for, even though it may be necessary to repeat a few statements already made, in order to give a clear, comprehensive view of the movement. We do not believe that the New Thought had its origin in the mind of any one particular person or number of persons, but that it is as old as the soul itself. It is God's truth seeking to become manifest in the individual life. We believe, however, that Jesus Christ showed forth the great yet simple truths of life in as clear and comprehensive a manner as they have ever been given to the world. Yet we do not believe that he was the only great prophet of God, but that all peoples have had their prophets—that Buddha, Krishna, Mahommed, Zoroaster and Confucius were prophets of God, and brought life and understanding to the people.

The New Thought teaches the universality of religion; that God's spirit is more or less active in the minds of all people, and that each individual receives according to his desires and needs; that there is a natural evolutionary process in the life of man, and that by little he is unfolding latent powers and possibilities; that the ideal man already exists, but the ideal is still seeking perfect expression; that man grows as naturally as does the plant or the tree, and that there is law and order from beginning to end; that

law is universal, and it is through knowledge of universal law that man brings his life into oneness with the universal Life—into a condition of harmony wherein he expresses both health and happiness.

There are different stages of religious development, as there are different stages of physical, mental and spiritual growth. On one plane of religion, man lives a purely sensuous life; on another, the mind becomes enamored of creeds and rituals formulated by the human mind; on a third, man worships God in spirit and in truth. I believe there is no religion in the world devoid of truth—that the truth it contains is that which holds it together; that all mankind are working for a single end; that, although we have differences in the present, they exist rather in form than in spirit, and will gradually melt away. We would rejoice with all people when they rejoice. In whatever way any body of people calling themselves Christian Scientists, or by any other name, bring greater happiness and a higher and truer knowledge of life to others, instead of finding fault, let us gladly indorse that which they have accomplished. We know that whatever good is wrought is of the Spirit of God—in both thought and work.

In defining the principles professed by the New Thought followers, we are free to admit that they do not always adhere to their highest ideals; but exception should not be taken to the law, but rather to the failure to live up to its requirements. The New Thought teaches that we should live from the centre of life outward; that we should recognise the power of God working within us to will and to do. There should be such an outflow of faith and love and hope from the soul into the mind of man that his thought would really become transfigured, his body transformed, and God's kingdom expressed "on earth as it is in heaven." We believe that any reform that shall ever come into the world will not be through a work that deals solely with the external life, but will have its inception in the heart—in the soul and life—of man; that there is no problem in life that cannot be solved through a knowledge of the law of God—as it is written in the heart of man—and obedience thereto. The New Thought stands for a vital Christianity that goes to the very heart of things; that pays no attention to the letter or the form, but creates both letter and form for itself in perfect accord with the inner word.

We have, therefore, no desire to build up any sectarian organisation or to tear down any that now exists. We would say, with Paul, that "the unknown God whom ye ignorantly worship, Him we declare unto you." God—who is in all, through all, and above all—worketh within you to will and to do. Having no sectarian organisation, yet offering the right hand of fellowship to members of all religious denominations; having no belief in creed or dogma, yet recognising the full rights of all who desire and feel the need

of both: the New Thought Movement has not come to destroy but to fulfil. It has not come to tear down, but to build up; yet that building will not be made by the hands of man, but will abide in the hearts of the people—wherein their minds will become strengthened and their bodies made whole.

While the movement is an aggressive one, it would antagonise no body of people. It is aggressive for the fundamental position it takes, being affirmative from beginning to end. It affirms the omnipotence, omniscience, and omnipresence of God—with all that these words imply. It stands for a gospel of peace and good will to all men. It is optimistic throughout. It declares that it is easier for man to be well and happy than to be the reverse. It is easier to go *with* the law than to put one's self in opposition to it. Losing the idea of itself as a sectarian religion, it finds itself in reality a Universal Religion.

CHARLES BRODIE PATTERSON.

[Our readers will have little difficulty in determining which of the two schools of thought outlined in the foregoing paper are in accord with the fundamental principles of Theosophy. One school accepts all Nature as a manifestation of God's handiwork, presented to us for our instruction: the other denies the existence of matter, and teaches that it is merely an "illusion of mortal mind."

The "New Thought" recognises the reign of law throughout Nature, and in the human organism, mental and physical, and seeks to understand the causes of disease, knowing that it results from failure to comply with these wholesome laws, obedience to which would insure health: Christian Science (so-called) utterly ignores physiological law, and blindly denies that there is any such thing as disease.

One accepts a Universal Religion and would investigate all Truth: the tendency of the other is to limit Religion and Truth to a sect and a creed.—ED. Note.]

BROTHERHOOD IN THE BIBLE.

THE following collection of extracts from the scriptures of the Old and New Testaments, shows that the Bible teaches, in most emphatic terms, the Divine doctrine of the Brotherhood of Humanity—that doctrine which is also the chief corner-stone of Theosophy.

The teachings of Jesus and His disciples are especially pronounced on this subject, and it seems that in the Christian Scriptures the idea is put forth perhaps more prominently, and supported by a greater mass of teaching than is apparent in the scriptures of the other great religions. The selections here offered are by no means all that are contained in the Bible which bear directly upon this teaching, but are deemed sufficient for the purpose of illustration.

Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother. (Matt., xii., 50.)

Remember them that are in bonds as bound with them; and them that suffer adversity, as being yourselves also in the (their) body. (Heb., xiii., 3.)

Are they Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I. (II. Cor., xi., 22.)

If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and to the poor, stand thou there, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts? (James, ii., 2—4.)

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Gal., vi., 1.)

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. (Rom., xv., 1.)

God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts, x., 34—35.)

There is neither Jew nor Greek, there is neither bond nor free there is neither male nor female; for ye are all one in Christ Jesus. (Gal., iii., 28.)

Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee. (Prov., iii., 28.)

See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves and to all *men*. (I. Thess., v., 15.)

When thou makest a feast, call the poor, the maimed, the lame, the blind. (Luke, xiv., 13.)

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Heb., xiii., 2.)

The stranger did not lodge in the street: *but* I opened my doors to the traveller. (Job, xxx., 32.)

For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself. (Gal., v., 14.)

Those which say, stand by thyself, come not near to me, for I am holier than thou; these *are* a smoke in my nose, a fire that burneth all day. (Isaiah, lxv., 5.)

(God) hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts, xvii., 26.)

Be kindly affectioned one to another with brotherly love; in honour preferring one another. (Rom., xii., 10.)

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? (James, ii., 15—16.)

Bear ye one another's burdens, and so fulfil the law of Christ. (Gal., vi., 2.)

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt., v., 44—45.)

For if ye love them which love you, what reward have ye? do not even the publicans the same? (Matt., v., 46.)

If a stranger sojourn with thee in your land, ye shall not vex him: But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself. (Lev., xix., 33—34.)

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. (I. John, iv., 7.)

If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (I. John, iv., 20.)

As we have many members in one body and all members

have not the same office; so we, being many, are one body in Christ, and every one, members one of another. (Rom., xii., 4-5.)

There should be no division in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it. (I. Cor., xii., 25-26.)

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. (Deut., xv., 7-8.)

The Lord make you to increase and abound in love one toward another, and toward all *men*. (Thess., iii., 12.)

But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. (Thess., iv., 9.)

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. (Rom., xiv., 19.)

Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous. (I. Peter, iii., 8.)

EMMA C. ALLISON.

[We shall be pleased to publish collections of texts from the scriptures of other religions, bearing upon this subject.—Ed. note.]

"If we sit down at set of sun
And count the things that we have done,
And counting, find one self-denying act or word
That eased the heart of him who heard,
Some act, most kind, that fell
Like sunshine where it went,
Then may we count that day well spent."

"But if, through all the live-long day,
We've eased no heart by yea or nay,
If, through it all we've done no thing
That we can trace, that brought
The sunshine to a face,
No act, most small that helped some soul
And nothing cost,
Then count that day as worse than lost."
[Selected.]

SICKNESS AND ITS CURE BY WITCHCRAFT.

THE effect of English education in India has been, among other things, to engender a disbelief in old superstitions, the power of witchcraft or the happening of an event directly traceable to the employment of the black arts. But I can show from personal experience that the power of witchcraft or the black arts is an article of faith with at least the uneducated Hindus, and some of the educated too have had their eyes opened to the real foundation for such belief. I, too, used to pity the folly, as it once seemed to me, of people who resort in the first instance, to an astrologer instead of to a hospital or a physician, in the case of any sudden illness, in order to ascertain the secret cause of it. The astrologer would cast the horoscope of the affected person and on calculation by means of cowrie shells, of the aspect of the stars, etc., inform his applicant that the person had been either victimised, if it so appear to him, by the employment of the black arts, or fallen under the evil eye of some demon or spirit, and that the evil effect in either case should be exorcised in a particular manner. Now a necromancer is sought and after an elaborate ceremony performed in an auspicious hour—the sick person being made to take part in it—the latter recovers sooner than ordinary medical treatment could have brought him round.

The services of both the astrologer and the necromancer are in great demand and were it not a digression here to speak of their functions, it would be interesting to state what they are. It will suffice however to observe that the former, particularly an expert of that profession, can give out with wonderful accuracy and detail, the incidents in a man's career, from the position of the stars and the calculations based on these at time of consultation, and the latter is able to remove the particular evil for which his services are sought. In stating in the following lines, a case of sickness and its cure by means of witchcraft, based on the personal experience of an intimate friend, some light will be thrown on the capabilities of both.

About 10 P. M., on the 22nd March, 1898, a sharp pain quickly moving upward from the navel to the throat, seized my friend, so that both breathing and speech were arrested for a while. Presently, on the cessation of this, a shooting pain in the right knee-joint was felt. Some four or five days before this he was complaining first of oppression in the chest and latterly of pain in the joints of the lower limbs so that he could with difficulty walk and in ascending steps had to move his limbs straight from the hip joint instead of bending them at the knee. Habitually indifferent to such ailments, he ascribed them to, possibly, change in the weather, or to Sandow's system of exercise he had been taking for the

past three months, and hoped the trouble would vanish of itself. A few days before he fell ill he had travelled to another station where he had slight fever and chill, but unmindful of this, he returned to his station and, though the illness grew worse, attended to his work, only finding locomotion painful. But the very curious sensation on the night of the 22nd, alarmed him a bit. Early next day the usual hospital treatment was availed of but to no purpose. On the contrary the racking pain extended to the left knee also and both soon swelled to a surprising extent. A reputed native physician being at hand, approved treatment was begun, while the customary divine intercession by particular prayers, with propitiation of evil stars, etc., were conducted for a stated period. My friend passed through agonies of pain for over a fortnight, for movement of the body by a hair's breadth was attended by prostration. However, he began in twenty days, to recover, and like a child, to learn locomotion anew. Mindful of the exquisite pain he suffered and the skeleton condition that he was reduced to, he was cautious not to strain his small stock of new-found strength so as to cause a relapse. Suddenly however he had a violent relapse eclipsing, in acuteness of the pain endured, his former experience of it, and which utterly shattered his slowly accumulated little stock of strength, and recovery seemed hopeless. His physician and care-takers were sorely puzzled and could not divine the cause of the violent renewal of the attack. Just then an expert astrologer unknown in that station where he had arrived but the previous evening, was immediately summoned to my friend's bedside. He drew up a horoscope of the day, ascertained the position of the stars in my friend's horoscope and stated, without being questioned, as the first thing he could tell from the calculations, that my friend had been made a victim of the black arts; that as a preliminary a brownish powder had been sprinkled around the chair and table on the dais of his office; that a *yantra* with inscription of his name, and the kind of illness he should be seized with, had been buried near his place of business (*i.e.*, office) at a spot which he had to cross or pass over, and where water falls; that the illness had been caused by a particular person of his own caste, subordinate to him there; that this person lived in a particular part of the town, was of such and such a complexion, etc. In order to make assurance doubly sure as to the identity of this person, the astrologer was questioned to give more details which, by repeated calculations, he did, accurately, also giving incidents in my friend's past life in the station he then served in, and in the one he left before coming to it, with circumstantial and unerring details also as to the hostile attitude of this person; how he with cruel ungratefulness dealt with my friend who had put him under great obligations; so we were convinced it is no folly that drives a good many people to the astrologer in order to trace the source of the calamity that has befallen them. The astrologer was asked if he could state why whatever propi-

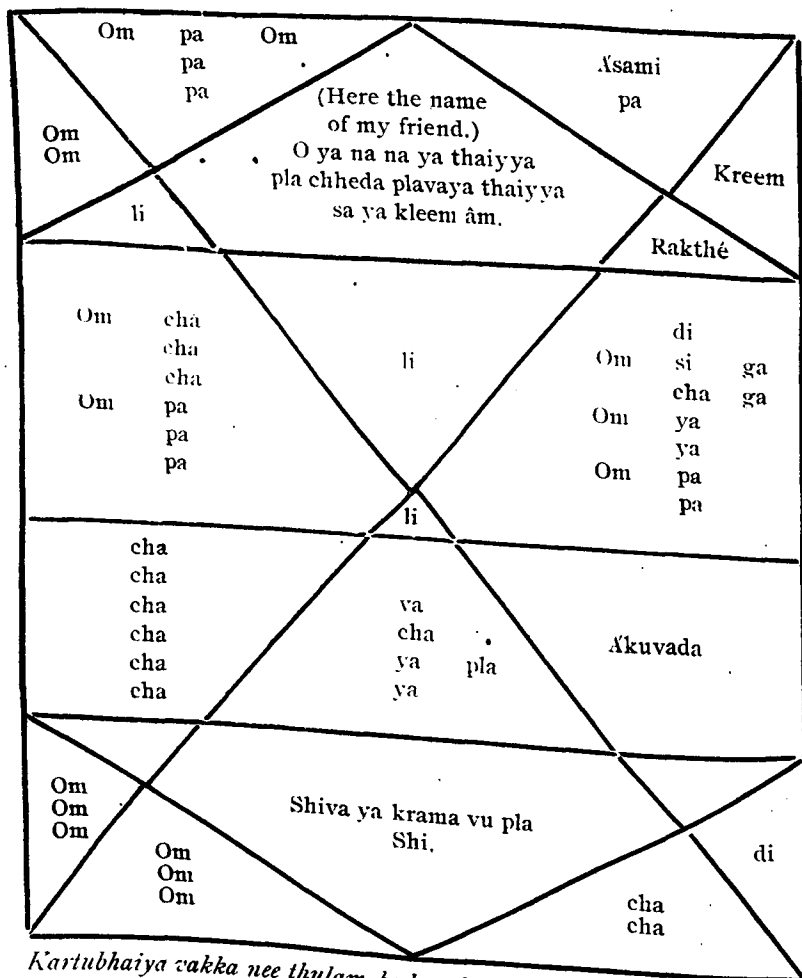
tiation that had been made for all known and unknown causes of illness had proved barren of results. He made calculations again and answered that the necromancer already employed being in the hands of the above mentioned person that caused thus much harm to my friend, had done his work half-heartedly. Being asked whether another necromancer whom he thought of was a suitable person, he calculated again and stated that he was the fittest person to be engaged.

Accordingly this individual was sent for and, coming after some days when the illness in spite of all treatment showed no abatement, he, as a preliminary, gave some ashes sanctified by incantations he then muttered over them, reserving the formal exorcising ceremony to a later, and to him more convenient, day, and also for the reason that it should not be hastened through, but said that the ashes then given would completely ward off the evil and that my friend was even free to travel if he liked. After this, my friend regained health rapidly, returned to his work and has since been, as he was before this attack, altogether free from rheumatism, in spite of prolonged exposure to rain, cold winds and whatever other negligence of health in a person ordinarily attacked with rheumatism, would certainly have caused a recrudescence of that illness.

Exactly fourteen months after the day my friend had experienced the first symptoms of this illness of appalling severity, a bit of thin lead plate (rather thick lead foil) $4\frac{1}{2} \times 2$ " (inches) was unearthed by chance at the foot and about the middle of the lowest step of his office, exactly where the astrologer prophesied it seemed to him to have been placed. But, strangest of all, in the inscription on it there was perfect agreement between the fact and the prophecy of the astrologer. I give below, a copy of the diagram and the inscription on it, which latter is in a dialect of Malayalam, a *patois* of the palm tappers. The notes below the diagram explain the meaning of the various letters in it. The upper part of the diagram is dedicated to Bhadrakali and goes by the name of the Smashana Bhadrakali yantra. The lower part is dedicated to Kutichathaya, a terrible demon who is mainly worshipped for purposes of yantras like this. If the victim step over this yantra but once, the infection is caught and the intended evil infused into the system of this doomed person. In the present case the shrewd perpetrator of this wickedness, provided against the contingency of my friend in crossing a step about 10 feet long, avoiding to step over the particular part where this yantram was buried, by sprinkling the bewitched, medicated powder which must adhere to his feet when he would have to walk over it in reaching his seat beside the table on the dais. This double-designed, astutely conceived act could not fail to have the desired result in any case.

Oni adaya onarakk ventu patt poradikk javarikka payan sarirathingilekk.

(His income shall diminish. Go quick to him; afflict him; afflict his whole body.)



Kartubhaiya vakka nee thulam, beeku ; besadakamabisha patt anéka áse.
(O kartubhaiya, stand by me; body shall swell, act like poison; let this be accomplished—very anxious.)

The pranava *Om* requires no explanation. *Pa* is an abbreviation of "plavaya," which means "to dry up." *Cha* stands for "chhedaya," i.e., "disintegrate or fall to pieces." *Asami* is person, with reference to the name mentioned in the middle compartment to the left. *Kreem* is the 'beejakshara' or essential letter of a mantra repeated for securing the patronage of Bhadrakali. *Li* stands for 'Kali or Bhadrakali.' *Rakthé* is an abbreviation of 'Rakthishvari' same as Bhadrakali. *Di* stands for 'muthsada adi,' i.e., change place or be transferred. *Si* is 'siddhaya' i.e., let this be accomplished. *Ya* is one of the letters of the mantra to be repeated in worshipping the goddess. *Ga* stands for 'granthi,' i.e., joints of the body. The letters *o, ya*.

na, etc., after the name, form part of the chief mantra to win over the goddess. *Akuvada* signifies what is to be done and has relation to what is entered in its left compartment. *Shivaya* is an abbreviation of 'Kutichataya.' *Shi* is the same as *si*, i.e., 'siddhaya'; *cha* also stands for 'chala,' i.e., move on.

The inscription at the top and bottom indicates the motive of my friend's enemy. He was anxious that my friend's income should suffer, therefore this was done at a time of the year when the maximum income was to be got and this person could have it for himself in my friend's absence on sick leave. The whole body was afflicted with rheumatism, the joints swelled, then the body languished, next it dried up and my friend became a ghostly skeleton. As designed, the joints almost disintegrated, so that any sort of voluntary motion was impossible or when attempted had to be given up on account of the excruciating pain. The person who got this done had long been showing such hostility that the utmost in his power had been tried to get my friend transferred. The truth of this is borne out by the letter *di*, engraved on both parts of the yantra with this view. At any rate my friend was prevented from attending his office (*cha, cha*, or *chala, chala*, i.e., move on), though from the fact of this illness he could not leave the station. The letters *ga, ga*, indicate what sort of illness he was to suffer from; one affecting the joints which were to disintegrate (*cha, i.e., chhedaya*), as is clearly and frequently mentioned in both parts of the yantra. The unaccountable sensation that alarmed my friend on the night of the 22nd March, corresponds with the "*besadakam*," "act or rise up like poison," in the dedication to Karthubhaiyya. Again, there is no mistaking my friend's name (omitted in the above copy) inscribed on the plate. There was no other person of that name in his station or for some miles round about it. There was no necessity or motive in burying the yantram by the foot of the granite steps of his office, unless it were meant for my friend, and it was placed there to injure him only, so that he might be prevented from attending to his work, and therefore lose his income. The sprinkling of the powder stated by the astrologer to have occurred, is a fact, for my friend had noticed the powder there but could not (nor cared to) then divine the reason of it, for he did not know this aspect of the black arts, nor what this thing was there for. Thus the origin of the unaccountable attack of rheumatism became quite clear, and the lead plate yantram which was subsequently found by chance, furnished additional ocular proof. Having accustomed himself to, and built up his constitution by, physical exercise from his boyhood, my friend believed he would not be laid up with rheumatism, if indeed with anything. Since his recovery he has had no relapse, as he had no rheumatism before this forced illness, notwithstanding exposure to weather of all sorts or prolonged bathing in cold water or swimming, which he is fond of

and still continues. After the evil of the yantram was exorcised his cure was complete. That was all that was wanted to bring him round, though I do not mean to say medical treatment had not any effect. His recovery without the use of any medicine would have been a phenomenon, as to some extent, I assert, it was. In this world physical illnesses are to be cured by physical remedies, else the working of God's laws would be opposed. While the apparent evil is sought to be removed by apparent means, the potent cause not ordinarily perceptible to human vision has to be found out and proper remedies of an occult character applied to it.

Practice of the black arts by employing yantras of this kind (lead plate is believed to have the strongest effect) goes by the name of *Vaddeesha prayoga*: that by the use of medicated things such as the powder above noted, is called *Vaddamara prayoga*. Instantaneous effects are wrought by the latter process. An earthen or other vessel coated or filled with medicine wickedly bewitched by incantations is thrown on the hearth. As soon as the vessel bursts, the person in the house for whom it was meant, suffers suddenly from what it was intended he should be attacked by—frequently falls dead. A milder form of such practice is styled *shalyatantra*, and consists in throwing a bewitched cocoanut on any object. In the case of the two former processes, blood offerings to the deity or demon worshipped are made.

The evil of these yantras is exorcised by one skilled in such matters, a person generally of the same profession as the wicked author of this yantra, who is able and willing to do wrong for a fee, and undo the harm, by an elaborate ceremony. Diagrams and inscriptions of different kinds calculated to counteract the effect which had been intended are carved on a gold or silver foil (a gold one being of greater efficacy, just as a lead one is, in the opposite direction), the titular deity of the performer is worshipped and *japa*, to avert the evil, practised for a larger or fewer number of days according to the magnitude of the evil to be got rid of. The engraved foil is also worshipped: offerings of flowers, water, cloths, &c., are made; sacrificial fire lit up and blood offering made by cutting a cock's neck and pouring the blood in a stream over a ball of fried rice coloured red with a solution of turmeric and chunam, and wicks lighted and waved before it. If the performer be a Brahmin he gets a *S'udra* to pour the blood: if one of a lower caste, he does it himself over a ball of cooked rice coloured as before.

If my friend had known that the powder, which he noticed had been sprinkled on the floor of the dais when he went to his office, was designed to cause such evil, or that it formed part of the procedure in the practice of the black arts, his suspicions would have been aroused to find out—if he had not been observant enough, as was the case—the fact of the deposit of the lead plate yantram. At foot of the granite step a shallow pit large enough for this plate to

be buried had been scooped and the plate covered with loose earth. While the surface of the ground all round and along side of it was hard and moss-grown, that over this part was bare of this moss-growth, but had been cleverly covered up so as not to attract attention. If my friend had possessed an observant faculty, an eye of a Sherlock Holmes, he might perhaps have saved himself this calamity by noticing the change in the surface of the ground there, which after the lead foil was unearthed, only seemed too palpable to be mistaken. Though over fourteen months had elapsed after its deposit there and so much rain had fallen over it, it was in good condition when a conscientious sweeper, succeeding a very negligent one, had swept the place, day after day and chanced at last to bring it to light. Strange as it may appear, neither moss nor grass grew over the spot—as though nature herself would shun the enormity of wickedness perpetrated there.

Crafty persons, consumed with a desire for the destruction of another, adopt this congenial mode of gratifying their hearty hatred, which answers well to their hellish designs. Afraid of the law, and the course it might take if open violence is shown, recourse is had to the black arts by such inhuman persons, of double distilled rascality, in order to wreak vengeance on their enemies. Thus, for the shameful ends of private malice (a detail of which is beside the purpose of this paper), my innocent friend was made a victim of witchcraft. Fortunately there are persons skilled in discovering the secret cause of an illness in such cases, and others in neutralising the evil effects, just as there are those in practising them. There have been cases where worthy lives were lost and the cause was traced, but too late, to this source. The evil effect can be made to react on the person that authorised it who suffers in turn the evil he meant for the other. If he take measures to exorcise it, it is said to return to the practitioner who for his own protection succeeds as often as not in making it recoil on the original sufferer. The wicked demons invited to such ungodly offices with blood offerings, cry for more blood and in their rivalry of power, goaded to its exhibition by the *mantravadics*, bring on the ruin of more families than one. Such are the dreaded and dreadful effects of witchcraft which, in spite of a knowledge of the consequences, is resorted to by extremely wicked, blood-thirsty persons, in their blind, burning passion to be avenged to their heart's content, on another.

In justice to my friend, who is generous to a fault and always forgiving and forgetful of injuries, and therefore has suffered much at the hands of unscrupulous, unprincipled wretches, I must say that he refused, though advised, to let the evil effect recoil on the perpetrators of this wickedness, notwithstanding the necromancer's assurance of immunity from further trouble of this kind.

RA'MA GI'TA'.

[Continued from page 564.]

CHAPTER VII.

Hanûmân said :

O Lord ! Knower of Vedic Truth ! I do not know the seven stages* which Thou deemest the most essential of all the Tattvas. (1)
 O Chief of the Raghûs ! O Ocean of kindness ! Tell me this in such plain language as will enable me to clearly understand the seven stages in order to accomplish my purpose. (2)

S'ri Râma said :

The first stage of Jnâna is said to be S'ubhechhâ (spiritual ardour), the second is Vichâraṇâ (contemplation), the third is Anumânâsî (attenuation of the mind). (3)

The fourth is Satvâpatti (pacification), the next is the one called Asam'sakti (indifference), the sixth is Padârtha bhâvanâ (the conception of Truth) and the seventh is known as Turyagâ (the fourth state of the SELF). (4)

The desire accompanied with non-attachment, resulting from repentance for one's own ignorance and leading to the study of S'âstra (the Science of SELF) and the company of good people, is by the wise called S'ubhechha (THE FIRST STAGE).† (5)

That practice of right conduct (accompanied by a constant flow of good thought) born of S'âstra, company of the wise, non-attachment, and repeated application is what is called Vichâraṇâ (THE SECOND STAGE). (6)

The daily wearing away to almost imperceptible thinness, of the deep attachment to objects of sense, under force of ardour and contemplation, leads to (THE THIRD STAGE called) attenuation of the mind. (7)

When the mind, being emptied of all that belongs to the objective, finds complete rest in the pure bliss of Satva, through the practice of the (first) three stages, then it is called pacification (THE FOURTH STAGE). (8)

That condition which results from the practice of the (first) four stages, and which being devoid of all contact with the objective is the all-wondrous Satva, is called indifference (THE FIFTH STAGE). (9)

The absence of perception of objects, external as well as internal, in consequence of having accomplished the five preceding

* These seven stages are mentioned in the fourth chapter of the Varâhapa-nishad.

† This is rather a free translation of the original verse. The full sense could be brought out only by such rendering.

stages, and the resulting fusion of the objective in the subjective, as also the state of being called to action from the desire of others, is collectively described as THE SIXTH STAGE called the perception of Truth or the THING-IN-ITSELF. (10 & 11)

By the constant practice of these six stages and by giving up all sense of separateness, the condition of SELF-realisation is gained. This is called the fourth* state of the SELF (which is THE SEVENTH STAGE). (12)

The three† stages beginning with S'ubhechhâ (or ardour), belong to the waking condition, for the world is seen as it is, through the sense of separateness, only in that condition. (13)

Duality having disappeared from before and Unity being realised, those in the fourth stage‡ look upon the world like a dream.§ (14)

O Mâruti ! Knowledge (here) dissolves everything beside itself, even like scattered clouds in the Autumn. Thou shalt, thus carried into the fourth stage, stand all full of the sense of BEING alone, and nothing besides. (15)

Having approached the fifth stage called sleep, the Ascetic stands in the sole consciousness of the Unit, all difference being laid entirely at rest. (16)

Though pursuing mental images projecting themselves without, he is ever centered in himself within, and appears as if all sleepy, being wearied of the external. (17)

He whose mind is free from impressions, and who has constant practice of this (fifth) stage is led by degrees into the sixth|| stage corresponding to deep sleep (and then into the seventh and the final stage). (18)

* The Turiya or the fourth state is reached by Jivanmukta and Turyâtîta or that which is beyond the fourth, is reached by Videhamukta.

† Compare Jivanmukti Viveka, ch. IV.

The three stages mentioned are only the means of gnosis and are therefore not included in Brahma-Vidya proper ; for in them a sense even of pseudo-reality attaches itself to separateness. These three are therefore assigned to the waking condition. Then comes undoubted direct realisation of the unity of SELF and Brahman, from the contemplation of the sense of the Great Texts of the Vedânta ; this is the fourth stage, the result of the first three, called pacification. One in the fourth stage having gained firm conviction of the real essence of the Unit (Brahman), clearly realises the illusory or impermanent nature of all name and form which go to make up what is known as the world.

‡ Compare again Jivanmukti Viveka, ch. IV.

The Ascetic in this fourth stage is known as Brahmanid or the knower of Brahman of the first degree. The three stages beginning from the fifth are only degrees of the condition of Sadyomukti. They arise in the degree of peacefulness coming from constant practice of unconscious (strictly speaking the super-conscious) trance. The super conscious trance in the fifth stage may be broken of itself. The ascetic in this stage is known as Brahma Vid-Vara or the knower of Brahman belonging to the second degree. The fifth and sixth stages are said to correspond to sleep and deep sleep respectively.

§ This stage may correspond to dream, in consideration of the preceding stage which answers to the waking.

|| This verse in the original reads thus :—

“ Kurvannabhyâsam elasyâm bhûmyam samâgurvivâsanah.
 Saptamî gûdha suptyâkhyâ krama prâptâ purâtanâ.”

There (in the seventh stage), he is neither Being nor Not-Being; he is above all mental imaginings such as "I" and "Not I"; he stands there extremely fearless in that Unity. (19)

Mumukshûs* (*i.e.*, those who strive for emancipation) wander over the (first) three stages one after the other. Brahma-vid is in the fourth stage and Brahma-vid-vara is in the fifth stage. (20)

Variyân is in the sixth stage and Varistha or he who is the most supreme among the knowers of SELF is in the seventh stage. These four (Brahma-vid, etc.), are termed Jivanmuktas by the most exalted beings. (21)

Videhamukta is not distinct from any of these four (Brahma-vid and the rest). The wise here, out of respect, attribute Videhamukti to Variyan and Varistha (*i.e.*, the knowers of Brahman who have attained the sixth and seventh stages) on account of their neglecting the body through forgetfulness, and to Vid and Vara (*i.e.*, knowers of Brahman who have attained the fourth and fifth stages) on account of their having no future body. (22 & 23)

Hanûmân said :

(1) Ajnâna (ignorance), (2) A'varaṇa (veil), (3) Vikshepa (projection or extension), (4) Parokshadhîh (indirect knowledge), (5) Aparokshamatih (direct knowledge), (6) S'okamoksha (release from sorrow), and Tripti (contentment) are known as the seven states. O Chief of the Raghûs! Are these seven states different from the aforesaid seven stages or not? This is my doubt. (24 & 25)

Sri Râma said :

Looking at the similarity of numbers do you think that they are not different? If properly considered with the aid of subtle intellect they will be found to be quite different from each other. (26)

Vikshepa (extension) is killed by Parakshabuddhi (indirect knowledge), A'varaṇa (veil) by Aparokshadhîh (direct knowledge), and Ajnâna (ignorance) by S'okamoksha (release from sorrow). The other one, Tripti (contentment), then remains. (27)

The aforesaid ignorance cannot certainly be overcome by indirect knowledge, as Vikshepa and Avaraṇa are its roots, and as it has other impediments besides. (28)

But in Jivanmukti Viveka (A'nandâs'rama series, No. 20, page 89, lines 7 and 8) the same reads thus :—

*"Kurvanabhyaśam elasyām bhûmikâyâm vivâsanah.
Shashthîm gûḍha sushuptyâkhyâm kramât patati bhûmikâm.*

The difference between these two readings chiefly lies in this : The former holds that it is the seventh stage that corresponds to deep sleep, while the latter holds that it is the sixth stage. The latter view seems to be the correct one, and therefore that reading has been adopted here for translation.

* Mumukshus are said to differ in degrees of intensity of desire for liberation. They are of three classes, viz., Tivra (intense), Tivratara (more intense), and Tivratama (most intense) mumukshus and they may be said to stand in the first, second and third stages respectively.

Is it not reasonable (to hold) that Vikshepa—which is an effect and which is therefore capable of being rejected—should be overcome by indirect knowledge which is acquired by S'ravana (*i.e.*, the hearing of the discourses of the spiritual teacher on the Science of SELF)? (29)

The four states beginning with indirect knowledge are included in the seven stages (ardour, etc.) but not so the three (states) beginning with ignorance. (30)

O son of Ajnâna! With the aid of thy subtle intellect, thou shalt understand that the first two out of the aforesaid four states are like the first three stages (Bhûmikâs) and that the other two (states) are like the remaining four stages. (31)

There is S'okamoksha (or release from sorrow) in the super-conscious trances of Jivanmukta on account of his kaivalya (*i.e.*, abstraction or becoming one with the Universal Self). Videhamukta has full contentment (santīptih) as he never comes out of his Samâdhi. (32)

There are seven other states, viz., those of being Brahman, Prakriti, and Purusha, as well as those of being I's'a, Avidyâ, A'varaṇa,* and the Jiva with Vikâra. These seven states are known to be other than, or different from, the seven stages or Bhûmikâs. Give up the illusion which the similarity of their numbers may induce one to think that they are one and the same. (33 & 34)

Hanûmân said :

O Lord! Tell me in detail about the seven states beginning with that of being Brahman. O Lord of Jânakî, I, Thy servant, wish to hear it. (35)

S'ri Râma said :

The eternal science of A'tman was acquired by Me from S'ri Vasistha. I am the eternal Brahman (or the state of being Brahman is mine) on account of My ever existent-intelligent-blissful nature (or form). (36)

Thence (from Brahman) is the manifestation of Prakriti having in a state of equilibrium the (three) qualities beginning with Satva (or purity). Therein shines the reflection of the Universal Intelligence like the reflection in a mirror. (37)

By that reflection (of the Universal Intelligence) She (Prakriti) shines again three fold (*i.e.*, in her threefold nature). Through inseparable connection with (this) Prakriti, the state of being Purusha is again mine (*i.e.*, I have, in My turn, become Purusha). (38)

Verily, the Unborn (Purusha) is imaged in Mâyâ whose inherent quality—the quality pre-eminent in her—is S'uddhasatva or genuine purity. The Prakriti in whom Satva predominates is called Mâyâ. (39)

* Avidyâvaraṇa may be taken as two words or as a compound. In the latter case Jiva and Vikâra will have to be taken as two words to make up the seven states.

That Mâyâ is the self-controlled limitation of the Omniscient I's'vara. He has the power of controlling Mâyâ. He is one only and Omniscient. (40)

Being endowed with Satva, being the collective aggregate of all, and being the witness of the Universe, He (I's'vara) is competent to create the universe or destroy it or do otherwise with it. (41)

He who is termed I's'vara having omniscience and other attributes is also endowed with such names and forms as Brahma, Vishnu, S'iva and others. (42)

Mâyâ has two powers viz., Vikshepa and A'varaṇa, of which Vikshepa S'akti or the power of extension, evolves* the entire universe beginning from linga deha (subtle body) down to the Brahmie egg. (43)

That other power (of Mâyâ) is A'varaṇa or immersion which, as the cause of this world, throws, as it were, the veil of reality over the unreal internal distinction between the object and the subject of knowledge, as also over the external one between Brahman and creation. (44)

That shadow which shines in the presence of A'tman, the witness (of all phenomena and noumena), and which is closely connected with linga s'arira (subtle body), when it interpenetrates (physical) consciousness (by the force of A'varaṇa S'akti), is the Jîva of our ordinary life (*i. e.*, is for our ordinary intercourse termed Jîva or Soul). (45)

By the force of superimposition, the Jivatva (or the condition of being Jîva) is attributed to the witness (*i. e.*, the Kûtastha Pratyagâtma) also. When the A'varaṇa is entirely destroyed (by means of dhyâna-yoga), and when their difference shines forth (or is made clear), then this illusion melts away. (46)

Similarly Brahman appears manipulated into many forms by the force of that power (A'varaṇa) which covers the (unreal) distinction between creation and Brahman. (47)

Here also, by the destruction of A'varaṇa, the distinction between Brahman and creation becomes so far clear, as to enable us to attribute all change (Vikâra), viz., name and form, to the latter (creation) and not to the former (Brahman). (48)

Thus, O Hanûmân! Thou too shall ensure to thyself the state of being Brahman by constantly pondering over these seven states, with thy keen intellect. (49)

Discarding those four partial states, beginning with I'sa, thou shalt obtain the (first) three full and blissful states beginning with Brahma. (50)

Thus in the glorious Upanishad of RA'MA GI'TA, the secret meaning of the Vedas, embodied in the second

* This evolution may be described as the attributing of name and form to that Brahman which is all existence, all knowledge, and all bliss, like the attributing of name and form, such as foam, waves, bubbles, etc., to the waters of the ocean.

Pîda of the Upâsanâ Kânda of Tatvasârâyana, reads the seventh chapter, entitled :

THE CONSIDERATION OF THE SEVEN STAGES.

CHAPTER VIII.

Hanûmân said :

O Lord! O son of Das'aratha! Tell me in detail that chief Samâdhi by which this duality which flashes in my mind, will be surely destroyed. (1)

S'ri Râma said :

Existence, Intelligence, Love, Form, and Name are the five factors (that have to be considered in this connection). The first three (of these) represent Brahman and the last two the universe. (2)

Discarding Name and Form and being entirely devoted to Existence, Intelligence and Bliss, one should ever practise abstract meditation (Samâdhi) by concentrating his mind within or without. (3)

Concentrated meditation in the heart is of two kinds—Savikalpa (associated with thoughts) and Nirvikalpa (unassociated with thoughts). The former again is of two kinds—Dris'yânuviddha (with visibles) and S'abdânuviddha (with names). (4)

The Samâdhi wherein the A'tman is meditated upon as the witness of the mental world—the passions, desires, etc., arising in the mind-stuff—is (known as) Dris'yânuviddha Savikalpa. (5)

The Samâdhi wherein that Brahman which is Existence-Intelligence-Bliss, which is self-illuminated, and which is devoid of duality is meditated upon as "I am," is (known as) S'abdânuviddha Savikalpa. (6)

In the case of one who overlooks the (aforesaid) Samâdhis called Dris'ya and S'abda (the first and second) on account of his experience of SELF-Bliss, the Samâdhi called Nirvikalpa, in which the mind stands like the jet of a lamp protected from breeze, is accomplished. (7)

On account of the fact that the mere Existence (*i. e.*, the original substratum) alone remains after separating the name and form from any object in the outside world as in the heart, this (Nirvikalpa) is (known as) the first (super-conscious) Samâdhi. (8)

There are three other grades* of Stabdhibhâva (or fixity in super-consciousness) like the one described before (in the last foregoing verse) on account of the enjoyment of the one eternal pleasure

* The three other grades of super-conscious Samâdhi here referred to are Nissankalpa, Nirvrittika, and Nirvâsana (mentioned in verse 27 of this chapter). The first is conscious mental Samâdhi, the second is the nominal conscious and the third is the super-conscious. The last three are only grades comparatively higher than the first. Some say (compare Vâkyâ Sudhâ verses 22 to 29) that the first three are internal and the last three are external. This notion is said to be erroneous (*vide* verse 29 of this chapter). The last four Samâdhis (Nirvikalpa to Nirvâsanâ) denote the degrees of progress in super-consciousness.

arising from the experience of the universal Paramâtman (the subjective A'tman having already been identified with it in the course of the third Samâdhi). One should devote the whole of his time to these six Samâdhis. (9)

S'abdânúviddha is otherwise known as Samprajnâta (conscious ecstatic) Samâdhi. In like manner, Nirvikalpa is otherwise known as the great Asamprajnâta* (super-conscious ecstatic) Samâdhi. (10)

That continuous mental attitude wherein runs the unbroken flow of consciousness 'I am Brahman' devoid of all tinge of egoism, is called Samprajnâta Samâdhi (conscious trance), the ripened condition of meditation. (11)

That condition of the mind which is free from all modifications and which enhances supreme bliss, is (what is known as) super-conscious ecstatic trance (Asamprajnâta Samâdhi which is) the favourite of the Yogins. (12)

That Samâdhi is cherished by the sages which is devoid of knowledge, devoid of Manas and devoid of Buddhi, which is of the nature of Chit or Intelligence (*i.e.*, divine light) and which is not surrounded or screened by that Intelligence. (13)

It is full above, full below, full in the middle and blissful. This is the real Samâdhi the performance of which is directly ordained (in the scriptures). (14)

Some learned men call this S'abdânúviddha (Samâdhi) by the name of Yoga, others call it Nididhyâsana (or profound and repeated meditation), and others again, call it Abhidhyâna (*i.e.*, profound thought). (15)

O Hanûmân ! One calls it *Upâsana* or religious meditation (Lit. sitting by the side of God), another calls it *Nishtha* or devotion, another calls it *Pratyâváritti* or repeated religious contemplation, and some great men call it *Abhyâsa* or practice (*i.e.*, frequent and repeated meditation). (16)

I am undivided, I am eternal, all full, non-dual. I am of the form of Existence-Intelligence-Bliss. I am the Light of lights. (17)

I am devoid of the three states (of consciousness). I am Tur-yâtma or the SELF in the fourth state. I am devoid of the three bodies (gross, subtle, and causal). I am the essence of blissful knowledge. (18)

I am devoid of creation, preservation and destruction. I am of the nature of concentrated knowledge. I am of the form of Chidâ-kas'a or space of knowledge; I am devoid of Jadâkâs'a or space of matter, etc. (19)

I am motionless and formless, I am devoid of ignorance, etc. I am devoid of impurity, I am the support of all, and I am devoid of fear. (20)

*The expression "Asamprajnâta Samâdhi" is translated by some as "unconscious ecstatic trance." This rendering, though literal, is questionable. The higher phase of consciousness is god-consciousness or super-consciousness and not unconsciousness.

I am self-effulgent and the ocean of ambrosial SELF. I am devoid of the expansion of the universe, I am devoid of pairs of opposites, I am the mere SELF devoid of attributes. (21)

I am ever pure, devoid of illusion and ever enlightened. I am devoid of parts, I am ever free, devoid of desires, ever accomplished and lonely. (22)

I am void within, void without like an empty pot in the sky; I am full within, full without like the pot immersed in the ocean. (23)

The wise man who is conversant with S'abdânúviddha Samâdhi shall, by means of such affirmative and negative arguments, merge himself into Brahman and thus be fully liberated. (24)

He who practises in a lonely place, that abstract meditation which is of the nature of an injunction, beginning with the expulsion of modifications, will instantly obtain perfect vision. (25)

The first Samâdhi which is associated with visibles (*i.e.*, forms) is easily realised and is urged on the immature (*i.e.*, fit for those who are young in knowledge). The second (Samâdhi) which is associated with names is difficult to be realised even by the learned. (26)

The third is Nirvikalpa (Samâdhi free from thoughts or doubts), the next is Nissankalpa (Samâdhi free from volitions), the fifth is Nirvrittika (Samâdhi free from modifications), and the sixth is that which is known as Nirvâsanâ (Samâdhi free from impressions). (27)

These four Samâdhis are very difficult to be realised by ordinary men. When they are immersed in transitory pleasures, how could they hope for increased SELF-Bliss? (28)

Some people* consider that the six-fold division (of Samâdhis) is due to internal and external differences. Such consideration is quite improper, because of the confusion (that will arise) in their regular progressive arrangement. (29)

O Mâruti ! I have only briefly told you the six Samâdhis. Hundreds of smaller Samâdhis generally lie hidden within them alone. (30)

Just in the same manner as salt becomes one with water by contact, even so does the Manas become one with the A'tman. This union of Manas and A'tman is called Samâdhi. (31)

That is called Samâdhi wherein the mind-stuff, after having gradually discarded the idea of meditator as well as meditation, is only cognisant of the thing meditated upon, and wherein it stands like the jet of a lamp protected from the slightest breeze. (32)

That profound meditation, as calm as the waveless ocean, upon the native condition of the SELF, after absorbing all the effects into their cause, is called Samâdhi. (33)

Not taking cognizance of anything whatever—not even an atom of any modification—other than one's own SELF, and the possessing

* For example, the six-fold division of Samâdhis.

of that knowledge which is as firm as the mountain Meru, is called Samâdhi.

The tasting of the nectar of SELF-bliss resulting from the abstract meditation on the universal Intelligence whose veil of Ignorance has been removed, is called Samâdhi. (35)

That state in which mere Brahman alone remains as *the seen*, after discarding *the sight* and *the seer*, (that state) which is devoid of doubts (Vikalpas), and (that state) which is best known to the SELF (alone), is called Samâdhi. (36)

The accomplishment of *the seer*, *the sight* and *the seen* (that are changeless) after absorbing the seer, the sight and the seen that are (only) modifications, is called Samâdhi. (37)

That is called Samâdhi wherein the SELF knows nothing else, sees nothing else, and hears nothing else whatever besides the SELF. (38)

If those that have mastered the meanings of all the Vedânta-tattvas, do not practise Samâdhi or abstract meditation, (then) liberation can never be attained by them, even though they be great persons. (39)

Those that are devoid of Samâdhis, and are boastful of their knowledge of the reality, are clever in deceiving the world. To them is not the higher path. (40)

All the ancient royal-sages beginning with Bhagîratha* and all the Brâhmana-sages beginning with Suka† have all had recourse to this Samâdhi. (41)

The Lords of the eight quarters beginning with Indra, Brahma, Vishnu, Maheswara, and those important personages who were their partial Avatârs, have all had recourse to this Samâdhi. (42)

Brâhmanas, Kshatriyas, Vais'vas, S'ûdras, as well as others that have attained liberation in former times, have all had recourse to this Samâdhi. (43)

The great ascetics who live like a child, mad-man, ghost, etc., as well as others who live like (Prêta) a departed spirit, and (ajagara) a huge snake, (these) resort to (or are persons who practise) this Samâdhi. (44)

Those that are ever given up to Samâdhi obtain the highest Bliss, (but) those that turn their faces away from samâdhi, meet with heaps of sorrows (everywhere). (45)

To the learned people, Samâdhi is bath, to them Samâdhi is prayer, Samâdhi is sacrifice, Samâdhi is penance. (46)

O Mâruti! Thou shalt, therefore, duly practise Samâdhi by means of profound meditation (*i.e.*, by absorbing all thought into the object of meditation) and thereby be ever tranquil and free from desires. (47)

* Bhagîratha was the great grandson of Sagara, a famous king of the Solar dynasty. He is said to have performed a great penance and brought down the Ganges from the heaven. His Samâdhi is described in the Yoga Vâsishtha.

† Suka the son of Veda-Vyâsa attained the Highest Bliss very soon. He was initiated into Brahma-Vidyâ by Parames'wara. Sukarahasya-Upanishad gives all the particulars connected with his initiation, etc.

What injunction or prohibition can there be for him whose Chitta is absorbed in Samâdhi, who is himself the Lord with no master above him? And, consequently, be thou fearless. (48)

Like a leech (which takes hold of one blade of grass before leaving its hold on another) thou shalt, after getting hold of Nirvikalpa Samâdhi, give up (the performance of) all the A's'rama Karmas, as well as devotion, etc. (49)

O Mâruti! If thou wilt practise Samâdhi after giving up (the performance of) Karmas, in the manner not sanctioned by the S'âstras, then, downfall alone will be its consequence, as he that has no (scriptural) support (for his act) is sure to meet with such downfall. (50)

What is there to be done by the King of Gods or by the Lord of creatures or by Myself to that supreme yogin who is ever given up to the practice of Nirvikalpa Samâdhi? (51)

He that suspects the function of the doer in him who is absorbed in the abstract meditation of the actionless SELF, (such a one) will never attain emancipation from (this) Samsâra which is the place of function of the doer, even after the lapse of crores of Kalpas. (52)

O Hanûmân; Even though I was a knower of Paramâtman, I had, when I was without the bliss of Samâdhi, to suffer much pain on account of the mental modifications relating to my function of protecting the world. (53)

Hence, for him who is devoid of Samâdhi, it will be very difficult to cross this ocean of Samsâra, even though he knew all the Sâstras (sciences). (54)

Therefore, seated in a lonely place, practise that Samâdhi which is taught under all the heads of S'rutis, which is practised by the most learned persons beginning with Rudra, and which dries up the ocean of multitudes of sorrows pertaining to Samsâra. (55)

Having sufficiently veiled all the Indriyas some people here pretend as if they are practising Samâdhi. Their mind will never remain fixed, as it is directed towards external objects, and as Samsâra will again appear to them as before. (56)

Hence, O destroyer of enemies! Having annihilated desire and other emotions, thou shalt here steadily practise Samâdhi. There is not the least harm of any kind anywhere at any time, in leaving off the Karmas that are (unconsciously) dropped during such steady practice. (57)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second Pada of the Upâsanâ Kânda of Tatvasârâyana, reads the eighth chapter, entitled:

THE CONSIDERATION OF SAMADHI.

Translated by G. KRISHNA S'A'STRI.

[To be continued]. •

SOCIALISM AND THEOSOPHY.*

THE question of our social condition, is one which should be interesting to everybody. Thoughtful men or women, no matter in what grade of society their life is cast, if they seriously consider the many petty social tyrannies to which custom subjects them—if they are weak enough to submit—must often be amused at their positions. "Social customs" are more or less wrapped up in "social conditions," and while the "customs" are in our own hands, to follow or leave alone, as we think fit, the matter of "conditions" is somewhat different.

Supposing for argument's sake we agree that all students of Theosophy have *souls*. And as we have not the time to enter upon a discussion as to what constitutes a "soul," in all its detail, let us also agree that it is a principle in man which constitutes the *real* individual, as apart from his physical personality. I believe you will admit, that as far as the most of you know, you were not aware into what particular kind of Social Environment you were entering, when you took upon yourselves your present "coats of skin." Perhaps some of us may think that if we had known better we would have acted differently. It may be, but it does not follow we would have acted more wisely. But the very idea proves that we *do* think that we could have improved upon our present existing conditions. Still, all well-to-do persons know where they can get their supper if they want any; also where they will sleep. Again, where they will find work to-morrow; and consequently, where they will get another supper and another bed—and so on from day to day. But we also know that there are thousands of our fellows who will not sup to-night nor will they sleep in beds, and they will find no work on the morrow. These things appear very curious to a thoughtful mind because, if thoughtful, we are bound to believe that bountiful Mother Earth has plenty in her stores for all her children.

Also, in looking round we observe that in large cities—the centres of industry, as they are called—we find such curious facts facing us, as skilful and willing workmen, sometimes, on occasions of what are called "trade depressions," unable to get work, and therefore a livelihood. And on enquiring as to the cause, we learn that the reason is "over-production." This if applied to the first line of our necessities, would mean that a farmer might by growing too much in his fields, starve himself and family!

Such facts as these—for facts they are—bring us, if we study them, face to face with one of the most interesting movements of

our times—that known as Socialism. Let a man be called a Socialist, before some people, and they will get into such a terror, that if they could, they would subscribe for and present him with a ten acre park, if he would take it and stay there. But there are many socialists about, and not parks enough for all of them. These good people are simply frightened about, they don't know what, and, if they would take a very little trouble to study some of the problems that students of Socialism present to us, they would not only not be frightened at them, but after sifting the tares from the wheat would probably lend their sympathy, even if they had not time to give to the cause. At any rate they would no longer be opponents to something they did not know anything about.

But we need not be particularly surprised at the man in the street being frightened at a name, when it is true, as Kidd tells us in "Social Evolution," that "Nothing is more remarkable than the uncertainty, hesitation and even bewilderment with which it is regarded, not only by those whose business lies with the practical politics of the current day, but by some of those who, from the larger outlook of social and historical science, might be expected to have formed some conception of its nature, its proportions and its meaning."

Germany, in which the spirit of Socialism is strong, and advanced as regards ideas, is handicapped by her environment in having to keep up an extensive military establishment. America it appears is too new to be able to grapple with the problems at the moment, but must one day, in the natural order of things, take hold of them with all the strength of youth, when once the experience of a riper nation has tried and proved the value of it.

It is of interest to us to observe that Kidd believes with Marx, that in our own country this movement is proceeding in more regular, orderly and successful stages than in any other. The reason being that this country is riper for it, owing to its development and social evolution in the past.

At one time it was supposed that the extension of the Franchise would put into the hands of the people the power to legislate as they think wise and well.

For all practical purposes, every man in these Islands is now a voter, and poverty, idleness and crime are still too prevalent.

We are apt to forget that growth is slow, and *what* we are growing to—"Ye shall be as gods, knowing good and evil."

The many reforms in the past years of our history, have had for their end equal political rights for all, and that is where we are just now. At the same time many reforms have taken place which, without being called "Socialistic," have been neither more nor less than social reforms of a far advanced description. Class privilege

* Read before the "Edinburgh Lodge," T. S., December 19th, 1899.

have been curtailed to an enormous extent. State appointments are now open to all who care to strive for them, and this has been for the benefit of the public service. From the success of such experiments, it is claimed that we are more likely to lead the van in further social improvements. Let those rulers beware who think their nation cannot grow with the growth of the aspiration of its people towards a higher and nobler life; when this day comes, its decay has set in. And by the same reasoning it follows, that when a nation has no aspirations towards what it believes to be a better and nobler order of things, its decadence is assured, and soon it will cease to be a factor in the history of the world.

Whether the aspirations of the socialist are worthy of the serious consideration of a people who desire to move onward and upward, and not backward and downward, can only be decided by an examination of the problems they place before us.

I will not attempt to enter into a detailed account of all their aims to day; but the broad outlines may be briefly stated, and certain details examined. To put it as broadly as I can, I do not think that I either over-state, or under-state the position, when I say that their present objective point is, "*Equal opportunity for all men and women.*"

And they reason, that as all are children of the one mother, so the state or nation in which for the time being a man sojourns, should also look upon her people as her children, and give to them at least the opportunity of being capable citizens.

This I think is a fairly truthful statement of the position, and not the idea sometimes wrongly held about socialists, that they wish to upset all government and to place everybody upon an *equal* footing. People who desire to do this, are lunatics, not socialists.

There are different societies, whose aims and objects have to do with certain detailed work in this movement. Like our own society they have certain *objects* in view, and work towards them.

From the "Statement of Principles," of the "Independent Labour Party," I find they are pledged at present to certain definite measures which they think ripe for legislation.

Here are a few of them:—

I. "A maximum eight-hours working day, a six-days working week, with the retention of all existing holidays, and Labour Day, May 1st, secured by law."

There's nothing very new in that. I believe Moses instituted a six-days' working week some time ago, and as for holidays the Jews were always having them.

A masonic friend tells me that part of their teaching is, that the day of 24 hours should be divided into three equal portions of 8 hours—namely, 8 hours for work, 8 hours for recreation and prayer, and 8 hours for sleep.

II. "The provision of work to all capable adult applicants, at recognised trades-union rates, with a statutory minimum of six-pence per hour."

What possible objections can there be, in a well regulated society, to providing work for all willing workmen, at a living wage? The minimum claimed here appears to err in modesty.

III. "State Pensions for every person over 50 years of age, and adequate provision for all widows, orphans, sick and disabled workers."

Certain points here might be open to discussion, but I suppose a reasonable member of this Party would say it is all open for discussion; in fact it is discussion they *want*, not indifference. For example, I do not see why a man should not be doing better work at 60 than he did at 25. Some widows without children might be able to work for themselves, but not all. As for the provision for orphans, sick and disabled workers, it seems curious that in our country it is necessary to say that, after 2000 years of Christian teaching, this matter is ripe for legislation. It only proves, as already said, how slowly we grow. We have been told all these years by St. James, "Pure Religion and undefiled before God and the Father is this: To visit the Fatherless and Widows in their affliction and to keep himself unspotted from the world."

It may be replied that this is done now, and daily, by Christians. Yes, if you belong to some particular branch of the Church, you may get such attention under the much abused name of charity. But this should not be left to the caprice of individuals—often utterly incapable of proper judgment in the matter. Let it be a matter of right and justice. And be pleased further to observe, that St. James does not call this Christianity, but *Pure Religion*. Any Christian, therefore, in placing himself in opposition to such a scheme as providing for our widows, orphans, sick and injured, is opposing "Pure Religion."

IV. "Free, secular, primary, secondary, and university education, with free maintenance while at school or university."

I mention this object, as being interesting, in connection with certain things I shall bring before your notice later on.

V. "The raising of the age of child-labour, with a view to its ultimate extinction."

What possible objection any sane man or woman can have to the legislation that will prevent little children being compelled to work when, had it been their lot to live in comfortable homes, they would still be in the nursery. Surely the sympathy of fathers and mothers need not be appealed to—nor to those who, though neither fathers nor mothers, love children. And the opinion of people who do not love them need not be considered.

VI. "Municipalisation and Public Control of Drink Traffic." The Drink Traffic being one of the most glaring evils in our

midst, we should welcome and support the efforts of any body of men united for such a laudable object as its improvement by control and regulation.

These are some of the problems that the socialist has set before himself to solve. Who amongst us can have any objections to them? Surely it cannot be the student of Theosophy.

R. T. PATERSON.

[To be concluded.]

JIVACHINTA'MANI.

[In order to get ourselves freed from the miseries of existence, it is indispensable that we should clearly understand the nature of the Lower SELF or Jivâtman, of the Higher SELF or Pratyagatman, and of the Supreme SELF or Paramâtman, and their relations to the surrounding Tattvas, in the light of ancient teachings.

The following questions and answers will enable us to understand their nature and relation very clearly]:

I. A wise Mumukshu (*i.e.*, an aspirant for Moksha) even after having studied all the S'âstras was not able to rightly comprehend the principle called Jiva.

He therefore went to a Karmi who was well versed in the Vedas and asked him about it.

The Karmi replied: He who, occupying the inside of the body, suffers the pains and enjoys the pleasures attached to it, and he who, leaving it at death, reaches heaven, and after enjoying the pleasures there, is born again on this Earth as an exalted being, is called Jiva.

II. The Mumukshu said: I, too, know this. Please define and describe him if you can.

The Karmi replied: I know only so much. All that I have studied is the Karma-kânda of the Vedas.

III. The Mumukshu then went to an Upâsaka or devotee and asked him to clear his doubt.

The devotee replied: He who, occupying the inside of the body, feels pleasures and pains; who, on reaching Brahmaloка after death, is initiated by the Lord into the secrets of Mahāvâkyas; and who afterwards attains that Kaivalya which knows not rebirth, is called Jiva.

IV. The Mumukshu said: I too know this. Please define and describe him if you can.

The Upâsaka replied: I cannot define and describe him. I am only experienced in the Mantra-S'âstras.

V. The Mumukshu thereupon went to a Jnâni and asked him to clear his doubt.

The Jnâni replied: Jiva is Brahman alone. That the Jiva has no separate existence apart from Brahman is the well-known doctrine of the Advaitins.

VI. The Mumukshu said: What you have now said may be true of the Pâramârthika or the real state. In this Vyāvahârîka or the worldly state, there being duality, the nature of Jiva should be known.

The Jnâni replied: Even in the Vyāvahârîka state, Jiva cannot have separate existence. Still as pains and pleasures are actually experienced by us, the Vedântas postulate the Antahkarana (internal instrument) called Buddhi, as the agent who feels pains and pleasures.

VII. The Mumukshu said: Buddhi is of the nature of Jada (or that which is insentient) and it cannot therefore experience pains and pleasures.

The Jnâni replied: As a needle moves by the influence of a magnet, so does Buddhi act in the presence of Parabrahman. Hence Buddhi is capable of feeling pains and pleasures.

VIII. The Mumukshu said: As Buddhi is termed Karanam or organ, it being one of the Antahkaranas (or internal instruments), there should be a Karta or doer as well.

The Jnâni replied: By the well-known Abhinna-nimittopâdâna-kârana vâda (or the Advaitic doctrine which holds the instrumental and efficient causes to be one and the same), Buddhi serves the purpose of Karanam (instrument) as well as Karta (doer).

IX. The Mumukshu said: In your system there is this defect, *viz.*, that you don't distinguish between karanam and karta. Even then you admit an individual soul or Kûtastha who is of the nature of the 'ether in the pot.' Tell me at least who this Pratyagâtma* or individual soul is.

The Jnâni replied: This very same individual soul is called Parabrahman or Paramâtman.

X. The Mumukshu said: Paramâtman is admitted to be all-pervading and is of the nature of Mahākâś'a or cosmic ether. I did not ask you about that Paramâtman.

The Jnâni replied: The Pratyagâtman and Paramâtman are really one, the apparent difference being due to Upâdhi or limitation alone. The said Upâdhi is also no other than ignorance. When ignorance is removed and the teaching of "Tat-tvam-asi" (*i.e.*, That thou art) is comprehended, both become one and the same.

XI. The Mumukshu then thinking within himself that this unintelligible lip-philosophy will not serve his purpose, went at last to a yogi and asked him to clear his doubts.

The Yogi replied as follows:

In the Brihadâranyaka it is said thus: "I think that he who

* See verse 155 of the "Crest, Jewel of Wisdom," by Sri Sankarâchârya. This Pratyagâtma is referred to in that work in several other places also.

has known that A'tman, who is the self-existent Brahman, and who is the basis of the twenty-five Tattvas and of the Chidākāśa (or the space of knowledge) which is of the nature of the 'ether in the pot,' is freed from death.

XII. Of the above named twenty-seven tattvas (*i.e.*, the 25 Tattvas, the 26th Chidākāśa, and the 27th At'ma), the first twenty-four are mentioned in the Varāha Upanishad, and the remaining three are mentioned in the Kathavalli.

The Varāha Upanishad speaks of the following twenty-four Tattvas:

The five Jñānendriyas,
The five Karmendriyas,
The five Prāṇas,
The five Tanmātras,
The four Antahkarāṇas.

XIII. The Kathavalli (Upanishad) speaks of the twenty-fifth and the twenty-sixth Tattvas (*i.e.*, the Jīvātma or the lower self, and Pratyagātman or the Higher Self) as follows:

"Those knowers of Brahman who have five fires and who have thrice performed the Agnichayana sacrifice, speak of two A'tmans who eat of the fruits of karmas pertaining to this body in which Punya (the effect of meritorious deeds) is tangible, who have entered the cavity of the heart and occupied its uppermost sphere, and who are like the sun-light and its shade."

[The five fires referred to are the three in Agnihotra, the one in Aupāsana and the one in Vais'vadeva,—or the A'kas'a, cloud, earth, man, and woman—*vide* the Panchāgni-Vidyā mentioned in Chhândogya.]

XIV. The two A'tmans are here said to eat of the fruits of Karmas, but only one actually eats. The other that does not taste of the fruits is included in the act merely for the sake of formality. This is made clear in the Mundakopanishad as follows:

"Two birds of bright plumage, inseparable mates of each other, are sitting on the self-same tree. Of them, one (Jīva) tastefully eats of the fruits of Karmas while the other (Pratyagātman) sits majestic in his own glory."

"When Purusha (Jīva) sees the Lord (Pratyagātman) on the same tree, as one with him (notwithstanding his being separate from him) then he grieves, being immersed in the body and deluded as he is for want of a Lord. But when he sees (in the manner taught) His (Pratyagātman's) greatness, his grief departs."

"When the seer (of Pratyagātman) sees his cause, the Lord of golden hue, as the Light of all lights pervading the Cosmos, the Parabrahman, the Causeless Cause, then he (the learned man), stripping himself of his merits and demerits, and being free from stain, attains the Supreme Sameness."

XV. *On hearing these words of the Yogi, the Mumukshu, greatly delighted at heart and with tears of Joy in his eyes, fell prostrate at his feet, taking him for his deliverer, and with due respect addressed him thus:*

O Teacher of teachers! By your mellifluous words, my mind and other Indriyas have become pacified. I have some more doubts to be cleared. They are:

XVI. I understand that the Higher SELF is of golden hue. I should like to know his size and abode. Be pleased to enlighten me in these points, quoting S'rutis as authorities for your statements. The Yogin replied thus:

Says Kathavalli as follows:

"The Pratyagātman, who is like the flame free from smoke, is the Lord of past and future, the same is he to-day and the same will he be to-morrow."

From the above we understand the size of Pratyagātman. In certain other Upanishads are other sizes mentioned, *viz.*, short span, the sharp end of paddy grain, the hair's end, the star, the flame of the lamp, the lightning, the sun, etc. Some of these sizes will apply to the Pratyagātman of very small creatures like ants, bugs, etc.

XVII. The same Kathavalli also gives the seat of Pratyagātman in the body:

"The Pratyagātman who is of the size of a thumb, and who is the inner self, is seated in the heart of all persons or created beings. One should draw him forth fearlessly from one's own body as the stalk is drawn from the grass called *munja*. Know him (Pratyagātman) to be pure and deathless."

Although the Upanishad Kathavalli locates the Pratyagātman in the heart, he can also be in Mûladhâra (the sacral plexus) and other seats mentioned in some other Upanishads, because they are holy spiritual centres.

XVIII. *Question:* O Good teacher! because you spoke of the yoga which unites the Higher SELF with Paramâtman, I was, hitherto, under the impression that Moksha is attained by means of Jñāna yoga. As you now speak of Pratyagātma-dhyānayoga (*i.e.*, the process of uniting the lower self with the Higher SELF by meditating on him) I doubt if you will also recommend the suppression of breath and the like, that form part of Hatha yoga. I wish to be enlightened on this point.

Answer: Hatha yoga is recommended to him who is unable to control his mind, and not to people of your stamp. Even then, in the practice of Jñāna yoga also, the Prāṇas with the mind and other Indriyas must merge into Paramâtman.

XIX. *Question:* I understand the size and seat of Pratyagātman. I now want to know the size, the seat, and other particulars of the other (Jīvātman).

Answer: The seats of Jiva are mentioned in Mundakopanishad thus:

"Vis'va or Jiva in the waking state is seated in the right eye. Taijasa or Jiva in the dreaming state is seated in the mind or, as another S'ruti says, in the base of the throat, and prājna or Jiva in a state of deep sleep is seated in the heart. In this manner is Jiva seated in the body."

The S'ruti which speaks of the A'tman's "entering the cavity of the heart" plainly says that, wherever Jiva is, the Pratyagâtman too is there. It is also said in Chhândogya as follows:

"The Purusha who is seen inside this eye is said to be the A'tman, the deathless, the fearless, Brahman."

When the S'ruti itself says so, we have no room to doubt that this light of A'tman might perhaps be a portion of the material light which is subject to change or Vikâra. It is the light that is perceived by the outer eye that is subject to Vikâra. The light perceived by the inner eye after closing the outer eye, can only be the light of the Higher SELF. I shall now tell you about the size of Jiva.

XX. Jiva too has all the different sizes that Pratyagâtman is said to possess. In the S'vetâsvatara Upanishad it is said thus: "With the quality of the SELF and the quality of the *intellect*, the lower one also is seen small even like the point of a goad."

The phrase "with the quality of the SELF," refers to Pratyagâtman, and the phrase "with the quality of the *intellect*," refers to Jiva. These two may be compared to the sun-light and its shade or to the image and its reflection. Although the ordinary reflection is not affected by wounds inflicted by knife, etc., Jiva, who is a reflection of Pratyagâtman is, without doubt, affected by all kinds of ills that the flesh is heir to, because of his close intimacy with the mass of flesh composing the heart.

XXI. In the Mahâbhârata it is stated as follows:

"Then from the body of Satyavân, Yama, the Lord of the Manes, drew out forcibly the thumb-sized Purusha who came under his control and who was tied down by his noose."

As he was tied down by Yama's noose, this Purusha must necessarily be the Jiva. It is decided by the S'rutis that Pratyagâtman is always free from the effects of Karma, good or bad; therefore he cannot be tied down by the noose of Yama.

XXII. The Aitareya Upanishad says that Pratyagâtman entered the body through the opening at the top of the skull. Agreeably to this the Chhândogya Upanishad says thus:

"Then entering along with the Jivâtman, he revealed names and forms."

XXIII. From the above passages we clearly see that there are two A'tmans, *viz.*, the one who entered and the other who entered along with him. The former is the lower self and the latter is the

Higher SELF. If, without this distinction, we hold with the Advaitins, that one A'tman alone entered, then we will have to say that Paramâtman is responsible for good and bad karmas. Will not that be a great mistake? To get over this objection, the Advaitins say that the effects, such as bodies, etc., are like the water in the mirage, the son of a barren woman, and the silver in the mother-of-pearl. This is quite contrary to our experience.

We are therefore to clearly understand that above the twenty-four Tattvas is Jiva, the twenty-fifth; and above that, is Pratyagâtman, the twenty-sixth; and above that again is Paramâtman, the twenty-seventh.

TRANSLATED BY G. KRISHNA S'A'STRI.

(To be concluded.)

Theosophy in all Lands.

EUROPE.

LONDON, May 31st, 1901.

May has witnessed the usual activities, proper to the various theosophical centres in full operation. The Northern Federation has held its quarterly meeting under the chairmanship of the Hon Otway Cuffe, whom members in North and South alike have been glad to welcome during his recent brief visit to Yorkshire and London.

The Sunday evening meetings have been well attended but it is deemed well to suspend them during the Summer months and resume in the early Autumn. The Monday gatherings for questions and discussions have also been successfully continued. The plan of questions carried on at these meetings has suggested to Mr. Sinnett, the President of the London Lodge, the adoption of a similar scheme for the present session of that Lodge, but the questions to be dealt with are naturally of a more elaborate character and involve much fuller discussion than those which usually crop up at the mere public gatherings. A most interesting discussion took place on Saturday the 25th instant, with regard to the bearing of recent archæological discovery in Egypt upon the occult records, as set forth in 'The Story of Atlantis' and elsewhere. Mr. Bertram Keightley opened the discussion by sketching the results of the work done by Mr. Flinders-Petrie and others, in recent years, and showing that, at the very outside, 10,000 years B. C. was the most that could be reckoned for the beginnings of those Egyptian civilisations of which the carefully rifled tombs of the kings at Abydos and elsewhere afford any record. It was suggested that the apparent want of harmony between these results and the statements of occultism on the subject of the vast antiquity of civilisation in Egypt, might probably disappear if we realised that as a result of the changes of land configuration, which have occurred and which we can study (from the occult stand-point) in the series of maps which accompany Mr. Scott Elliot's 'Story of Atlantis,' we are not now dealing with exactly the same tract of country, as

Egypt, which formerly constituted the country thus referred to. For instance, at one period the land surface extended much further North and occupied what is now the bed of the Eastern Mediterranean, and further, it is more than probable that in a Westerly direction there were great cities where now is only the desert sand of Sahara. Until extensive investigations are made elsewhere than in the immediate Nile valley it does not seem probable that traces of Egypto-Atlantean civilisation will be found.

Mr. Sinnett has been dealing with this same topic in one of a series of articles which he is contributing to the 'Sun'—an evening paper—every week, under the title "Nature's Mysteries." It is a striking testimony to the changed attitude of public opinion, that a popular daily paper is devoting several columns to articles of this sort; for Mr. Sinnett does not mince matters but goes boldly for the materialistic position and asserts that until science—orthodox science, that is—consents to avail itself of the resources of clairvoyant research it won't get much further than its present position. In the articles that have already appeared, Mr. Sinnett has dealt in a popular fashion with recent scientific discovery in the region of electricity, the primordial atom, and the age of the earth, and in each case he has plainly stated his belief in the reality of the so called "unseen" and the phenomena of mesmerism, clairvoyance and spiritualism.

A very welcome 'event of the month' has been the publication of Mrs. Besant's last Christmas Convention Lectures. We all look forward to receiving these important contributions to our literature, which have become an annual institution. It will be the earnest wish of every member of the T. S., that this last series of lectures, specially addressed as they are to Hindus, may bear that *practical* fruit in the vast peninsula which is so obviously near the heart of the writer. And it is hardly less important that they should carry to the West a better understanding of, and a wider sympathy with, the needs and thought of the East. In this connection it is pleasing to note the recent words of the Secretary of State for Indian affairs. Lord George Hamilton, speaking at a public dinner on the 22nd of May, said with regard to the future of Great Britain and India: "They must take what was best of the two civilisations and try to blend them together, and must not act on the notion that any institution, habit, custom or law, which might be beneficial in Great Britain, was bound to be equally beneficial in India. They must not lose sight of the principle that if British influence was to be supreme it could only be secured on the bed rock of Indian sentiment and Indian esteem." It is for a recognition of such principles as these that Mrs. Besant pleads in her earnest lectures, at last Convention, and in some which she delivered in London last year.

The important place which these lectures assign to India in the future spiritual regeneration of the world reminds me of a recently published interview with Mr. Zangwill, the celebrated Jewish novelist. His theory is that the Jews are the people who will be the pioneers of spiritual regeneration. This is what he says: "I am firmly convinced that the mission of the Jews is this: to be a people set on a hill—on Zion's Hill—whose social, political, agricultural, and religious condition will be the moral beacon-light of the world. From the laws of that community other nations will learn to govern wisely. From her social condi-

tion other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In short, I believe the hope of humanity lies in the development of the Jewish race after their return to Palestine." So my readers will perceive that neither the Theosophical Society, nor regenerated Hinduism, is to have it all its own way as standard bearer in the spiritual progress of the future; but we can welcome each and every one who comes to fight the good fight, and may the crown be to that people, be it Hindu, Jew or Gentile, who shall most "move onward, leading up the golden year."

Mr. Bertram Keightley has given two lectures this month on topics in Indian History—one to the West London Lodge and one to the Blavatsky Lodge. Both were of great interest. In the first lecture he gave a general sketch of the course of events in Aryavarta after the breaking up of the Kshattriya caste at the time of the great war, and indicated the lines of social and religious evolution from the time of the Buddha onwards to the Mahomedan invasions. In the other lecture the times of Guru Nanak were more particularly dealt with, and a most interesting sketch given of the life and work of this original founder of the Sikh community; a sketch enlivened by several amusing anecdotes from the oldest extant biography of this saint of Northern India—a document which was found by Professor Trumpp, among the archives of the India Office, and by him translated into English.

A. B. C.

AUSTRALIA.

The Seventh Annual Convention of the Australasian Section, T. S., was held at Melbourne on May 4th, and a good degree of interest prevailed. Mr. H. W. Hunt was elected President, Mr. H. A. Wilson, Secretary, and Mr. A. E. Webb, Assistant Secretary. The General Secretary, Dr. Marques, who finds that he "cannot get accustomed to the Australian climate," has resigned, and Mr. H. A. Wilson is now the Acting General Secretary. From the report of the retiring General Secretary we extract the following paragraphs, under the head of "New Activities," and recommend them to the careful consideration of Theosophists in other countries:

"The great difficulty of the work in the Australasian Section lies in the scattering tendency and natural apathy of ordinary members (a result of the climate perhaps), and the extra conservatism of some of our most active workers, on whom the words "innovation" or "improvement" act as a red rag on a bull. Yet the present anæmic condition ought to be corrected, and new activities ought to be introduced wherever possible. Otherwise, as can be plainly seen, the workers get into a kind of rut, work devotedly, but monotonously, tire their audiences, and at the end of their year's work they seem to congratulate each other, complacently, and report progress year after year, without realising how much *better* and *more* they could have done by varying their methods. They get crystallised, fossilised as it were; they do not want to change their ways, nor allow other members to suggest new work; so that new members, with ideas, get sometimes snubbed for their unwelcome zeal. This accounts, probably, more especially for the sta-

tionary condition of some of our large Branches, which, year after year, just about keep up their membership; but this alone shows that there is something radically wrong in their system of management. After the first heat of interest in a newly-founded Branch, they gradually cease to reach and interest the public, and henceforth their activities get confined to small circles or cliques. But this is not enough. We must remember that, in Theosophy more than anything else, we can only live, learn, and progress by service, by expansion to reach more and more people, by working to give out, not to learn in order to keep knowledge in for ourselves, or to distribute it only within jealous limits.

Thus our members ought not to rest contented in their present activities, but ought constantly—every individual member, as well as every individual Branch—to study out, to invent, new ways of interesting and reaching the public, and in this they might usefully consult and imitate the methods and the untiring search after improvement which characterise the New Zealand and American Sections, and even recently the Indian Section. In America, a special group of workers, the "National Committee," in Chicago, has been instituted for the very purpose of gathering suggestions for new methods, new activities, and innovations; and they are doing splendid work by ever stimulating the 70 or 80 American Branches. But then, of course, these are "go-ahead and wide-awake people," with no false conservatism about them. Conservatism and stagnation mean death to our cause, in the same way as a Branch, which lives for itself, gets anæmic and doomed. Our motto ought to be: "Ever forward, always more work under constantly varied forms." Among some innovations which I can recall just now, I would briefly mention meetings and lectures by delegated members to various parts of a city so as to reach different audiences; special meetings for ladies; effort to find work for every member, not confining the life to a form; more social gatherings; advertising the libraries and encouraging the lending of our books; distributing pamphlets and articles on railroad trains and steamers, which ought to have boxes supplied with literature constantly renewed; visiting the prisons, as done in America; and lastly, making every effort to circulate an improved and popular magazine.

I would also suggest that more cordiality and regard be shown to visiting members; special committees being appointed, if necessary, to attend to strangers and make them feel 'at home;' otherwise, in some instances, there is a chilling coldness, which is not intended, but which proves very disappointing to strangers."

Dr. Marques returns to Honolulu and resumes work in the Aloha Branch of which he has long been President.

AMERICA.

The Fifteenth Annual Convention of the American Section T. S., convened on Sunday morning, May 26th, in the rooms of the Chicago Branch, with the President-Founder in the chair. Miss Pauline Kelly was chosen Secretary of Convention. Reports and telegrams and letters of greeting from many parts of the world were read. The election of officers resulted in the re-election of Alexander Fullerton as General Secretary of the American Section, and the following Executive Com-

mittee was chosen: Robert A. Burnett, Chicago; Mrs. Kate B. Davis, Minneapolis; William J. Walters, San Francisco; A. G. Horwood, Toronto, Can.; Alexander Fullerton, New York. The evening meetings were crowded and many persons were turned away. The principal speakers were Col. Olcott, Mr. C. W. Leadbeater and Mr. Fullerton.

Of these meetings and the convention, Mr. Fullerton said: "To the members this has been a wonderfully successful convention. The attendance at Col. Olcott's lecture last night was remarkable. It was even a larger meeting than was accorded to Mrs. Besant when she was here. We are all exceedingly pleased with the entire convention developments."

The closing paragraphs of the Report of the General Secretary of the Section are here given, as being of general interest to all earnest Theosophists. Mr. Fullerton said:

All of us must feel very deeply the singular aptness of the conditions under which we meet to-day. Twenty-five years ago the Theosophical Society was formed under the auspices of a great organiser and a great teacher. The wise and experienced head which then organised has ever since been spared for leadership, supervision, and guidance, and after a quarter of a century of ceaseless work and service, comes once more to the country of his own and the Society's birth, to preside over the first Convention in that 20th century which the great teacher foretold as the time of triumph and of a world-wide influence to the Society. In that long era he has seen the Society expand till it touches almost every part of the civilised world, and to-day he presides, not over a New York group of 18 individuals, but over an American Section with 70 odd Branches and over 1,400 members.

Nor is the teacher wanting to complete the parallel between the formation of the Society in America at the beginning of the last quarter of the 19th century and its American meeting at the first quarter of the 20th. Himself an immediate pupil of H. P. B. and long engaged in the same great work of enlightening the darkness through the human mind and soul, he too is present in the ripeness of his knowledge, opulent with instruction and stimulus and help. What would not be the boon to us if that teaching could be prolonged through the era we are entering, and what should we not do to ensure such a boon to ourselves, to the Section, and to the great Cause of Theosophy itself!

We Theosophists feel as no one else can, the momentousness of the age. Old creeds are crumbling and old systems are separating fast. Instituted religion has not invigorated the moral sense, or cured social ills, or ended international hate. The conscience of the intelligent world, senses dimly the great fact that beliefs which have not renovated humanity must be erroneous or defective or impotent to reach the heart. Nineteen hundred years are long enough to test the validity of any scheme to transform the desert of humanity into a garden. If anything is to excite moral motive, satisfy intellect, reform the social order, exterminate cupidity and war, it must be something which gives new thought, new principle, new impulsion, new energy. There must be another conception of the Universe, another conviction pressing upon the soul. And it is precisely this conception, this conviction, which Theosophy is holding up before humanity as the panacea for its sorrows and its wrongs, and which it is the measureless privilege of the Theosophical Society to proclaim and expound and exemplify till its truth is seen and its influence is welcomed to the remotest quarters of the globe. We often dwell with just satisfaction on what has been already accomplished. Signs of our success are multiplying in popular thought, in journalism, in literature. This very meeting to-day is pregnant with memories and with prophecy. But the memories will be ineffective and the prophecy fail unless each

T. S. member is moved to a profound resolve that he will take his share in the perfecting of our work. What has been done has been done by a few. Quickness and thoroughness are only possible when all partake. Not all can give talent, culture, or time, but each can give in money, even if the sum be small. If everyone so deeply felt the value of our mission as to but stint himself a little that it may expand, the talent and the culture and the time can be procured, for that is the law in mission work. Unable personally to contribute mission service, each can contribute it vicariously through his purse, and thus propaganda in lectures and instruction and pamphlets would make glorious headway through the land. Theosophy would become everywhere known, and a true spiritual philosophy steadily supplant the dreary fictions which have not made men wiser and will never make them better. The root of human evil will be sapped, truth will free from mistake and wrong, and fraternal sentiment will dislodge all thought of war. In the words of H. P. B., 'The Society will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. * * * It will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. * * * The next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival.'

To prepare those minds, to furnish that language, to maintain that organization—these are the privileges of us members of the T. S. in the years which lie before us in the first three quarters of the 20th century. In the last quarter the new Teacher will appear. Well for us, for mankind, and for the Society if he finds the field as he would have it, and, after looking at the progress made, and at the certainty of his culminating work, can exclaim with heartiest satisfaction 'Well done!'

Reviews.

OBSTACLES TO SPIRITUAL PROGRESS.*

By LILIAN EDGER, M. A.

The three lectures which were delivered by Miss Edger at Adyar, last December, on the mornings of the 27th, 28th, and 29th, were by request, written out by her, from memory and from a few preliminary notes, and prepared for publication in the *Theosophist*.

Her many friends in India will be glad to know that these lectures are now issued as a pamphlet, uniform in size with the previous volumes of her lectures, and attractive in appearance—having been very creditably brought out by Messrs. Thompson & Co., printers of the *Theosophist*. The first lecture treats of the "Conditions of Progress," showing how necessary is the "development and purification of all the sheaths * * * development, so that they may be readily responsive to all vibrations; not only to impulses from without, but also to those from the reason first, and afterwards from the Self; purification, so that they may reject all the vibrations that the ego has done with, and respond only to the finer and subtler vibrations which alone the ego gives out as it draws nearer and nearer to the Self." The necessity for the cultivation of both

* *Theosophist Office*; Adyar, Madras. Price 8 annas.

the emotions and the intellect is also shown, "for they form, as it were, the foundation for spirituality, which has as one of its characteristics the realisation of unity." Lastly, the importance of "the development of the power of discrimination between the real and the unreal, the eternal and the transitory," is shown. The second lecture deals with some of the "Chief Obstacles" which hinder one's spiritual progress; and lecture third considers the best methods of "Surmounting the Obstacles." These lectures run in a practical vein, and are in the usual simple yet lucid and scholarly style which is characteristic of the author's writings.

W. A. E.

THE UNSEEN WORLD.*

This excellent lecture delivered by Mr. C. W. Leadbeater, in Chicago, last November, has been, by general request, republished from the *Theosophist*, and is now available in pamphlet form. The arguments of the lecturer, in regard to the different conditions which matter assumes, from its grosser, physical aspect, so apparent to our ordinary senses, to those finer grades of substance which connect, by successive stages of attenuation, with the invisible planes which surround us, are well calculated to attract the attention of the materialistic scientist, and we can heartily recommend the work to all Theosophists, assuring them that they would find it very convenient and useful to hand to their sceptical friends. T. S. Branches would do well to secure a few copies for distribution, before the edition is exhausted.

W. A. E.

TWO UNDISCOVERED PLANETS.†

The four astronomical lectures delivered by G. E. Sutcliffe, Esq., before the Blavatsky Lodge T. S., of Bombay, have been issued in pamphlet form by the author, and suitably illustrated, the first lecture being entitled as above. The "Cause of Sun-spot Periodicity" is the subject of the second lecture, and some very plausible reasons are presented which tend to show that the irregularities of motion peculiar to Venus and Mercury, as well as the periodicity of sun-spots, are due to the presence and attraction of two hitherto unknown planets, Adonis and Vulcan. The third lecture, on "A Law of Repulsion," points out that "the force acting between the planets and the Sun, and which is the cause of sun-spots, is a repulsive force much more powerful than gravity, which acts along the line joining the bodies."

The closing lecture—"Eastern Light on Western Problems"—will be found particularly interesting to all students of Theosophy.

W. A. E.

We have received the Report of the Tenth Annual Convention of the Indian Section of the Theosophical Society, which was held at Benares in December last. It contains the speeches made at the Anniversary meeting and at the sessions of the Convention, together with the Report of the General Secretary of the Section, and other matter.

* *Theosophist Office*; Adyar, Madras. Price, Annas 3.

† *Theosophist Office*; Adyar, Madras. Price, Re. 1.

MAGAZINES.

The Theosophical Review for June opens with the introductory portion of an essay entitled, "Plotinus on Love," by Wm. C. Ward. This is followed by some interesting quotations from the "Writings of Madame Swetchine," by a Russian. "A vision of the Past," by Freya, relates to a thrilling incident which occurred in a former existence, and was again presented to the consciousness of receptive minds. Mrs. Judson's article, "Theosophical Teachings in the writings of John Ruskin," is concluded. It embodies some important ideas on education. Mr. Mead writes on "The present position of the Synoptical Problem," in continuation of the subjects dealt with by him in the April and May issues of the *Theosophical Review*. Chapter fifth, of Mrs. Besant's "Thought Power, its Control and Culture," is devoted to the following subjects: 'The strengthening of Thought-Power;' 'Worry—its meaning and Eradication;' 'Thinking and ceasing to Think;' and 'The Secret of Peace of Mind.' Michael Ward has a very unique story entitled, "The Fool and the Folk of Peace." "The Meaning of Mukti," is discussed in a thoughtful paper by Bhagavân Dâs. "The Vengeance of Heaven," by Sylvester A. Falkner, is an uncommonly interesting story, which throws much light on what are popularly termed the 'mysterious dispensations of Providence.'

The Theosophic Gleaner for June opens with a vigorous article entitled "What is Evil," by Peñtanji D. Khandalvala. Numerous selections from our current T. S. literature follow, and the Supplement contains an interesting account of the recent "White Lotus Day" celebration at the Blavatsky Lodge, Bombay.

May Theosophy in Australasia opens with a 'Valedictory' from Dr. Marques, General Secretary of the Australasian Section, T. S.; one of the chief reasons for his resignation being that he "cannot get accustomed to the Australian climate." He will return to Honolulu followed by the kind wishes of his many friends in the Section where he has been labouring, and take up his accustomed work in the Aloha Branch, of which he is President. The chief articles are, "The Spiral Law in Nature" (a portion of a lecture which Dr. Marques delivered in Sydney, with preopticon illustrations), and the continuation of Mr. Fullerton's paper "Death, as viewed through Theosophy," both of which are important. Following these are the notes on the Seventh Annual Convention of the Australasian Section, T. S., which was held in Melbourne on May 4th, and the excellent Report of the retiring General Secretary, Dr. Marques, who makes some very practical suggestions in regard to the future work of the Section, which we heartily commend and hope will be acted upon. The general condition of activity seems to prevail among the majority of the branches.

The New Zealand Theosophical Magazine gives the closing portion of the address delivered by Mr. Leadbeater in Buffalo, last October, entitled, "What Theosophy does for us." It abounds in important ideas. Further instalment of "Theosophy applied to the Education of Children," by Helen Thorne, and a "Lecture in Brief," by Eleanor, are of good. A fairy story, "The Blue Sun-shade," is commenced by Annie Loo, in the Children's Column.

The Central Hindu College Magazine for June has an attractive table of contents, chief among which are, "In Defence of Hinduism," "Raja and Ascetic," "The Royal Library at Nineveh," "Indian Heroes," "The Oxford and Cambridge Boat-race," "Story of an Italian Hero," and "Self-Help." Among the contributors we notice the names of the Editor—Mrs. Besant—Mrs. A. C. Lloyd, Harry Banbery, Herbert Whyte, Eveline Lauder, and M. A. C. Thirlwall. The magazine is admirably conducted.

The Arya, for May, opens with a very thoughtful paper on "Some Evils of Modern Education," by A. Ramaseshan. Under the heading of "Religious Teachers of India," a further instalment of the life of Sri Chaitanya is presented by Swami Ramakrishnananda. A. G. Thomas has a brief paper on "Studies from early Greek Philosophy." V. V. Ramanan writes on "The Small-Pox Goddess," and an introductory article on the "Caste System," by T. K. B., promises to be of interest. Further we find, "Portraits from Indian Classics," articles on "The Crucifixion," and "Charity," also a translation—"Shatpadamanjari"—and a very useful article on "Infant feeding."

The Revue Théosophique for May opens with the translation of the Introduction to "Discourses on the Bhagavad Gîtâ," by T. Subba Row. The final portion of the first chapter of "Dharma," follows. There is another portion of the second lecture delivered by Dr. Pascal in Geneva; an article on "The Beautiful, from the stand-point of Theosophy;" a further portion of "Ancient Peru," and notes on the movement and reviews.

The April number of *Theosophia* presents the continuation of H. P. B.'s "The Great Inquisitor;" also a short essay from her pen, a reprint from the *Theosophist*, entitled "Is it idle to argue further." "Esoteric Buddhism" is completed and "Tao te King," continued. There is the translation of a lecture delivered to the Amsterdam Lodge, "Some misconceptions about Death," by Mr. Leadbeater; "Some Occult Phenomena in Java;" and a short note on the fourth dimension, that incomprehensible condition. Correspondence and notes on various matters complete the number.

Sophia, Madrid. The May issue gives a further portion of "Thought Power, its Control and Culture." The article on Homœopathy is continued. The translation of the first lecture by Dr. Pascal, in Geneva, is begun. There is an essay on the Portuguese poet, Authero de Quental, in whose writings are traced evidences of theosophic thought; and a further portion of "The Idyll of the White Lotus."

Philadelphia, March-April. Among the subjects discussed in this number are "The true basis of Brotherhood (trans.);" "Cremation," by Dr. Hartmann; "Zola," by Señor Sorondo; and the "Puras," by X. O. There is an essay on "Ancient Civilisations," and the translation of an article by H. P. B. There is a note in regard to the contemplated visit of the President-Founder, to Argentina.

Teosofisk Tidskrift for May continues the translation of "The Path of Discipleship," and has other interesting essays.

Teosofia, May. The editor's essay is continued as are also the translations from the writings of Mrs. Besant, Mr. Leadbeater and Dr.

Acknowledged with thanks:

The Theosophic Messenger, The Golden Chain, Light, The Banner of Light, The Harbinger of Light, The Prasnotara, The Review of Reviews, The Metaphysical Magazine, Mind, The New Century, The Phrenological Journal, The Arena, Health, Modern Medicine, The Light of Truth, The Light of the East, Dawn, The Indian Journal of Education, The Christian College Magazine, The Brahmavadin, The Brahmacharin, Notes and Queries, The Buddhist, Journal of the Maha Bodhi Society, The Forum, Prabuddha Bhārata, Bulletin de L'Institut Psychologique International, Bulletin de la Société D'Ethnographie, Theosophischer Wegweiser, The Young Men's Miscellany.

CUTTINGS AND COMMENTS.

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

The latest Egyptian excavations of Professor Flinders-Petrie appear to throw new light upon the age of the alphabet and he has recently announced that his discoveries "set back the earliest use of letters by nearly 2000 years." This of course means twenty centuries more of culture to the ancients than has been hitherto estimated. According to a cutting from an American paper recently sent us, it appears that Professor Petrie has placed before the Society of the Anthropological Institute of Great Britain, an account of his remarkable findings, from which the following is gleaned:

Some years ago, Prof. Petrie while excavating in the period of 1400 to 2000 B. C., in Egypt, first noticed signs * * * of the Greek alphabet. He at that time suggested, as a supposition only, that they were an early stage of the alphabet. Before this period it was looked upon by scholars as a matter of pure conjecture and the signs were generally regarded as having been derived from Egyptian hieroglyphics. A belief in regard to the alphabet which has been commonly accepted up to the present time is, that the letters or characters of the alphabet were originally hieroglyphics, and in their long course down to us they passed gradually from being the written expression of an idea into the written expression each of a single sound.

Last season's excavations, however, conclusively established Prof. Petrie's original belief. On uncovering some of the royal tombs dating back to the XIIth dynasty, 2600 to 3000 B. C., he again found large numbers of signs and letters upon the pottery and other utensils in the tomb chambers. The fact that the hieroglyphic system was not in the land at this period, removed the signs altogether from the category of deteriorated hieroglyphs.

By a fortunate coincidence, Mr. Arthur Evans, the well-known British archaeologist, was at the same time carrying on a series of excavations on the island of Crete in the Mediterranean. On the tablets, rock pillars, coins and other objects unearthed in the ancient remains of a huge palace, Mr. Evans found a number of identical signs and letters of a period about 2000 B. C. which correspond with those dug up in Egypt by Prof. Petrie. Prof. Petrie collected his Egyptian signs and letters and compared them with those of the Kretan form unearthed by Mr. Evans. This resulted in the startling and significant discovery that the letters of the Kretan signary and those of Egypt were identical and formed a most reliable basis for establishing the existence of the alphabet long prior to the date hitherto accepted.

Prof. Petrie assumes that we are now in the presence of a widespread and long lasting system of signs or signary which was common to

the Mediterranean from Spain to Egypt. He arrives at this conclusion as follows: As early as 5000 B. C., some trade existed around the Mediterranean as proved by the imports into Egypt. At that time the signary or signs of the alphabet was probably in the dim and uncertain beginning of its course. Some few signs have already been found at that age, and these are likely to have been carried, therefore, from land to land.

The signary continued and developed, held together a good deal by intercourse, but with much variation in different lands. By 2600 B. C. it contained over a hundred signs in Egyptian form. Prof. Petrie states that the great systematising force which gave it a unity unknown before was the application of the signs as numerals by the Phœnicians. This system was entirely Oriental, and even in the late times of coinings it was scarcely ever used in Europe. But once having been adopted by the leading commercial nations, the systematised order became enforced in all the Mediterranean ports. Prof. Petrie concludes that the signs and letters on the pottery of 2600 to 3000 B. C., which he uncovered were undoubtedly communications of spelled-out words in the early stages. This forms a body of signs with more or less generally understood meanings. The change of attributing a single letter value to each, and only using signs for sounds to be built into words is apparently a relatively late outcome of the systematising due to Phœnician commerce.

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We copy from one of our exchanges, the following ghost story, which claims to be very well authenticated:

The dead still live. Yonkers, a prosaic albeit pretty little town overlooking the Hudson, and adjoining the extreme northerly limits of New York, has for some little time past been in a ferment of excitement.

The cause of this emotion, writes our New York Correspondent, is an event which is of great interest to the Society for Psychical Research. Some days ago a girl named Julia Murray died in her own home at Yonkers. Julia, who was a Catholic, had, in her life-time, been unusually religious. The bedroom in which her death occurred was part of a flat in a very uninteresting four-storey structure, like hundreds of others, and connected on either side by doors with other rooms. On the night following the death, the body, resting not in a coffin but on a "cooling table," above an ice box, and covered with a white sheet, was being watched by several girl friends of the deceased. Ten or a dozen persons seem to have been within reach and ready to relieve each other in this pious vigil. At 4 A. M. the only watcher, however, was a Miss Smith, who had almost fallen asleep from exhaustion, when on raising her head, she was suddenly startled by a luminous appearance on the wall—not of the room in which the body lay, but of the bedroom next to it—in which Julia had died. Gradually the luminous spot assumed shape, and to her amazement the shape was that of the deceased, dressed in a loose gown of vestal white, and holding her hands crossed as they hung down before her, grasping a rosary. On her head, which was uplifted as though in prayer, was a wreath of white flowers. The cries of Miss Smith summoned several other girls, of unimpeachable veracity, all of whom declared that they saw the vision, and are positive it was the exact likeness of Julia Murray. Nor is this all. Three young men—brothers and acquaintances of the deceased—came into the room in time to see the alleged apparition, which, after lingering for a few minutes, turned towards the witnesses of the phenomenon and gradually faded into darkness.

Altogether it would seem that eighteen persons saw what they believe to have been the form of Julia. Their good faith seems above suspicion, and is vouched for by the parish priest, himself a man of unquestioned character.

Since this strange event, the house—situated at No. 154, Ashburton Avenue—has been besieged by visitors, among them many sceptical reporters. Scientists have carefully investigated the premises, hoping to

find a natural explanation of the vision." But so far, they have sought in vain for facts that will upset the supernatural theory to which the mother, the friends, and the neighbours of the dead girl have pinned their faith.

They have followed the national instinct for mechanical labour-saving to such an extreme in America that they punch, through a railway ticket, the description of the passenger's personal appearance. Thus, for example, was Col. Olcott "punched" on his way to Southern California :

PERSONAL DESCRIPTION OF PASSENGER.

Male ●	Light eyes ●
Female	Dark eyes
Slim	Light Hair
Medium	Dark Hair
Stout ●	Gray Hair ●
Young	Mustache ●
Middle age	Chin beard ●
Elderly ●	Side beard ●
	No beard.

A reporter of *The Bombay Gazette* gives an unparalleled account of the prolonged fast of a young Hindu lady, a portion of which we reproduce from the columns of the above named paper, adding thereto a sequel which shows how easy it is to be deceived :

The medical men of Bombay are exercised over the case of a young Hindu woman who is alleged to have existed for over two years without either food or drink. This, if true, eclipses all other records of fasting, and the alleged marvel is all the greater in that the individual, far from being a cataleptic, goes about her ordinary household avocations, and her physical appearance is no way different from that of the average Hindu young lady who is able to take ordinary nourishment. The fasting lady is a young woman of about twenty years of age, by name, Bai Premabai, and she lives with her husband and his relatives off Falkland Road. Her husband is the brother of Rao Saheb Mulji Narayan. Dr. A. P. Kothare, who is the medical adviser of the family, states that he first came to know of the girl's incredible way of life about six months ago and since then he has been engaged in drawing the attention of his medical brethren and others to the case. It has not been easy to persuade them to take an interest in the extraordinary occurrence, but it has now been decided to take steps to thoroughly test the matter. Although the girl is alleged to have subsisted without food or drink for two years and a half, attention was not drawn to the matter until Dr. Kothare made it known ; because, says the doctor, the relatives tried to conceal the fact from the public as long as possible. They have, however, spent a great deal of money in trying to have the girl cured, for they look upon her absence of appetite or lack of desire to eat, as an ailment requiring treatment which, however, has so far been without success. The girl herself was seen yesterday by a representative of this paper. She descended the stairs from an upper room where, according to the statements of other members of the family, she had been engaged in cooking. In her appearance there is nothing to indicate that she does not take nourishment. She exhibits none of the ordinary signs of starvation. She makes no complaint of illness. She simply states that she can't eat ; that she has no appetite. Neither by herself nor by her relatives is any pretense made of supernatural powers. So

far as the relatives are concerned they declare that they will pay one thousand rupees to anybody who will make the girl eat.

The medical fraternity became greatly interested in this case and decided, after obtaining the consent of the woman and her relatives, to remove her to a separate bungalow, where she should be cared for by nurses, day and night, and strictly watched, to see whether they could discover any indications of her taking food or drink. Soon after this plan was put in operation, the woman seemed ill at ease and appeared to lose flesh, day by day ; and as one of the nurses was giving her massage treatment one evening, a small parcel of concentrated food which had been concealed under the fasting woman's clothing, became accidentally exposed to view !

This seemed to settle the matter and the watch was abandoned. But, as the food package is reported to have been in "an advanced stage of decomposition," and no one saw her eating anything, there is still some mystery to be cleared up. Her friends and relatives declare positively that for two and a half years, she has not taken *anything* in the shape of food or drink ; and Dr. Kothare, her physician, states that he once gave her a small particle of food, "which was not only rejected by the stomach, but brought up a quantity of blood."

It is safe to affirm, however, that even the slight movements necessitated by respiration, and going from room to room in a house occasionally, cannot go on without waste of tissue, and this waste must, *by some means*, be supplied, if the body be one of flesh and blood. Can the woman have been sufficiently advanced to live on air alone ?

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Wireless Signalling under Water. One of the most recent scientific discoveries, and one that promises to be of great practical utility, perhaps greater than any hitherto known, as a life-saving appliance, is that, by means of which sounds are readily transmitted under water so that intelligible signals may be received to warn steamers and other vessels, of approaching danger. At the present stage of the invention, signals may be thus transmitted twelve miles in any direction, without the use of wires ; for water is found to be a much more reliable medium than air, for the transmission of sound.

The world is indebted to Mr. Arthur J. Mundy, of Boston, and the late Professor Elisha Gray, of Chicago, for bringing this method of wireless submarine signalling to its present stage of perfection. Mr. Mundy had given much thought to this subject, and had been deeply impressed by the fact that about 300 wrecks occur annually on the British coast alone, owing to the dense fogs which prevail. He had noticed when a boy, that if two stones be struck together under water, a surprising volume of sound is produced. After mature deliberation he submitted his thoughts to his friend, Professor Gray, of Chicago, a man thoroughly versed in practical acoustics and, withal, an experienced engineer, who had, in 1874, devised a machine for sending musical tones by wire, and more recently had invented the typewriting telegraph, the automatic telegraph switch, and the telephonic annunciator, and who is considered by many to have been justly entitled to the honour of inventing the telephone. Thereupon Professor Gray came and spent the season with Mr. Mundy at his summer residence on the coast of Massachusetts, and together they laboured until the invention was brought to the stage of practicality.

It has been found that signals from a submarine bell can be distinctly heard at a distance of more than a mile, simply by going into the hold of a ship, near the keel, and listening with the unaided ear; but for long distances, properly constructed receivers are required to magnify the sound.

A submerged bell can now be attached to a buoy in the vicinity of dangerous rocks off-shore, and an electrically swung clapper can be connected by means of wire and cable to a station on shore from which signals can be transmitted at regular intervals, and any approaching vessel warned of the hidden peril. Future accidents like that which recently befel the ill-fated steamer Rio de Janeiro, off the harbour of San Francisco, can thus be effectually prevented.

Before Professor Gray's death he designed an improved receiver by means of which a navigator can tell at which point of the compass the signal-bell is being sounded, and thus, provided there are two or more bells, he can determine his position, aided by the chart.

Mr. Mundy has recently invented and patented a method for determining the position of a ship when coming into a harbour where a submerged signal-bell is stationed on each side of the entrance. As sound travels at a definite rate of speed under water, the vessel would be at the central point between the two if the bells were heard simultaneously; and, as the bells are of different pitch, if one having the higher or lower tone were heard first, it would at once show the ship to be nearer the side of the harbour where that bell is located; and by the difference in time between the bell-signals, one could determine about how far the ship was from the central line between the two. Provided there be a third bell, a further use of the principle termed "acoustic triangulation" can be made.

Professor Gray also invented an improvement for the electrical receiver, whereby a gong would be rung automatically on ship-board, following each stroke of the signal-bell, the sound of which is transmitted through the water to the ship.

Messages can be exchanged between the vessels of a squadron, even if separated by a distance of twelve miles—the letters of the alphabet being numbered.

The proximity of a submarine torpedo-boat can now be instantly detected—a fact of great importance in naval tactics.

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A Theosophical Library. We desire to call attention to the appeal for aid in behalf of the "Theosophical Section of the Shillong Indian Club Library," Assam, which is published in our Supplement. The library was destroyed by fire in January 1900, and it is very desirable that the works of Mrs. Besant and H. P. B., and our other Theosophical books and magazines, should again be represented in the reading rooms of this club. It is earnestly hoped that many liberal-minded members of the T. S. will respond to this appeal.

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The "Spiritual Ideal." The following, by Horatio W. Dresser, concerning beauty and art as parts of the great "spiritual ideal," is worth thinking over:

"Another important phase of the spiritual ideal is its close connection with the ideals of art, of beauty. I emphasise this relationship because the tendency of the spiritual zealot is to neglect the art ideal. Man is not here simply to build character by triumph over obstacles, selfishness, and sin. It is impossible to state

in one sentence what life is for. The spiritual enthusiast is apt to say it is for the growth of the individual soul. But what of the social ideal? Is that inferior to the ideal of individual perfection? The scientific man says life is for knowledge. The philosopher says it is for ultimate truth. The practical man comes forward with another definition. All are right. Life is for all of these ends, and many more. That man's life would be narrow indeed who should insist upon developing his character every moment. Around us is the fair world of nature, where each may behold a phase of beauty never seen before; and so life is also for expression. It is not rounded out and beautiful unless we develop within ourselves and express to others that which corresponds to the external harmonies of nature and human society."

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The lost art of tempering copper. A special dispatch from Seattle to the *San Francisco Chronicle*, under date of March 18th, says:

Mrs. Carrie Renstrom and her two sons, G. A. Renstrom and R. S. Anderson of this city, claim to have discovered the lost art of tempering copper to a fineness and strength superior to the finest steel. Mrs. Renstrom says that the secret belongs to herself and her two sons and she has several knives which bear an edge fine and hard enough to cut polished iron. They have also manufactured a copper trolley wheel which they have offered to the Seattle Electric Company for a practical test. The ordinary wheels used by the company usually wear out in about five weeks. An ordinary file used on the copper wheel fails to make the slightest impression.

Anderson, who is a son of Mrs. Renstrom by a former marriage, to-day made a statement about the discovery. He says that some years ago, when they lived near Darrington, in Snohomish county, he began experimenting with copper. He tried to temper it, being somewhat of a metallurgist, but failed. After one or two unsuccessful attempts, Mrs. Renstrom joined him in his labors. She made an attempt and won greater success. He says that all three of them then took up the matter. He adds that his brother, George Renstrom, tempered a copper knife by the secret process, and that it would cut the face of a flat-iron. Anderson to-day exhibited a chisel which he had cast in a local foundry. He says he will subject it to the secret process, and that with it he will then be able to cut through the best armor steel used in a battle-ship.

Anderson is about 27 years of age. He served in the Spanish-American war with Company M. First Washington Volunteers.

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Successful Hypnotism over a telephone wire. From the *San Francisco Call* we quote the following interesting item:

A test of hypnotising by long distance telephone was performed successfully in Pueblo and Denver last night by J. Edward Hilts of Cleveland, Ohio, and Fred. H. Stoufer of Pueblo. Alonzo Coons, who has frequently been operated upon before, took his seat at a table in a Pueblo office, with the receiver held fast to his ear by a steel spring, such as is used in telephone exchanges. Dr. Hilts spoke into the microphone in Denver and his voice was carried to the subject 120 miles away. A telegraph operator in the room with Coons kept the hypnotist posted with bulletins on the subject's condition.

In a short time Coons was under the operator's influence, and at the hypnotist's suggestion ate a bit of potato, snuffed ammonia and performed several of the common tests to the genuineness of the trance.

Mr. Stoufer performed a similar experiment on J. H. Johnson, a subject in Denver. The same tests used on Coons were used on Johnson with success. Both subjects became rigid in the cataleptic state, and doctors examined the eyeballs of each and found them not at all sensitive.

Subscribers to the *Theosophist*, who are not supposed to have 'evil tempers,' may nevertheless be glad of an opportunity of showing these few paragraphs, which we copy from the *Sunday Magazine*, to some acquaintance who may stand in need of self-discipline:

People with evil tempers of various kinds are curiously unconcerned, and even seem to have a certain satisfaction in their infirmity. They will tell aloud with much cheerfulness, that they have a bit of a temper and they allowed so-and-so to feel the rough side of their tongue; while they might as well have explained that they did not pretend to have the manners of civilisation, and that when a passenger trod accidentally on their feet they promptly turned and kicked him on the shins. Others will boast that they will not be trampled on by any person, and that they know what is due to themselves; and never see how undignified and how small minded is this whining about one's feelings and one's position. And although a revengeful man can as a rule hold his peace, because he is much stronger than those who blaze and fume, yet he will at a rare time let you know that none has ever injured him without repenting the deed, and he does not imagine that the gleam in his eye and the malignant tone in his voice suggest nothing else than the spirit of evil.

There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have for the moment a certain enjoyment in the license, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away, and the exhibition he made of himself. He has acted like a fretful, peevish child, and has for the time forfeited his title to manhood and the place of a man.

And we not only do injustice to ourselves by these stormy moods, but we are certain to do injury to our neighbours. If a fiery tempered woman only realised what a centre of disturbances she is in society, and what a terror to her family; how anxiously her husband watches the first signs of tempest, and how careful he is not to provoke them; how much of the pleasure of life he loses through the uncertainty of his domestic life; who knows not what an hour may bring forth; and how he is pitied by his friends who understand the excuses and subterfuges with which he has to cover the domestic situation; one dares to believe that the most headstrong and undisciplined woman would take a thought and make an effort at self-restraint. Strangers envy the hand of some beautiful and clever woman, but his nerves may be giving away because he is living from day to day upon the slope of a volcano, and never knows when the burning lava may pour through the gardens and the vineyards. Beyond the protected circle of the home, where strife has to be hidden and wounded hearts must make no sign, tempests of temper carry devastation on every side. Half a dozen mad words may break up a friendship forever, may render a useful fellowship in good works impossible, may discount many years' consistent example of godliness, may wound, nearly unto death, some modest, tender soul. A passionate person is as great a menace to society as a gunpowder magazine to a district, and no power can limit the area of explosion.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXII.

(Year 1891.)

WE now pass on to the question of the action of drugs at a distance. The experiment with bottled drugs I could not try, because the matter had been deferred to my last day at Nancy, the experimental bottles in the Hospital Laboratory were empty, and I could not wait over to get them filled. But from the entire staff, including Dr. Bernheim, I heard that they had thoroughly tested the matter many times and found that the drug action under such circumstances was due to suggestion. An apothecary in Nancy, had repeated Dr. Luys' experiment over and over again, until he became perfectly convinced that that eminent savant's theory that drugs would affect persons from a distance, was correct. He then asked Dr. Bernheim to try the experiment for himself. The Professor took eight vials of dark brown glass, *so opaque as not to be seen through*, and filled them with scammony, emetics, strychnine, a salivant, etc., and one with plain distilled water; the vials being numbered, but not marked so that either of the experimentalists could know the contents; they were also hermetically sealed. Not one produced its proper symptoms in a patient. After giving five hours to the tests, at last both the Professor and the apothecary were satisfied that whatever action there was had been provoked by suggestion alone. Bern-

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, ts. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, ts. 3-8-0.

heim tells me he has repeated all Charcot's published experiments, with contradictory results. Among other things, he has produced a blister artificially by hypnotic suggestion, and by suggestion prevented a real fly-blister from blistering; while upon the same patient, at the same time, another blister made exactly like the other and of identical materials, blistered the skin, upon suggestion.

Again I say that I do not consider the case closed, for the evidence is not all in. Some years ago, as I have related in an early chapter, I assisted at some experiments made in New York City, by Prof. J. R. Buchanan, in the psychometrical perception of the properties of dry drugs wrapped in paper on which were no external distinguishing marks. The tests were made in the presence of a number of newspaper reporters and others. There were equal quantities of such differing substances as tartaric acid, opium, ginger, quinine, soda carbonate, salt, cayenne pepper, black pepper, sugar, etc., all in powders, and all done up as powders are prepared by the apothecary. About eight or ten of the company, if my memory serves, were selected for the experiments. The packages were put into a hat, shaken up and passed around to the experimenters, who each drew out one. They were then bidden to hold them in the palms of their closed hands, make themselves passive, have no preconceptions and see if they could tell what was in the packages. The majority failed, but two of the number succeeded with their packages and also with others successively given them to hold. One young man, of about twenty-five years of age, rapidly distinguished the substance under his observation, and the correctness of his impressions was verified by opening the papers and examining the contents. Then, again, if I am not mistaken, we ought to regard as a higher form of this same faculty, that intuitive power which is possessed by many clairvoyants, of seeing what remedy, chemical, vegetable or other, is a specific for the malady which she also clairvoyantly detects in the patient. If we do not postulate the existence of auras throughout all the kingdoms of nature, we could hardly understand on any common sense hypothesis, the different phenomena above enumerated; whereas, conceding the auras and also a certain condition of nerve-sensitiveness to them in the individual, the mystery is explained. We may supplement these observations with a reference to Von Reichenbach. His renowned and classical work appeared in English translations in 1850, one edition having been brought out by the late Dr. Gregory, Professor of Chemistry at the University of Edinburgh, the other by the famous pioneer of mesmerism, Dr. Ashburner. Von Reichenbach was one of the greatest chemists of his day, the discoverer of glycerine and creosote, and renowned for his metallurgical researches. His announcement of his discovery of a new and potent force of nature, which he called Odyle, drew upon him the malevolent attacks of contemporaries whose envy and malice

were aroused by the grandeur of his success. Not even yet, after fifty years' interval, has justice been done to him: but, karma can wait. The chief point in his discovery was that there exists in nature a force which is neither electricity nor magnetism, but has, nevertheless, polarities like them; it flows at right angles with the electric current, impregnates the whole globe, affects all the different kingdoms of nature, and extends throughout space, every celestial orb being, apparently, like our Earth, a focal centre of it. The Baron made experiments for years with a number of persons of both sexes and different social conditions, some invalids, others in robust health, which showed that this force, when associated with crystals and other bodies—the human body included—has luminosity as well as polarity. He divided the positives and negatives in groups, the reading of which is very instructive: the odylo-negatives gave the sensitives a feeling of warmth, the odylo-positives, one of cold. The reader will find the classification on pages 177-9 of Dr. Gregory's translation. To the touch "almost all metals felt warm to the hand, but all, also, yielded the emanations which the patient called cool air. In the order of their energy they were nearly thus: chromium, osmium, nickel, iridium, lead, tin, cadmium, zinc, titanium, mercury, palladium, copper, silver, gold, iron, platinum. A thin copper plate, of nearly eight hundred square inches, placed near and opposite to the bed of the patient, caused the sensation of a lively current of fresh, cool air, which by degrees seemed to penetrate the whole bed, and was very agreeable to the patient. A zinc plate, of the same size, produced a similar effect, but not so powerfully. Plates of lead and iron were still weaker." When the surface of a mirror was turned towards the patient, the effect was marked. "The radiation from the polished metal through the glass, diffused that ethereal and delightful coolness described in section 182, as proceeding from sulphur and gypsum, also through glass. She felt her whole person, from head to foot, pervaded by a pleasurable sense of comfort." But the crushing fact for the opponents of the theory that substances can act at a distance is, that the Baron was able to conduct the emanations of metals through wires to distances of more than 100 feet. For example (op. cit. p. 150), "Mlle. Reichel felt the sulphur to diffuse coolness at 124 feet. Astonished at this, I tried a copper plate of more than 4 square feet. It diffused warmth to the distance of 94 feet.

A plate of iron, 6 feet square,	was felt warm at 146 feet.
Thin lead foil, of the same size,	at 75 "
Tin foil,	at 70 "
Zinc plate,	at 64 "
Silver paper (genuine) of one square foot,	at 24 "
Gold paper (genuine) of 3 square feet,	at 67.5 "
An electrophorus plate, 16 inches in diameter,	at 98 "

A mirror of about 10.5 square feet, at 106 feet

A small bottle of oxygen gas, at 19 "

"A number of other substances, such as brass utensils, porcelain vessels, glass, surfaces of stone, coloured paper, 60 boards of wood, linen, open or shut doors, lustres suspended from the roof, trees, human beings, horses, dogs, cats approaching her, pools of water, especially after having been long exposed to sunshine; in short, all and every thing of a material nature acted on her, diffusing in some cases warmth, in others coolness; and many things acted so strongly as to attract her attention and annoy her; others so feebly, that, becoming accustomed to them, she no longer regarded them."

From the foregoing results he deduced a general principle, which he formulates in the following words:

"All solid bodies in contact with persons sufficiently sensitive, excite peculiar feelings, differing in degree according to their chemical nature: these sensations are chiefly those of an apparent change of temperature, such as cool, tepid, or warm, with which a pleasant or a disagreeable sensation keeps pace, more or less uniformly. Lastly, these reactions are in all respects similar to those produced by the force of magnets, crystals, the human hand, etc."

And now, to avoid prolixity, I shall conclude with a few words about the discoverer of "the therapeutic suggestion" the future of which seems so full of promise as a remedial agency to the human race. This public benefactor is a French physician named Ambroise August Liébault, a native of Favieres, in the Department of Meurthe et Moselle. He was born September 16, 1823, and was the twelfth child of his parents, who were cultivators. They wanted him to be a priest and he was put to study with that object, but he felt it was not his proper vocation, and took up the study of medicine and, in due course, won the degree of *Bachelier es Lettres* (our B.A.); that of Doctor of Medicine he took in 1851, at Strasbourg. The French Academy Committee's Report of 1829, on Animal Magnetism, interested him much, and he tested the theory by many practical experiments. Later, the Report by the great surgeon, Velpeau, to the French Academy, upon the subject of Braidism, *i.e.*, Hypnotism, caused him to continue his researches with additional ardour, and they resulted in his discovery of Therapeutic Suggestion (the healing of disease by suggestion), which has made his name known throughout the medical world. He was obliged to go on very cautiously in the dissemination of his theory, on account of the prejudiced opposition of the profession, and at last removed, in 1864, to Nancy where he hoped to find a freer scope and less dogmatic intolerance. But he was disappointed, for the Faculty of the College would not even listen to him or look at his experiments, regarding him as a crack-brained innovator. They would even have persecuted him as a charlatan if he had not confined his hypnotic treatments to the poorer classes and cured their diseases without money and without price.

When I tell the reader that this sort of thing went on for *eighteen years*, he ever playing the part of public benefactor, and his proud colleagues standing aloof, Bernheim included, it will be seen how loyal Liébault was to his discovered truth, how persistent in altruistic well-doing. The Faculty were unanimous in the assertion that he was crazy because he took no fees from the sick poor who crowded his consultation-room! But the tide turned at last: after he had hypnotised ten thousand patients and produced an infinity of cures, some of almost a miraculous character, a friend of Prof. Bernheim's personally testified to the latter to what he had seen in Liébault's *clinique*, and Dr. B., still over cautious, came, saw, tested, re-tested, managed patients in his own way, tried some in the Hospital, was successful and, with the moral courage which characterises great souls, stepped forth as the disciple, defender and interpreter of the patient, generous little Nancy doctor of the Rue-Gregoire. Of course, he brought over in time all the rest of the Faculté of Medicine, and non-medical men, like Prof. Liegois and others whose names are now celebrated, and the Nancy school of therapeutic suggestion became a fact and Bernheim its prophet. From the first, its chief antagonist was the Charcot school of La Salpêtrière, which includes some very clever and world-renowned advocates, and so the whole profession is now ranged in two parties and bitter controversy rages all along the line.

Almost like a pilgrim before a shrine, I knocked one day at the heavy wooden gate in the wall that encloses Dr. Liébault's house and garden. Presently it was opened, and there stood before me, courteously bowing, an elderly gentleman, with shortish, grizzled hair and full beard, a straight nose, firm mouth, serious and determined expression, and a full, broad forehead, well rounded out in the superior region, that, phrenologically speaking, of the intellectual faculties. I presented my card and mentioned my name, whereupon the old gentleman grasped my hand with warmth, declared that he knew me well through mutual friends, and bade me enter. It was a small garden, with gravelled walks, and thickly planted with flowering bushes and fruit and shade trees. A turn towards the right brought us to the house and, as the weather was fine, we sat outside in garden seats. After the usual exchange of courtesies, we engaged in a lengthy conversation about hypnotism and cognate subjects, which was most interesting. He introduced me to his wife and daughter, the latter a sweet girl, evidently the apple of his eye. They kept me to dinner, and the doctor showed me with honest pride, a splendid bronze statue, by Mercié, of "David slaying Goliath," which had been presented to him on the 25th May, 1890, by a number of eminent physicians of different lands, on the occasion of his formal retirement from practice. They had flocked to Nancy from their various distant lands, to offer their homage to the veteran psychologist, had given him a public

banquet, and placed in his hands an album filled with their signed photographs. These tardy honours had not spoiled the old man in the least; he was as modest and gentle as possible in speaking of them and of his realised triumph, in old age, over the bigoted professional prejudice against which he had had to fight his way for twenty long years. I jokingly told him that the artist, Mercière, had well symbolized in his bronze, the doctor's battle and victory over Ignorance. I have met great men in my time but never one who wore his greatness more humbly and unpretentiously than Dr. Liébault. I have a list of the contributors to this testimonial, numbering sixty-one names, all well known, many eminent in the medical profession, in Germany, Austria, Belgium, Brazil, Canada, Spain, the United States, France, Great Britain, Holland, Italy, Russia, Sweden and Switzerland. The *Revue de l'Hypnotisme*, for June 1891, contains a full report of the banquet and the moving speeches of Mr. M. Dumontpallier, of Paris, Van Renterghem, of Amsterdam, and Dr. Liébault's response. Dr. Van Renterghem voiced a great fact in saying:

"It has often happened, too often, alas!—as history shows—that the pioneers, the workers of the first hour, have had as their sole reward for all their efforts and sacrifices, only contempt and outrage. The instances are rare and may be counted, where such admirable lives have at length been crowned with honour and glory. But such a rare fact is here produced and, remembering the injustice with which humanity has so often made its benefactors to suffer, we feel happy indeed to be in the way of repairing the injustice of which one public benefactor has been the victim during long years. The more so since the injustice has been borne in the noblest manner. Most frequently, great souls, ignored, let themselves fall into despair and misanthropy. But let us testify frankly that one cannot imagine to himself a man less bitter, less misanthropic, than the venerated M. Liébault. Alexander Von Humboldt said that the first condition of genius is patience. You will concur with me that in this respect M. Liébault has surpassed all the geniuses of his time."

I quote this as corroborative of my estimate of this dear altruist, in whose company I passed delightful hours during my visit.

When we come to look at it, every one of us practises suggestion every day of our lives: as parents, giving children our rules of conduct; as business men, persuading each other as our interests prompt; as lawyers, persuading jurymen and judges; as preachers, winning over people to our sects and as priests keeping them in the straight paths of our doxies; the physician cures his patient by suggesting hopes of recovery and the efficacy of medicines; the flag in the forefront of battle is a suggestion that the nation honours its braves; the lover suggests domestic bliss to his sweetheart; and so on throughout the whole tangle of human relations. Finally, by the

practice of Yoga we *teach ourselves to suggest to ourselves* self-control and the development of latent spiritual potentialities. From birth to death, the whole family of mankind are acting and reacting upon each other by interchange of thought, called psychical suggestion, and by interblending of auras resulting in sympathetic mutual relations: the ideal outcome of which should be, in that far-distant day when humanity shall have progressed, the establishment of a reign of good-will on earth and a loving brotherhood of nations. And the modern discoverer of this power, which the good may use like gods, beneficently, and the bad like demons, with infernal selfishness, was Dr. Liébault, founder of the Nancy school of hypnotism.

I left Nancy on the 21st August, for Spa, via Longwy and Luxembourg. Through the stupidity of the railway officials I had to make a detour of fifty leagues and so pass the battlefield of Mar le Duc, where there was a desperate struggle between the French and Germans in 1870; slept at Luxembourg, and reached Spa before noon on the next day. The occasion of my visit was to meet an American lady, a very earnest member of our Society. It certainly gives a serious man a profound contempt for high society to see its representatives wasting their time in the inane amusements of the gambling-rooms at these fashionable watering-places. Fancy a lot of full-grown, presumably intelligent, men and women crowding around a long table on which a number of tiny toy horses, with tiny jockeys astride them, moved by mechanism and running races towards a goal—at best, a pastime for children—working themselves up into a state of excitement and betting large sums as to which little horse will get in first! The spectator of such a scene can hardly help reflecting what a pitiful waste of time this is, and how blind to the real dignity of their humanity must these well-dressed idlers be. As though the supply of soul-stuff had run short just before they were being made!

To a travelling American, the sight of a king is always interesting, and so I was gratified to see and exchange salutes with the tall, handsome, soldierly-looking King of Belgium, who walked about, with his wife and daughter, amid the crowds, with perfect freedom.

I found on reaching London most of the staff of Headquarters away on their holidays. But Mrs. Besant was there and I had the opportunity of hearing her give a splendid lecture at the Blavat-sky Lodge, on "East and West: the Future of the T. S." On the 28th I went to Canterbury to see my dear old friend, Stainton Moses, the most brilliant of the writers on Spiritualism, so well-known as "M. A. (Oxon)." No two men could have been more drawn to each other than he and I; our friendship, begun through correspondence, while I was still at New York, had continued unshaken throughout all changes and frictions between our respective parties, the Spiritualists and Theosophists. The recollection of this visit to Canterbury is one of my pleasantest memories,

because of the delightful hours we passed together in wanderings about the ancient town and in the Cathedral, and in affectionate talk. I can see before me now the picture of him, standing on the railway platform, watching my receding train and waving his hand in a farewell that was doomed to be eternal. That is, so far as this incarnation is concerned.

Returning to London, I escorted Mrs. Besant to the "Hall of Science," to hear her farewell address to the Secularists. With a curious incapacity for introspection, the leaders of that party had passed a vote that she should not be allowed to lecture any more on Theosophy if she wished to continue to speak from the Secularist platform. The poor creatures did not see that they were virtually setting up a new orthodoxy—that of Disbelief—and arrogating to themselves disciplinary authority over the pretended Free Thinkers of their party. Annie Besant had given to that movement nearly all its culture and idealism, had thrown over its crude iconoclasm the iridescent veil of her own refinement and eloquence: Mr. Bradlaugh was their Hercules, and embodiment of strength, she their Hypatia, embodiment of culture and winsome eloquence. They could afford to lose her least of all, and yet they were too blind to see that the inevitable result of their meditated tyranny would be to drive her out of their association into Theosophy, where independence of action and thought is not only tolerated, but enjoined. I sat on the platform with her, looking over the large audience of intelligent faces, and felt very sorry to think that these useful pioneers of a new era of religious activity were so foolishly losing their best friend. Mrs. Besant's address vibrated with pathos as she defined the false position in which they sought to place her, and the imperative necessity that she should be true to the basic principle of their party by keeping perfect liberty of action in matters of conscience. Evidently, a deep impression was made upon the majority, and I judged from the applause, that if a poll of opinions had been taken, she would have been asked to abide with the old friends, with whom she had battled so many years against popular superstition and bigoted prejudice. But the critical moment was allowed to pass, since there was no one in the hall brave enough to rise and make the necessary motion; and so she and I passed out into the street and, in the carriage on the way home, exchanged sympathetic views as to the future of the Secularist party.

From the fact that the address was published in full in the *Daily Chronicle*, and commented upon by, virtually, the whole British press, I am able to give a few extracts to show the general drift of her argument. She said that it was upon February 28th, 1875, that she had stood for the first time on that platform and spoken to a Freethought audience. She had written for the

National Reformer under the pseudonym of "Ajax," a name which she had chosen because the words which were said to have broken from the lips of that mighty hero, when the darkness came down on him and his army, were: "Light, more light." And then she uttered this noble sentiment: "It is that cry of light which has been the keynote of my own intellectual life. It was, and is so—wherever the light may lead me, through whatever difficulties." She eloquently referred to the profound friendship which had existed between Mr. Bradlaugh and herself, and said that if there was one thing above all others which Charles Bradlaugh did, it was to keep the Freethought platform free from any narrowness of doctrine or belief. She recalled the stormy days of 1875-6, when their windows were broken, stones were thrown at them, and they walked the streets to and from the hall through brandished sticks. She said that she had broken with Christianity in 1872, and broke with it once and for all; she had nothing to unsay, nothing to undo, nothing to retract, as regards her position then and now; she stood on the same ground as heretofore, and in passing into the newer light of Theosophy, her return to Christianity had "become even more impossible than in any older days of the National Secular Society." She sharply distinguished from each other two very different schools of materialism; one which "cares nothing for man, but only for itself, which seeks only personal gain, and cares only for the moment. "With that materialism neither I nor those with whom I had worked had anything in common. (Cheers). That is the materialism which destroys the glory of human life, a materialism which can only be held by the degraded; never a materialism preached from this platform, or the training schools which have known many of the noblest intellects and purest hearts. To the materialism of such men as Clifford and Charles Bradlaugh, I have no sort of reproach to speak, and never shall. (Cheers). I know it is a philosophy which few are able to live out—to work without self as an object is the great lesson of human life. But there are problems in the universe which materialism not only does not solve, but which it declares are insoluble—difficulties which materialism cannot grapple with, about which it says man must remain dumb forevermore. I came to problem after problem for which scientific materialism had no answer. Yet these things were facts. I came across facts for which my philosophy had no place. What was I to do? Was I to say that nature was not greater than my knowledge, and that because a fact was new it was an illusion? Not thus had I learned the lesson of materialistic science. When I found that there were facts of life other than as the materialists defined it, I determined still to go on—although the foundations were shaking—and not be recreant enough in the search after truth to draw back because it wore a face other than the one I had expected. I had read two books by Mr. Sinnett, and these threw an intelligible light on a large number of facts which had

always remained unexplained in the history of man. The books did not carry me very far, but they suggested a new line of investigation, and from that time forward I looked for other clues. Those clues were not definitely found until early in the year 1889. I had experimented then and before, in Spiritualism, and found many facts and much folly in it. (Cheers). In 1889 I had a book given me to review—a book written by H. P. Blavatsky, entitled the "Secret Doctrine." I suppose I was given it to review because I was thought to be more or less mad on such subjects. (Laughter and cheers). I knew on studying that book that I had found the clue I had been seeking, and I then asked for an introduction to the writer, feeling that one who had written it might tell something of a path along which I might travel."

After defending the character of Mme. Blavatsky and the Theosophical Society, she concluded with this powerful peroration:

"Every month which has passed since Madame Blavatsky left has given me more and more light. Are you, I would ask, quite wise to believe that you are right, and that there is nothing in the universe you do not know? (Hear, hear). It is not a safe position to take up. It has been taken up in other days and always assailed. It was taken up by the Roman Church, by the Protestant Church. If it is to be taken up by the Freethought party now, are we to regard the body as the one and final possessor of knowledge, which may never be increased? That, and nothing less, is the position you are taking at the present time. ("Yes," "Yes," "No," "No," cheers and hisses). What is the reason I leave your platform? Why do I do so? I shall tell you. Because your society sends me off it. The reason this is my last lecture is because when the hall passes into the hands of the National Secular Society, I should not be permitted to say anything going against the principles and objects of that Society. (Hear, hear). Now I shall never speak under such conditions. (Cheers). I did not break with the great Church of England and ruin my social position in order that I might come to this platform and be told what I should say. (Cheers). Our late leader would never have done it. (Cheers). I do not challenge the right of your society to make any conditions you like. But my friends and brothers, is it wise? I hold that the right of the speaker to speak is beyond all limitation save of the reason. If you are right, discussion will not shake your platform; if you are wrong, it would act as a corrective. (Cheers). While I admit your right to debar me, I sorely misjudge the wisdom of the judgment. (Hear, hear).

"In bidding you farewell, I have no words save words of gratitude. In this hall for well-nigh seventeen years, I have met with a kindness which has never changed, a loyalty which has never broken, a courage which has always been ready to stand by me. Without your help, I should have been crushed many a year ago; without the love you gave me my heart had been broken many, many

years since. But not even for you shall a gag be placed on my mouth; not even for your sake will I promise not to speak of that which I know now to be truth. (Cheers). I should commit a treachery to truth and conscience if I allowed anyone to stand between my right to speak, and that which I believe I have found. And so, henceforth, I must speak in other halls than in yours. Henceforth in this hall—identified with so much of struggle and pain, and so much also of the strongest joy nature can know—I shall be a stranger. To you, friends and comrades of so many years—of whom I have spoken no harsh words since I left you, for whom I have none but words of gratitude—to you I say farewell; going out into a life shorn indeed of many friends, but with a true conscience and a good heart. I know that those to whom I have pledged my services are true and pure and bright. I would never have left your platform unless I had been compelled. I must take my dismissal if it must be. To you now, and for the rest of this life, I bid farewell."

Her concluding words were spoken with deep emotion, and it was very evident that the hearts of the majority of the audience were touched; tears could be seen in many eyes and as she left the platform, the hall rang again and again with deafening cheers.

H. S. OLCOTT.

REBIRTH.

AS TAUGHT IN ANCIENT INDIA AND BELIEVED IN MODERN EUROPE.

(Concluded from p. 589.)

IN searching the literature of more recent ages we shall be quite surprised to find so many thinkers and writers both of prose and poetry, endorsing the doctrine of the Rajput Sage. Had it not been for the attempts of the Church to eradicate it, it might now be a dogma taught in all Christian institutions; as the inner thoughts of the leaders of Christianity at the time when it first swept over Europe, were tinged with this truth of reincarnation, or rebirth. In the Bible it is clearly referred to as a current belief. Most of the so-called heretics (such as the Simonists, Basilidians, Gnostics, etc.) were attached to this teaching.

We are told that Pythagoras, Yarchas, Apollonius and others distinctly remembered their former lives. If we read Giordano Bruno, Paracelsus, Jacob Boehme, Schopenhauer, Lessing, Hegel, Fichte the younger, and others, we find that both seers and philosophers advocated pre-existence. The learned English Platonist, Dr. Henry More, says: "I produced the golden key of pre-existence only at a dead-lift, when no other method could satisfy me touching the ways of God, that by this hypothesis I might keep my heart from sinking."

*Shelley expresses himself on this subject in the following words: "If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased."

Emerson in his essay, "The Method of Nature," says: "We cannot describe the natural history of the soul, but we know that it is divine. I cannot tell if these wonderful qualities which house to-day in this mortal frame shall ever re-assemble in equal activity in a similar frame, or whether they have before had a natural history like that of this body you see before you; but this one thing I know, that these qualities did not now begin to exist, cannot be sick with my sicknesses nor buried in my grave; but that they circulate through the universe; before the world was, they were."

In "Ten great Religions," by James Freeman Clarke, we read: "That man has come up to his present state of development by passing through lower forms, is the popular doctrine of science to-day. What is called evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organizations. It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in evolution, let us have the assistance of the soul itself in this development of new species. Thus science and philosophy will co-operate, nor will poetry hesitate to lend her aid."

There is in the *Princeton Review* for May 1881, a very interesting article on "Christian Metempsychosis," by Professor Francis Bowen of Harvard University, from which we shall quote a short passage: "Threescore years and ten must surely be an adequate preparation for eternity. But what assurance have we that the probation of the soul is confined within so narrow limits? Why may it not be continued, or repeated, through a long series of successive generations; the same personality animating, one after another, an indefinite number of tenements of flesh, and carrying forward into each the training it has received, the character it has formed, the temper and dispositions it has indulged, in the stage of existence immediately preceding? It need not remember its past history, even while bearing the fruits and the consequences of that history deeply ingrained into its present nature. How many long passages of any one life are now completely lost to memory, though they may have contributed largely to build up the heart and the intellect which distinguish one man from another! Our responsibility surely is not lessened by such forgetfulness. We are still

* For some of the following information we are indebted to "Reincarnation," by Walker.

accountable for the misuse of time, though we have forgotten on what or how we have wasted it. We are even now reaping the bitter fruits, through enfeebled health and vitiated desires and capacities, of many forgotten acts of self-indulgence, wilfulness and sin—forgotten just because they were so numerous. Then a future life even in another frail body upon this earth may well be a state of just and fearful retribution. "Why should it be thought incredible that the same soul should inhabit in succession an indefinite number of mortal bodies and thus prolong its experience and its probation till it has become in every sense ripe for heaven or the final judgment? Even during this one life our bodies are perpetually changing, though by a process of decay and restoration which is so gradual that it escapes our notice. Every human being thus dwells successively in many bodies, even during one short life."

According to J. Sparks' "Works of Benjamin Franklin" (Vol. I., p. 596, Boston, 1840), the great American citizen declared his belief in reincarnation, in an epitaph which he composed at the age of 23:

The Body
of
Benjamin Franklin,
Printer,
Like the cover of an old book,
Its contents torn out,
And stripped of its lettering and gilding,
Lies here, food for worms.
But the work shall not be lost,
For it will, as he believed, appear once more
In a new and more elegant edition,
Revised and corrected
by
The author.

Through all times and in all ages the reincarnation of the soul has been a favourite theme of the poets, whom Horace calls "the first instructors of mankind," and Bulwer-Lytton, "the truest diviners of nature."

We call those poets who are first to mark
Through earth's dull mist the coming of the dawn,
Who see in twilight's gloom the first pale spark,
While others only note that day is gone.

The verses of Virgil and Ovid, as well as the old Norse legends, the literature of the Druids, as well as the scriptures of the Teutonic tribes that conquered the mistress of the world, were inspired by the same doctrine of the pre-existence of the soul. The Latin verses of Giordano Bruno contain the same thoughts on this subject as were echoed in the French stanzas of Béranger and Victor Hugo, while similar German views find expression through the poetry of Schiller and Goethe. Many are the works from the pens of English and

American bards on rebirth. A few snatches of them may fitly be introduced here.

From Dryden's translation of

Ovid's "Metamorphoses."

Souls cannot die. They leave a former home,
And in new bodies dwell and from them roam,
Nothing can perish, all things change below,
For spirits through all forms may come and go.
Good beasts shall rise to human forms.

From "Rain in Summer."

BY H. W. LONGFELLOW.

Thus the seer, with vision clear,
Sees forms appear and disappear
In the perpetual round of strange
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from heaven to earth,
Till glimpses more sublime,
Of things unseen before,
Unto his wondering eyes reveal
The universe, as an immeasurable wheel
Turning forevermore
In the rapid rushing river of time.

From "Sudden Light."

BY D. G. ROSSETTI.

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the light around the shore.
You have been mine before—
How long ago I may not know:
But just when at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of yore,
Then, now, perchance again!
O round mine eyes your tresses shake!
Shall we not lie as we have lain
Thus for Love's sake,
And sleep and wake, yet never break the chain?

From "Leaves of Grass,"

BY WALT. WHITMAN.

I know I am deathless;
I know that this orbit of mine cannot be swept by a carpenter's compass;
And whether I come to my own to-day, or in ten thousand or ten
million years,
I can cheerfully take it now, or with equal cheerfulness I can wait.

As to you, Life, I reckon you are the leavings of many deaths.
No doubt I have died myself ten thousand times before.

Believing I shall come again upon the earth after five thousand years.

Births have brought us richness and variety, and other births have
brought us richness and variety.

From an early "Sonnet."

BY TENNYSON.

As when with downcast eyes we muse and brood
And ebb into a former life, or seem
To lapse far back in a confused dream
To states of mystical similitude;
If one but speaks, or hems, or stirs a chair,
Ever the wonder waxeth more and more,
So that we say, all this has been before,
All this *hath* been, I know not when or where;
So, friend, when first I looked upon your face
Our thoughts gave answer each to each, so true,
Opposed mirrors each reflecting each—
Although I knew not in what time or place,
Methought that I had often met with you,
And each had lived in other's mind and speech

From Goethe's "Faust."

THE SONG OF THE WATER SPIRITS.

The soul of man
Is like the water:
From heaven it cometh,
To heaven it mounteth,
And thence at once
It must back to earth,
For ever changing.

Now we ask: What are the modern theosophical teachings about rebirth? Mrs. Besant writes (*Ancient Wisdom*, p. 234): "The reincarnation of the soul is not the introduction of a new principle into evolution, but the adaptation of the universal principle to meet the conditions rendered necessary by the individualization of the continuously evolving life." After having shown that there is "a life (the Monad) containing the possibility of responding to every vibration that can reach it from the external universe," she further explains (p. 239) that "there is continuity of life as well as continuity of form, and it is the continuing life—with ever more and more of its latent energies rendered active by the stimuli received through successive forms—which resumes into itself the experiences obtained by its encasings in form; for when the form perishes, the life has the record of those experiences in the increased energies aroused by them, and is ready to pour itself into the new forms derived from the old, carrying^a with it this accumulated store."

The two great principles—"Of the Monad with potentialities becoming powers, and of the continuity of life and form"—must be well grasped and always borne in mind in the study of reincarnation. Of course it is not our intention to repeat here all that Mrs. Besant has written on the subject; but simply to point out a few of the most important facts, as they are given in "Ancient Wisdom," in the chapters on 'Reincarnation.' "The great fundamental types of the Monad then are seven in number, each having its own colouring of characteristics, which persists throughout the æonian cycle of its evolution, affecting all the series of living things that are animated by it. Now begins the process of sub-division in each of these types, that will be carried on, sub-dividing and ever subdividing, until the individual is reached (p. 241)." "The human Monad is triple in its nature, its three aspects being denominated, respectively, the Spirit, the spiritual Soul and the human Soul, A'tmâ, Buddhi, Mânas (p. 252)." Souls have their growth as well as bodies, here we have also differences of evolution.

"The loftiest soul had its childhood and its infancy, albeit in previous worlds, where other souls were as high above it as others are below it now; the lowest soul shall climb to where our highest are standing and souls yet unborn shall occupy its present place in evolution. Things seem unjust because we wrench our world out of its place in evolution, and set it apart in isolation, with no forerunners and no successors (p. 255)." "Souls without a past behind them, springing suddenly into existence, out of nothing, with marked mental and moral peculiarities, are a conception as monstrous as would be the corresponding conception of babies suddenly springing from nowhere, unrelated to anybody, but showing marked racial and family types (p. 262)."

If reincarnation were generally believed in and rightly understood, little children would not be laughed at when they talk of listening to voices which no one else hears, of seeing pictures which no one else perceives. No child would have to undergo the pangs and torture which fell to the lot of little Dennis in "The Bending of the Twig," by Michael Wood (*Theosophical Review*, November, 1900). "Child-life would then be relieved of its most pathetic aspects, the unaided struggle of the soul to gain control over its new vehicles, and to connect itself fully with its densest body without losing the power to impress the rarer ones in a way that would enable him to convey to the denser their own more subtle vibrations."

We must never lose sight of the fact, that it is the Soul, or as it is called in the Upanishads, the Self, that incarnates, that grows, life after life. The different vehicles in which it is clothed have "to be brought into activity one by one as the harmonious instruments of the human soul." "When, after many, many life-periods, it dawns upon the lower nature that it exists for the sake of the

soul, that all its value depends on the help which it can bring to the soul, that it can win immortality only by merging itself in the soul—then its evolution proceeds with giant strides" (p. 289), until at last "the Thinker not only possesses the memory of his own past and can trace his growth through the long succession of his incarnate and excarnate lives, but can also roam at will through the storied past of the earth and learn the weighty lessons of world-experience, studying the hidden laws which guide evolution and the deep secrets of life hidden in the bosom of nature (p. 296)." As the final result "humanity is crowned with divinity, and the god-man is manifest in all the plenitude of his power, of his wisdom, of his love."

C. KOFEL.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

IV. THE INNER CIRCLE OF DISCIPLES.

WE have seen that Jesus, like all great Teachers, not only gave the simpler teaching suited for the multitude, but also had his inner circle of disciples to whom, He said, it was given "to know of the mysteries of the kingdom of Heaven." (Matt., XIII., 11). The higher knowledge of spiritual truth brings with it increased powers, with which only those who are willing to subject themselves to training in purity and self-control, can expect to be entrusted. Thus the inner teachings, which may be classed under the name of occultism, will not be found in those of the Scriptures of any of the great religions which are open to all; they are carefully stored away in the *secret* Scriptures which only the more advanced are permitted to use, and even there are generally veiled under allegory and symbol. It is not that the Teachers are unwilling to give knowledge or help; They grudge nothing, for Their whole being is a giving of Themselves for the good of men; it is for the protection of the ignorant themselves, that they may not in their ignorance bring into play forces that they know not how to use and control. We do not allow children to play with dangerous explosives: yet the mischief they can do is a mere trifle compared with that to which the use of occult forces may lead in the hands of the ignorant or impure, for explosives can but destroy the form, while misused occult forces bring ruin to both mind and soul, both of the one who misuses, and also of others. So they are doubly guarded, and even if the secret Scriptures were to become public, as some actually have, there are few besides the pure and true who would be able to understand. But in the teachings intended for the multitudes there are hints given; some of the precepts, while bearing on the surface an application which all can use, have also a deeper meaning which would apply only to the few. Others again are put in a form which at first sight might repel the multitude, and appear to be unsuited for application to the daily life of a man of the world; yet, when

we look more deeply we see a modified sense in which all, even the more worldly, can accept the precepts, while in their full meaning they are suited only for the disciple. In this way those who are ready for the higher spiritual teaching are, so to speak, called out from the multitude; as they try in their lives to carry out the deeper meaning of the precepts, more and more understanding opens out within them, until at length they reach that point of inner development where they are ready to begin receiving definite occult training; for it is indeed true that "whosoever hath to him shall be given and he shall have abundance; but whosoever hath not" [and we cannot be truly said to *have* that of which we make no use] "from him shall be taken away even that which he hath." (Matt., XIII., 12). It is for each individual to find out for himself in detail, where these deeper teachings may be found, for none can hear save those who have "ears to hear;" yet there are some of the more obvious which it may perhaps be useful and helpful to dwell upon, and we may trace out correspondences to some of the earlier steps recognised in the East as essential qualifications for discipleship.

The first step the aspirant for discipleship must take is to acquire *Viveka* and *Vairāgya*; in other words he must learn to discriminate between the real and the unreal, and to be indifferent to all those things that are recognised as transitory. This training may be said to begin even at the very beginning of human evolution; for as man in his earlier stages seeks one object of desire after another, he learns by very slow steps that none bring lasting happiness. As we have already seen, he first seeks pleasant sensations, but soon finds that these may ultimately lead to pain, so he learns to sacrifice immediate pleasure for the sake of a more lasting happiness later on, even though he may have to pay for it by present suffering. This is his first lesson in *Viveka*, the discrimination between the relatively impermanent and the relatively permanent. But he finds that even the more lasting happiness is only *relatively* so, for the very nature of manifestation excludes the possibility of absolute permanence; and thus his growth consists of a series of steps forward from the more impermanent to the less impermanent, but never within the circle of manifestation can he reach the truly permanent. When he recognises this, there arises in him a disgust for all the things of this world, and a desire to be free from them. This is the first stage of *Vairāgya*, which may, if misunderstood, lead to the endeavour to abstain from all activity. Out of it springs *Mumukshā*, the desire to be free from all the bonds of matter, the desire for liberation. But he is taught, as he advances, that only within the circle of manifestation can there be self-consciousness, and thus he begins to look on all outside the Self as a necessary means to an end, valueless *in itself*, but of the highest importance as an outer expression of the Self, and to be used for its fuller manifestation. Out of this grows the higher *Vairāgya*, which, so far from causing a man to

hold aloof from activity, enables him to make the fullest possible use of it. Then he rises beyond even the desire for liberation; he is equally content to be within the circle of manifestation or without it, for he has begun to realise his unity with the Self and his only desire is to be at perfect oneness with the will of the Logos. He no longer feels disgust with the outer things, for he is able to see the Self in them; all things then become dear to him, but not dear as in the earlier stages, for the sake of the happiness gained therefrom by his own separated self, but for the sake of the "Self" that is manifesting through them.

Tracing these stages in the teachings of Jesus we find first the passages that have already been quoted in connection with the Law of Karma (see *Theosophist*, October, 1900), where Jesus teaches his followers to seek the spiritual rather than the material. "Lay not up for yourselves treasures on earth, etc." "Whosoever shall lose his soul for my sake shall find it." Though in the last of the passages quoted the student will see the deeper lesson of the transcending of the individuality, yet taken as a whole they refer to those earlier stages where man is learning his elementary lessons in *Viveka*. But we find another group of passages, which will carry us a further step. "Be not anxious for your life, what ye shall eat, or what he shall drink.....Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?After all these things do the Gentiles seek;but seek ye first His kingdom and His righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself." (Matt., VI., 25—34; Luke, XII., 22—34). When sending forth His disciples to preach to the Gentiles, He told them to take neither gold nor silver, "no wallet for your journey, neither two coats, nor shoes, nor staff;" and if delivered up to councils, and governors, and kings, not to be anxious "how or what ye shall speak; for it shall be given you in that hour what ye shall speak." (Matt., X., 6—20). When one came to him who had observed all the commandments from his youth, Jesus bade him "Go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow me." (Mark, X., 17—22; Luke, XVIII., 18—30). The thoughtful student pauses here. For if the Law of Karma be true does it not teach us that we have our duties on the material plane as well as on the higher ones? Have we any right to cut ourselves off from all worldly possessions, for by so doing shall not we become dependent on others, and by casting off our own burdens simply add weight to theirs? Or if we are rich, are not our very riches entrusted to us under the working of the Law that we may use them for the helping of others and the good of humanity? Surely it would be better that a rich man, who is also good, should keep his riches and use them well, than that he

should distribute them amongst the poor, who, not understanding how to use their newly-acquired sufficiency to any advantage, will only squander it, and thus be in the end just as poor as before, and suffer even more through the contrast. And, for the man of the world, the answer is: Yes, this is so; such a one is not justified in giving up the world, for he has not yet learned all its lessons, he has not yet discharged his responsibilities, and is *not yet ready* to leave the world. For him the essence of the teaching lies in the word "*anxious*," in the first passage. While taking all proper precautions, while acting prudently, or with foresight, he should be free from all worry, knowing that as he is acting with the Law so far as his knowledge enables him, nothing can happen to him that is not in accordance with the Law. And so he gradually draws himself away from attachment to the things of sense, while at the same time fully discharging his karmic duties of the physical plane. But in the second and third passages it is to disciples or aspirants for discipleship that Jesus is speaking, and they should be ready for more advanced teaching. The ruler who "had great possessions" failed in the test; he had not yet reached even the first stage of Vairâgya; and so he "went away sorrowful." But those who are ready for the higher stages, no longer feel attachment to the world; they are ready to become channels through which the life of the Logos may pour out the more freely into the world; they live not for themselves, but for all; and so until the word of the Master came to them, the disciples faithfully discharged their worldly duties; but when He called, they immediately rose, left all, and followed Him. It was not Vairâgya that prompted them, they had passed beyond that; it was that to them the only thing in the world was to do His will, and they knew that *If He called them*, then in serving Him, all that they required would be added unto them. And herein lies the true secret of retirement from the world. It is only those to whom the word of the Master has come, that have the right to retire; for His word will come to all earnest souls when their karmic duties are discharged, but not one moment earlier. If then we are at any time tempted to throw aside all worldly responsibility, to give ourselves up entirely to study and religious contemplation, depending on the charity of others for our material support, let us pause and ask ourselves; has the word of the Master come to us? Is it that He is calling us to His service? or is it only that we are weary of the world and wish to escape from its trials and anxieties? If the latter, then there can be no surer sign that we ought to remain at present *in* the world; for our retirement is but a gratification of a selfish desire, subtle in its selfishness, it is true, but still selfish. It is of no use for us then to say to ourselves, we wish only to do God's will, therefore He will provide for us. For though we may persuade ourselves that such is our wish, we shall all find, if we analyse our motives more carefully, that we wish

to do His will *in our own way*, which is not necessarily God's way, and therefore we are, after all, only wishing to *do our own will*. Only when Vairâgya itself has been transcended, are we really ready for retirement. In the light of these thoughts we are able better to understand some other passages which sometimes excite question. "He that loveth father or mother more than me is not worthy of me" (Matt., X., 37); or, as even more strongly expressed, "If any man cometh unto me, and hateth not his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke, XIV., 26). Surely, we say, this second passage cannot be the teaching of the Master whose very life was the embodiment of love! And certainly none can regard hatred of any other being as good, or as entitling one to discipleship of any Master of compassion; so that we cannot accept the passage in its mere superficial meaning. But we are able, it seems to me, to see the truth underlying it, if we dwell on the words, "yea, and his own life also." It is *not* good that a disciple should hate his own life; and yet it is a stage through which it appears that all have to pass; and none can reach discipleship without it. It is indeed the Vairâgya already referred to, where one feels distaste for the things of the world; one's possessions, one's surroundings, one's association with others, one's own very self, all becomes distasteful, for one is conscious of the limitation, but has not yet begun to realise the Self within; and so one shrinks away, one longs to escape, one even feels a strong repulsion, almost a hatred to everything. There is perhaps no more dangerous stage than this, necessary as it is. Two paths diverge here; along the one lies separateness, becoming ever more and more marked, and culminating in what is sometimes referred to as spiritual wickedness; selfishness is at its very basis, for the one who chooses this path tries to escape from the world for his own happiness; he seeks progress for himself, and ultimately reaches an isolation from which he can escape only by bitter suffering and by painfully retracing his steps. Along the other path lies unity; for the consciousness of limitation, and the shrinking from it in all its forms, will lead the true *disciple* to look behind the limitation for the reality; his Master will not suffer him to leave the world, He will tell him to remain *in* it, but not *of* it; and doing this, his love for the Master will grow until he begins to see Him everywhere; then he realises what love really is, and by loving the Self in all things, he learns to love father, mother, nay all humanity, with a love that nothing can shake, nothing can lessen, for he loves the Self more than aught else. But just before the parting of the paths is a dreary stretch of desert to be crossed, where all is dark and desolate; there is no turning aside from it; it is useless to look back, for the surroundings of the past have no attraction; nor can anything outside of ourselves help us, for we have become too conscious of the limita-

tion of all that is embodied. But there is a light beginning to burn within, feeble and dim, at first; ever flickering and almost dying away but gradually growing brighter and steadier; it is the light of the Self, and if we fix our attention on that, we shall be able to see our way, for it is through that that the Master is guiding us, and in that light shall we find our father, mother, brothers, sisters, as they are, not as they appear to be, and there we shall learn what love really is. If we shut our eyes to that light, there is nothing that can help us, for we shall be blind to the Master's guiding hand, and then either we shall fall back for the time, or we shall stray aside and follow the path of separateness. But the cause of our failure will not be that we have loved our fellow human beings too much, but that we have loved them in the wrong way, and have loved the Master too little.

These qualifications have special reference to the inner life of the disciple or the aspirant for discipleship. In the six qualifications which are grouped together under the Eastern term, *Shat-sampatti*, we have the attributes that bear more on his outer life, his relationship with others. On the first two, control of thought and control of conduct, we need not dwell; for it is obvious that they are absolutely essential for any progress whatever, thought and conduct being the two methods of activity in the outer world, and therefore the very means of progress. The last, balance, we may also omit, as it is the harmonious adjustment of all other qualifications. The fifth, faith, we will postpone to another time, so we have remaining the two, *Uparati* and *Titikshā*, or tolerance and endurance, as they are sometimes translated. Now these two, like *Viveka* and *Vairāgya*, may be taken at different stages of progress, and their meaning is found to expand as progress is made. Tolerance begins with the recognition that in a world of variety, which presupposes limitation, there must be differences in opinion, differences, that is, in our perceptions of truth, every mind seeing the truth partially and imperfectly. And so we develop tolerance towards the opinions of others. But it is a more advanced step when we learn to be tolerant towards the conduct and character of others. It is summed up in the Christian precept, "Judge not, that ye be not judged." (Matt., VII., 1-5). If taken literally and in its entirety, this would seem rather to be a check to progress than the reverse; for it would shut out all criticism of others, and is it not mainly through the criticisms passed on us by others that we learn our faults and are thus enabled to cure them? How could a nation progress, how could society be reformed, unless the prophets and reformers came forward and denounced evil in every form? And yet if we are not to judge others, neither must we judge society, and then there could be no prophets or reformers. Here again we must distinguish between the man of the world and the disciple. For the man of the world it is right to criticise provided it be done with-

out harshness, pride, or injustice: for criticism is the work of the intellect, of the *Mānasic* principle, and it is that principle, or the individuality, which the man of the world is developing. So he is warned to do as he would be done by, to refrain from judging with such judgment as he would not wish to have meted out to himself, and to see that there is no beam in his own eye when he is striving to take out the mote from his brother's eye. It is by criticism, yes, and not always the kindest criticism, that society grows in its earlier stages. That is one of the signs of the undeveloped stage humanity has reached, but man is evolving along God's road, and God is able to utilise man's imperfections to bring about the realisation of His own plan. But for the disciple it is different; he is aiming at love and compassion to all beings, and he *cannot* judge. For he has learned how God is working everywhere, how even through our failings He is leading us on; and he knows that our brothers who are toiling and fainting by the way, do so because they are not yet wise enough or strong enough to stand and walk boldly on. He knows that God understands their needs better than he can yet do, and he has caught a glimpse of the end to which all this pain and suffering is leading. He has too much faith in God and His law to let his own ignorance and lack of sympathy stand in the way of his brother, so he recognises that his is not the duty of condemnation or judgment, that he sees too little of the struggles and temptations of his brother to be able to judge him aright, and so instead of judging, he simply helps and loves. And thus he becomes so in accord with the thought of God Himself that God is able to help others through him; and through his love, even though it be unspoken, there comes a strength, an inspiration to the one who is ever falling and sinning, which gradually lifts him out of the mire into which he has sunk, and makes him raise his heart towards God. And then the brother who has loved him is still standing by his side ready to support and guide his tottering footsteps. It is with the individual as has been said with regard to the nation:—"All the stages through which a nation passes are necessary for its growth, and need not be condemned merely because of their being limited and imperfect. In practical politics condemnation is useful as a stimulus, as one of the agents for bringing about the evolutionary changes, but the philosopher should understand, and understanding, he cannot condemn. The worst struggle that we may see, the most terrible poverty, the most shocking misery, the strife of man against man, and nation against nation,—all these are workers out of the Divine purpose, and are bringing us towards a richer unity than without them we could possibly attain."* The disciple is a Philosopher too, and can not only understand, but also love.

* "Evolution of Life and Form." A. Besant, pp. 107, 108.

Then we learn what is meant by the precepts given as to the non-resistance of evil. "Ye have heard that it was said, an eye for an eye, and a tooth for a tooth; but I say unto you, resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." (Matt., V., 38 *et seq.*, Luke, VI., 27 *et seq.*). Weak, mean-spirited! such would be the verdict of the world as to such conduct: and it would be argued that if evil were not resisted, it would become rampant, and carry all before it. Again, to the man of the world such precepts are meaningless. True indeed it is that a force must be brought to bear which may neutralise the force of that which we call evil; and the man of the world knows no other force to use save that of resistance. So he will not understand this teaching, and even though he may recognise it as an ideal fit for some time in the dim future, he will not endeavour to realise it yet. Nor is it intended that he should. For it is through this very resistance that the individuality, or the Mânasic principle, grows; and we have seen that the work of the man of the world is the development of the individuality. But Jesus knew human nature well enough to know that only those who were ready would understand and try to obey. For with the disciple the case is different. He has begun to understand what evil is, and to know that resistance does not neutralise evil, but rather intensifies it. And so he learns the lesson of Endurance. First with regard to the suffering that comes to him without the intervention of another, he realises that it comes for the sake of the growth of the soul; and instead of trying to escape from it, he accepts it cheerfully, and even joyfully, striving to learn the lesson it has to teach, and knowing that it cannot affect *himself*, but only the form he is wearing for the time. Then he applies the same thought to the suffering that comes through others; he recognises that this too comes for the sake of his growth, and also that it is the result of discordant forces he has set in motion in the past. So this also he accepts cheerfully, and, knowing that resistance will but cause those discordant forces to continue and so intensify the evil, he substitutes for resistance the gentler, but far stronger, force of love. Love indeed is the only force by which evil can be overcome; as Gautama the Buddha said, "Hatred is not overcome with hatred; hatred is overcome with love." The world will misjudge, but the disciple cares not for that, for he is working, not for the praise of men, but for the love of God; and he knows that the Master's teachings are those of wisdom, and that though it may be long before the effects of love appear on the surface, yet they are working steadily beneath, and will at last draw men nearer to that unity which Jesus ever held before his disciples as the goal they should strive to reach.

[To be continued.]

LILIAN EDGER.

JI VACHINTA'MANI.

[Concluded from p. 625.]

THE Yoga S'âstra says that the mind is purified by meditating upon Pratyagâtman and that Moksha is attained by meditating upon Paramâtman.

XXIV. *Question*: If such be the case how is it that the Sâmkhya (*i. e.*, he who follows the school of Sâmkhya) who admits the twenty-fifth Tattva is divorced by Yoga?

Answer: The S'vetâs'vatara Upanishad says: "There is one unborn being (female), red, white, and black, uniform but producing manifold offspring. There is one unborn being (male) who loves her and lies by her; there is another who leaves her, while she is eating what has to be eaten."

The Sâmkhyas hold that the two Purushas mentioned in the above S'ruti occupy two different bodies and not one and the same body. On this account alone the Sâmkhya is divorced by Yoga.

But it is said that both Sâmkhya and Yoga are one, because Mahânârayana S'ruti says: "He who is above that Purusha who is immersed in Prakriti is the great Lord." Here, two Purushas are distinctly said to occupy the same body, *viz.*, the one who is joined to Prakriti and the other who is above him.

The Bhagavad Gîtâ also says:

"Children, not the wise, speak of Sâmkhya and Yoga as distinct. He who sees Sâmkhya and Yoga as one, sees (the truth)."

From the above we can see that this Sâmkhya deals with twenty-seven Tattvas. This is therefore known as Vaidika Sâmkhya, and is acceptable. While the other Sâmkhya, dealing with only twenty-five Tattvas, is called Avaidika (*i. e.*, not supported by Vedas), and is consequently rejected.

XXV. *Question*: What is the evil in not admitting two Purushas in the same body?

Answer: There is one Purusha who in conjunction with Prakriti eats of the fruits of good and bad Karmas. He must have some one to rest upon in order to enable him to reject this Prakriti. No one will leave the lower branch on which he stands without getting hold of the branch above. A piece of gold will not be able to get itself purified by itself. So the Lower-Self requires a Higher-Self for its purification.

The S'vetâs'vatara says: "That which is perishable is Pradhâna, that which is immortal and imperishable is Hara. The one God rules the perishable (Pradhâna) and the Self."

And the Gîtâ says: "All beings are perishable. Kûtastha is said to be imperishable. There is another supreme Purusha who is known as Paramâtman."

From the above quotations we see that mention is made here of three Tattvas, *viz.*, the Jiva who is joined to the perishable Prakriti, the imperishable Kûtastha or the Higher-SELF, and Paramâtman who is above both of them. Therefore Sâmkhya and Yoga are one and the same. Further, the same S'vetâs'vatara says that Paramâtman should be reached by means of Sâmkhya and Yoga. Gîtâ too says: "That state which is reached by Sâmkhyas is reached by Yogins also." Therefore it follows that Yoga devoid of Sâmkhya and Sâmkhya devoid of Yoga will not serve the purpose.

XXVI. *Question*: Is the immemorial Prakriti capable of being destroyed or not? If it can be destroyed, then when Moksha is attained by destroying it, the world must come to an end. If it cannot be destroyed then none will attain Moksha.

Answer: Prakriti is of two kinds, *viz.*, that which is the effect, and that which is the cause. The former is manifold and is called Avidyâ. The Jivas who are addicted to Avidyâ are capable of destroying it by means of Yoga combined with knowledge, but the Prakriti which is the cause of all, ever remains with Paramâtman to whom alone she is subject.

XXVII. *Question*: Is not then that imperishable Prakriti, an impediment to those who want to attain the Paramâtman?

Answer: Bhagavad Gîtâ answers this question thus: "Verily this divine Mâyâ of mine is hard to surmount: whoever seek me alone, they pass over this Mâyâ (or imperishable Prakriti)."

The Kathavalli also says: "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. The SELF chooses him (his body) as his own."

From this we see that Paramâtman chooses him or shows Himself to him who endeavours to reach Him.

It cannot, on the strength of this, be argued that Paramâtman may choose any one—even one who is devoid of the necessary qualifications pertaining to Jnâna and Yoga—because Vyâsa in the Vedânta Sûtras, as translated by Prof. Thibaut, says as follows:

"Inequality (of dispensation) and cruelty (the Lord can) not (be reproached with), on account of His regarding (merit and demerit); for so (Scripture) declares" (II. i. 34).

As each will be rewarded according to his Karmas, the Lord will not choose one who is devoid of the merits required for His choosing him.

XXVIII. *Question*: It is said that Sâmkhyas do not admit that there are two A'tmans in the same body. Or in other words they do not admit the Lower-Self or Jivâtman which is under the influence of Prakriti, and the Higher-SELF or Pratyagâtman which is

above Prakriti. On this account, this Sâmkhya is termed Avidika, and it is said to be distinct from Juâna Yoga or Vaidika Sâmkhya. For this reason it is said that it should be rejected. Now this view seems to be erroneous. For in the Taittiriya Upanishad it is said that five sheaths called Annamaya, Prânamaya, Manomaya, Vijnânamaya, and A'nandamaya came out of Prakriti. From this we see that there is only one Purusha called Prâjna who occupies the last sheath. He can be compared to a knife covered by five sheaths constructed one over the other. He is in contact with the innermost sheath only. Therefore there cannot be two Purushas.

Answer: No. Anna, Prâna, Manas, Vijnâna, and A'nanda are the five Kos'as or sheaths here referred to. The suffix "maya" in each of them, indicates that there are five Jivas. Even if it be said that A'nandamaya alone functions in the remaining four, it should be admitted that by contiguous relation with all other Kos'as, this Purusha who is called Prâjna is affected by pain or pleasure attaching to each of them. In the same Upanishad there is a passage in which mention is made of another A'tman who is above A'nandamaya and who is the Purusha reflected in Prakriti.

The passage referred to is this: "Like the human shape of the former is the human shape of the latter. Satisfaction is its right arm, great satisfaction is its left arm, bliss is its form or trunk, Brahman is the base or support."

Here the expression "Bliss is its form or trunk" refers to Pratyagâtman or the Higher-SELF, and the expression "Brahman is the base or support" refers to Paramâtman. Hence there is no contradiction.

XXIX. *Question*: O Holy Teacher! I have heard that, in Mundaka, the 5th Upanishad, it is said that the Self came into existence like the spark of fire. I have some doubts there. Please quote that S'ruti and I shall ask.

Answer: This is the scriptural passage referred to: "As from a blazing fire, sparks, being like unto fire, fly forth a thousand fold, thus are various beings brought forth from the imperishable, my friend, and return thither also." Now tell me where your doubt is?

XXX. *Question*: Prakriti is the latent energy of Brahman. On account of the activity of that latent Prakriti, a portion of Brahman shines out like so many sparks of fire, each spark as it were falling on one of the Prakritic atoms. Each of such atoms is then called a Jiva (otherwise known as Purusha). It descends the line of Prakriti as far as gross body, and by its associations subjects itself to pains and pleasures. You have also admitted that only one spark of Brahman—and not more than one spark—falls on a Prakritic atom. If such be the case, it cannot be said that in the body, which is an effect of Prakriti, there are two A'tmans called Jivâtman and Pratyagâtman. Thus when there is not the possibility of even one Pratyagâtman within the body, how can it be said that the

partial lights within the eye, and those perceivable within the Chakras or plexuses beginning with Mûlâdhâra (or 'sacral plexus), and within the Brahmarandhra (aperture of Brahman in the skull) are the lights of Pratyagâtman?

Answer: The Brahmic portions shining forth like sparks of fire do not manifest themselves through the action of Prakriti. They shine forth through the action of Vidyâ S'akti which is likened to the sunshine. Even though each of those sparks falls upon Prakriti, it does not adhere to it, but attaches itself to Jiva which, like a shadow, is its own reflection. This is the reason why it is said that there are two SELVES in the body. If it be doubted that the shadow cannot feel pleasure and pain, that objection has already been answered by saying that it can do so by its intimate relation with (the flesh of) the heart. Besides, it is a well-known fact that a simile cannot be pushed too far.

Even though this very same Pratyagâtman enters the body through Brahmarandhra, (*i. e.*, the aperture at the top of the head), it will, as stated in Saubhâgyalakshmi, the 105th Upanishad, be seen with suitable forms in the nine spiritual centres beginning with Mûlâdhâra, because, the Jiva has motions up and down those centres. True it is that Jiva is said to be seated in the eye in his wakeful condition, in the throat when he enters the state of dream, in the heart when he enters the state of sound sleep, and at the top of the head in his Turiya or fourth state.

Although the eye, the throat, and the heart are the three seats ordinarily assigned to Jiva, yet in the Yoga practice which transcends the said three states of consciousness, he could go up and down the nine spiritual centres.

S'vetâs'vatara, the 14th Upanishad, says: "When Yoga is being performed, the forms which shine in Brahman are those that resemble misty smoke, sun, fire, wind, fire-flies, lightning, crystal, and the moon.

The differences in the said forms evidently depend upon the different grades of mental purity.

XXXI. Question: The Jiva who cognises pleasures and pains in all parts of the body, such as the knee, the feet, etc., has movements all over the body. How is it then that we do not see such movements in Pratyagâtman?

Answer: Buddhi alone cognises pleasures and pains in all places where there is circulation of blood, and so it may be said that Buddhi has such movements. Jiva has no such movements. Jiva can feel all pleasures and pains by remaining in his own seat. Even in Siddhis like Parakâypaves'a (*i. e.*, entering another's body by means of Yoga) it is the Buddhi alone and not Jiva, that enters another body like a leech.

Thus by means of Vaidika Sâṅkhya S'âstra, one should know the Jivâtman, the Pratyagâtman and the Paramâtman. Then by prac-

tising Râja Yoga, he should directly cognise Pratyagâtman, and finally practise Brahmâtma-Dhyâna-Yoga (*i. e.*; abstract meditation on the identity of Brahman and the Self) according to the rules laid down by Vaidika Yoga S'âstra, in order to attain that perfect identity which is likened by the S'ruti to the pouring of oil into oil and water into water.

XXXII. Question: O Holy Teacher! I have another doubt. You have said that Kûtastha is like the spark of fire. This is opposed to the statement of the S'ruti which says that he (Kûtastha) is like the ether in the pot.

Answer: This is no contradiction because there are two kinds of Kûtasthas (Higher Selves), the one being the cause and the other the effect.

In Mundaka the 5th Upanishad, it is said: "Higher than the high imperishable." The one who is above Akshara or the Kârya Kûtastha is called Kârana Kûtastha. The one above this Kârana Kûtastha is called Paramâtman. Thus we have now 28 instead of 27 Tattvas.

[Where we see a correspondence between the aforesaid 25th, 26th, 27th and the 28th Tattvas, and the four Theosophic principles known as the Lower Manas, the Higher Manas, Buddhi and A'tman.]

From the S'ruti which says, "the Purusha is higher than Avyakta," we find that there is a Purusha who is above Prakriti.

And again from the S'ruti which says: "through inseparable connection with Prakriti, the state of being Purusha is again mine, we find that there is a Purusha below Prakriti.

These two Purushas are further mentioned in one and the same S'ruti thus: "He that is superior to him who clings to, or is absorbed in, Prakriti is called Mahes'vara."

We may take these two Purushas to represent either Jivâtman and Pratyagâtman or Pratyagâtman, and Paramâtman.

Thus ends Appaya Dikshita's "Jivachintâmani," dealing with the first principles of Vaidika Sâṅkhya followed by the Anubhavâdvaita School of Vedânta.

[Those who want to know more about Anubhavâdvaita (or the system of practical Advaita), are recommended to read "Adhikarâṇakanchuka," a commentary by Appaya Dikshita on the Brahma Sûtra-Vritti of Dakṣiṇâmûrti, and also the three Kândas of Tattvasârâyaṇa, a very important Itihâsa based on the 108 Upanishads and an exhaustive work on the subject of Vedânta, in 24,000 verses.]

Translated by G. KRISHNA S'A'STRI

RA'MA GI'TA'.

[Continued from page 615.]

CHAPTER IX.

O S'ri Râma, the most excellent of teachers ! Where it was said that Samâdhi alone is bath, etc., to the knowers of Brahman (*vide* verse 46 of the last chapter), there I have a great doubt. (1)

The omission, even by the knowers of Brahman, of such obligatory duties as bath, etc., pertaining to each A's'rama (or order of life), is sinful, as they are ordained (by the S'âstras). (2)

Since they (obligatory duties) are not of the nature of Naimittika (or occasional), and are different from Kâmya (or optional), their omission can in no way be expiated. (3)

If the evil consequence resulting from the omission of ordained rites is capable of being removed (or remedied), then the S'âstra which lays down certain consequences for such evil acts as those of killing a Brahman, etc., becomes null and void. (4)

Because the effect of karma (or the performance of essential duties) has no prior existence (or is unprecedented) and because the effect of vikarma (or the performance of forbidden acts) has only a future existence (or is produced later on), if akarma (or non-performance of essential duties) will not produce any effect (as stated in the last verse), then people will become wayward (or do what they like). (5)

Sanyâsins (those belonging to the last order of life) are without karmas (*i. e.*, are not required to perform religious rites) according to the ruling of the S'âstra itself. I do not know of any S'âstra which exempts the householders also from the performance of such rites. (6)

Both the householder who does not commence (religious duties) and the ascetic who is active (*i. e.*, busy with the performance of such duties) do not shine by their adopting the opposite (or wrong) course. (7)

O Chief of the Raghus ! I have heard from eminent men that this (*i. e.*, what has been said in the last verse) is the mighty declaration of the S'rutis and Smritis, and it cannot be otherwise. (8)

S'ri Râma said :

O son of Pavana ! O best of the intelligent ! What is doubted by thee is right. Even all the learned persons are perplexed here. (9)

Those three, *viz.*, karma (performance of essential duties), akarma (non-performance of essential duties), and vikarma (performance of forbidden acts) are, by no means, ineffectual, because

the S'ruti declares that those effects are elsewhere employed in the case of his * (*i. e.*, Jivanmukta's) friends and enemies. (10)

By omitting the performance of obligatory duties on account of their being entirely subject to (or having been immersed in) Samâdhi, not even the smell of sin is attached to wise men (or knowers of Brahman) who are liberated in life. (11)

To those who are devoid of worldly affections and whose minds are devoted to Samâdhi, waywardness (or doing what they like) is impossible even as a eunuch's passion for a courtesan. (12)

Some ignorant people think that waywardness is permitted in the S'ruti and other authorities, without at all considering their eulogistic character. (13)

Even though the wise people (immersed in Samâdhi) omit the performance of duties, there is no harm, if they begin to perform (only) the karmas suitable to the occasion on their coming out of Samâdhi. (14)

He who, without the concentration of mind, fails to begin the performance of karmas, is surely degraded from the householder's order. Such a fool does not shine. (15)

The learned men who teach the Truth have clearly declared so (as stated in verse 8 of this chapter), regarding him alone (who is referred to in the last verse). Do not, therefore, doubt at any time the meanings taught by me. (16)

As it is admitted here (in the world) that when the doer disappears, the doing also disappears (with him), so in the same manner when the agent (or doer) is lost in Samâdhi, there can be no impulse (or ordinance) to act. (17)

The householder being on a par with the ascetic (in this respect), even he is not in the position of a doer when he is engaged in Samâdhi, and when, through the experience of his SELF, he is freed from all karmas. (18)

If he (the householder) can, without entering the fourth order of religious life, go into that continuous Samâdhi from which he need not come out, then there is no harm whatever even in his giving up all the karmas. (19)

If it be said that karmas are heard of (*i. e.*, taught in the S'ruti to be performed) even in the fourth order of life, then hear (what I am going to say). Karmas are taught to be abandoned (by the ascet-

* The S'ruti says : " The good actions (of a Jivanmukta) go to (his) friends and the bad actions to those that hate him." Then a question may arise : How is it possible for a Jivanmukta to have friends and enemies ? It is answered thus : He will not have from his point of view, either friends or enemies, as he will look upon all alike. But from the point of view of others, he may be liked by some and disliked by others. Those that like him and honour him are said to be his friends and those that dislike him and do him harm are said to be his enemies. The distribution of a certain class of karmic effects thus among friends and enemies is only applicable to Jivanmuktas, and not to all.

ic) in the beginning as well as in the end, but in the middle, on account of his inability * they (karmas), are (taught) to be performed.

To associate the Sanyâsins with karmas is not, therefore, the chief intention (of the S'âstra). Even the acceptance of the staff etc., (by the Sanyâsins) is due to the request made (to them) by the householders.

The Brahmachârin or the student, the Grihastha or the householder, the Vânaprastha or the hermit, and the Yati or the ascetic (who respectively belong to the four orders of religious life among the twice-born), even though devoid of concentration of mind, may in consideration of (or in order to have more leisure for) their contemplations on the SELF, perform their essential rites in an abridged manner.

By the abridgment of (essential) rites is meant not their mental performance. (It means that) the repetitions of incantations and the brevity of ceremonies are to be the same as those laid down for the unfortunate (such as the sick, etc).

Even he whose Indriyas all shine of their own accord like the fully absorbed mental modifications on account of his intense lonely meditation directed towards Brahman alone, is said to incur no sin by his omitting the karmas (while engaged in such meditations). (When there is no sin for even his omission) then how can there be any † for the other (one) whose mind is absorbed in Samâdhi.

Hanûmân said :

O Chief of the Raghûs ! If it be so, then, because all the living beings have certainly their chitta in a completely absorbed state during sleep, there is no harm in their omitting the karmas (by going to sleep whenever they like).

The well-known eulogistic character of the passage which says that " in the event of a visit from the great ones, all religious observances may be stopped," is also destroyed (by the teachings contained in the foregoing verses ‡).

S'ri Râma said :

Since all the modifications certainly exist in their seed-form, during sound sleep, the state of complete absorption of mind is not (then) attained and what is generally said is only complimentary.

Hence that knower of not-self (i. e., he who is ignorant of SELF) who omits the essential karmas during sound sleep (i. e., who goes into sound sleep during that time when he ought to perform certain

* Evidently his inability to reject the request of the householders to conform himself to certain rules and practices for their sake, as stated in the next following verse.

† The literal translation of the Sanskrit expression would be "What is there to be said of the other."

‡ See also verse 13.

obligatory duties and thereby omits them) becomes a sinner, and he is, therefore, bound to perform such penances as are ordained (in the S'âstras for such omission).

The meeting of the great ones here will be the cause of hearing more about Brahman (i. e., will be conducive to, the study of SELF). On this account, the passage (mentioned in the last verse) is termed not eulogistic. For all other purposes (than that of its being conducive to the study of SELF) it is admitted by all to be eulogistic.

As Niyama S'âstra (the law relating to spiritual duties) is all powerful, being extremely efficacious, it should not at any time be condemned by any one who is devoid of the discriminative knowledge of Brahman and the SELF.

Who will (dare to) intentionally violate that Niyama S'âstra which is closely followed even by the knowers of Brahman during their periods of worldly intercourse?

O Hanûmân ! Thou shalt understand that what is, by the force of superior knowledge, stated here in the inverted order, is quite in conformity with Vidhi-s'âstra (i. e., the scripture of commandments), and is never otherwise.

Decided rules relating to castes and orders of life are laid down by the ancients as well as the more ancients. They cannot be condemned (or dishonoured) by even the Lord of the whole universe, and much less by ordinary mortals.

Having propitiated the Supreme Lord by observing the rules and practices pertaining to the respective castes and orders of life, the man gradually attains My Supreme Seat.

Vedântas do not, however, purify him who is devoid of the observance of rules and practices relating to castes and orders of life. The great teachers also do not accept him as a disciple.

Even the knower (of Brahman) will derive much comfort by following the restrictions imposed upon castes and orders of life, as they will have, then, no room for waywardness, etc. There is no doubt about this.

The binding nature of the observances pertaining to castes and orders of life, is no bondage to those who desire liberation. The observance of duties pertaining to others, causes fear and bondage.

That chief among the Karmins* who pays great attention to the observances pertaining to castes and orders of life, attains wisdom, (in course of time) even though he be an ignoramus.

Just as the woman who is devoted to her husband attains the highest bliss here and hereafter, and just as she who is self-willed (or wayward) suffers great pain here and hereafter, even so does he who is devoted to castes and orders of life, enjoy bliss here and hereafter, and the other (who is wayward), on the contrary, suffer pain. There is no room for doubt here.

* Karmins: Those who follow the path of karma-yoga.

It might be possible even for a Chandāla (an outcaste) to attain Brāhmaṇahood by means of penances, but he who is entirely degraded from castes and orders of life can never hope to regain his lost status by means of penances. (42)

The observances of castes and orders of life being the roots of that tree which is made up of Bhakti (devotion), Jñāna (knowledge), Virakti (non-attachment), etc., they should never be rejected. (43)

As a rootless tree, even though properly watered, produces no fruit, so does he who merely depends upon devotion, etc., without the observances pertaining to his order of life, fail to realise any fruit. (44)

This (*i. e.*, what is taught in the last verse) will not serve as an objection to the condition of one who is above all castes and orders of life, which (condition) is well-known to all the Vedānta, because he is devoid of any observance of his own or of any others. (45)

That yogin is Ativarnās'ramin (*i. e.*, one who is above all castes and orders of life) who, having neglected the observances of his own as well as those of others, has become continuously motionless. (46)

He who here abandons his own A'châras (or observances) and adopts the A'châras of others, such an one, intent upon waywardness, is said to have fallen from castes and orders of life. (47)

The qualities of tranquillity, self-restraint, etc., are said to belong to the best ascetic, even then, on account of their excellence, they are never dangerous to others. (48)

If you say that Agnihotra and other karmas are likewise (not dangerous) even to the S'ûdras (just like the qualities mentioned in the last verse), we say—no; because of the want of similarity between the internal (qualities) and the external (karmas like Agnihotra, etc.) (49)

Until thou art able to neutralise the essential nature * of Arûpa Chitta and until thou shalt thereby attain Videha Mukti, thou shalt adhere to castes and orders of life. (50)

Having secured bodies corresponding to thy desires, O Hanûmân! thou shalt perform, without attachment, all the obligatory dharmas ordained by the S'rutis and Smritis, and offer them to Me, then I, Myself, shall release thee soon from pain. (51)

Because thou art desirous of emancipation thou shalt never be indifferent in the least about thy A'châras here. Since Svârājya

* The word "asuh" has been taken here as well as in verses 11 and 12 of chapter V., to mean "the essential nature." Whereas its literal meaning is "Prâna, *i. e.*, life or vitality." If it be taken in its literal sense, the meaning of the first part of this verse as well as of verse 12 of chapter V., will run thus: "One whose Arûpa, Manas and Prâna are lost in the Universal Essence." Wherever there is the Manas, Prâna too is said to be there, and when one is mentioned by name, the other too is implied. The expression "loss of Prâna" may be taken by many to mean physical death. Therefore, it is better to take "chittasuh" as a *Tatpuruṣa-compound*, meaning "the vitality or the essential nature of Chitta," instead of taking it as a *Dvanda-compound*, meaning "Chitta and Prâna."

(*i. e.*, the SELF-domain or the identification with Self-effulgence) has for its roots the A'châras pertaining to one's own A's'rama, thou shalt ever be zealously devoted to them (A'châras). (52)

Thus in the glorious Upanishad of RA'MA GITA', the secret meaning of the Vedas, embodied in the second *Pāda* of the Upâsanâ Kānda of Tatvasârâyana, reads the ninth chapter, entitled:

THE DECISION REGARDING CASTES AND ORDERS OF LIFE.

CHAPTER X.

Hanûmân said:

Bow to Thee, O Consort of Jânaki! I am sorry for my having caused Thee fatigue (by detaining Thee so long). O Râghava, fond of devotees! Pardon me for my wrong. (1)

There are many more points that I have to hear from Thee again in this connection. Even then, I shall wait for Thy convenience and gradually hear them afterwards. (2)

S'rî Râma said:

O Hanûmân! Although thou art skilled in understanding the intentions of others, thou hast gone astray in the present case, because, thou speaketh so (as stated in the last verse) of Me who am extremely delighted to teach the Tattvas. (3)

I have not even a particle of that sham fatigue which is said to result from conversation. Now it is that my expressions (of ideas) filled with the nectar of SELF-bliss begin to flow out increasingly. (4)

Therefore, O Mâruti! in the matter of acquiring the knowledge of the Supreme Truth, thou shalt, according to thy wish, question Me zealously on all questionable points exhaustively, without the least fear. (5)

Hanûmân said:

O Lord! O Descendant of Raghu! O Master! Eminent men say that Karmas * are of three kinds, known as Sanchita†, Agâmi ‡ and Prarâbdha. § (6)

* Karmas are classified under different heads, *viz.*, Nitya (obligatory), Naimittika (occasional), and Kâmya (optional or sprung from desire.) 1. He who acquires an indirect or theoretical knowledge of Brahman will cease to perform Kâmya Karmas. 2. He who attains Jivanmukti by means of direct cognition, will cease to perform Naimittika Karmas. 3. The Nitya Karmas will, of their own accord, drop off when Videhamukti is attained. Likewise, the end of Sanchita, Agâmi, and Prarâbdha Karmas too will respectively be reached by the aforesaid three persons in the same order.

There are two other classes of karmas, *viz.*, Prâyaschitta (counteracting), and Nishiddha (forbidden). Prâyaschitta Karmas are only capable of retarding the effects of bad karmas for the time being. Spiritual degradation will be the result of Nishiddha Karmas.

The effects of all karmas are classed under three heads, *viz.*, Sanchita, Agâmi and Prarâbdha.

† The word 'Sanchita' means 'collected.' Sanchita Karmas are the effects of actions in store which are awaiting fruition. These have not yet begun to bear fruit; when they are matured they become Prarâbdha which is the cause of future births. All the Prarâbdha Karmas do not in a lot mature at a time. It is

[The Pûrvapaksha or *prima facie* view is stated, in Verses 7, 8 & 9 as the argument of one side.]

Some learned men say that of the three kinds of karmas, those known by the name of Sanchita are destroyed as soon as knowledge (of SELF) is acquired, without even having the necessity to enjoy their fruits—the pleasures and pains. (7)

Those that have reached the other shore of Vedânta say that the good and bad effects of A'gâmi Karmas which are not created by wise men thereafter (*i. e.*, after their acquiring SELF-knowledge), do not, at all, stick on to them. (8)

Those that have discerned the Truth say that Prârabdha Karmas of wise men (Brahma-Jnanins) are never destroyed without their effects being enjoyed, even (so certainly) as an arrow let off from the hand (of an archer). (9)

[The Siddhanta paksha or demonstrated conclusion is stated in the following verse as the argument of the other side.]

Whereas others say that the first (Sanchita Karmas) and the second (A'gâmi Karmas) can only be exhausted* (or destroyed) by fully working out their effects, and that the third kind of karmas (*i. e.*, Prârabdhas) never become extinct without clinging on (to the body) and without being worked out. (10)

but a collection of active forces set in motion at different times, in different degrees of intensity; and as such bearing fruit in the corresponding order of time.

† The word 'A'gâmi' means 'coming.' A'gâmi Karmas are actions performed in this life, which, if not counteracted, by Samâdhi and other means, will go to enhance the bulk of Sanchita Karmas already in stock and will bear fruit in the future.

§ Prârabdha Karmas are the effects of actions that have borne fruit. It is by virtue of Prârabdha that man is born on earth, or in other words gets his body in order to work out the effects produced by the actions or forces which he had set in motion previously. The effects of Prârabdha must be completely worked out; no one can escape it; the last farthing of this debt must be paid.

S'rî Râmâ holds that the other two karmas also must be worked out in the same manner and that there is no escape from them unless the individual lose himself in the Universal Essence by means of Samâdhis.

• How karmas are ultimately exhausted and how the knowledge of SELF is gradually attained will be clear from the following observations extracted from Muktirâtna, chapter III.:

Among a crore of persons one at least will become wise and at the same time disgusted with the ever active mundane life and its miseries. Then the effect of his past unselfish karmas will naturally generate in him, discrimination, non-attachment, etc. The effects of good karmas are classed under "Kâmya" as they too have to be worked out like those of bad ones. But the small items of Nishikâma (or unselfish) karmas performed in numberless past births will be accumulated in small atoms without the knowledge of the doer, and then, when they become powerful, they will, as their combined result, generate the said discrimination, non-attachment, etc.

From the time the combined effect of unselfish karmas is felt, no new selfish acts will be performed by him, and in the course of a few more births, all his past Sanchita Karmas will be completely worked out. Then knowledge will begin to increase. With the increase of knowledge he will cease to create fresh A'gâmi Karmas again. Even a millionaire who does not take any interest for his monies and who meets all his expenses from out of his capital, will, in course of time, become a pauper. In the same manner will all his past karmas be exhausted. He who does not allow his senses to run after selfish actions which cause new births, and he who performs only the obligatory and occasional rites pertaining to his own order of religious life, is called a Jnânin.

The effects of karmas performed during the period of one's ignorance cannot but be worked out in full. The arrow aimed at a cow which was mistaken, by the

O Râghava! Of the two (sets of) opinions thus, expressed* by wise men, please determine, and say which is acceptable to me. (11)

S'rî Râmâ said:

O Hanûmân! O one who is exceedingly intelligent and who knows how to question! This matter (*i. e.*, the decision regarding this controversy) ought to be, necessarily, known even by the most wise. (12)

Of the two sets of opinions, the first which thou hast heard from the mouth of the *learned* is unimportant. That second one which thou hast heard from the mouth of the *most learned* is important. (13)

The doctrine (or opinion) of those who hold that Tattva-Vichâra (*i. e.*, contemplation on the Truth) is only necessary until the attainment of Jivanmukti, is verily, the first mentioned one, which pleases those who are lazy (or stupid). (14)

The doctrine (or opinion) of those who hold that meditation (on the SELF) is necessary until the attainment of Videhamukti is the next-mentioned one, which gives satisfaction to those who are excellent (or wise). (15)

In the case of the first (of the two sets of statements above-mentioned) there are many objections when the matter is carefully considered. When Sanchita Karmas remain unexhausted, the dawn of perfect knowledge is impossible. (16)

The knowledge which is begotten at the first stage being weak (or ineffectual), it will not have the power to destroy the multitudes of Sanchita Karmas which are strong (or very effective). (17)

If it be argued that the passages referring to penances will become useless in case karmas can only be destroyed by suffering their consequences (*i. e.*, by entirely working them out); then the reply will be—no; because, it is the minor sins (upa-pâpa) alone that can be destroyed by penances. (18)

If it be argued again that that passage refers to such grave sins as the killing of a Brâhmaṇa, etc., then the reply will be—no; because of the explanatory or eulogistic nature of it. If it be otherwise,

archer, for a tiger, will not, after it is let off from his hand, fall flat on the ground without killing the cow, even though he finds out his mistake and repents for it when it has gone half way. The same is the case with the effects of karmas once performed. Therefore, all karmas other than those that are altruistic, as well as all karmas performed for one's own sake, must necessarily be worked out. Pâpa (the effect of bad karma), cannot destroy Punya (the effect of good karma). Each produces its effect on the doer and ceases only after it is fully worked out. Penances can only increase the stock of Punya, but can never decrease the stock of Pâpa. In like manner Nâma Sankirtana (*i. e.*, reciting the names and praises of God), etc., too, can only add to the stock of Punya, but cannot destroy Pâpa. Mighty Punya Karmas performed here can, by their preponderating influence, restrain the effects of Pâpa and produce their own effects first. So says Parâsara: The weaker karmas that are, for the time being, restrained by the stronger, produce their effects either in dreams or in the next incarnation. In the Râmâyana too it is said that Dharma cannot destroy Adharma, and *vice versa*.

* The two sets of opinions are: (1) Those contained in verses 7, 8 and 9; (2) Those contained in verse 10.

then the passages that speak of the effects (or fruits of karmas) will become meaningless. (19)

"(Any) karma (which is) generated, whether good or bad, must necessarily be worked out. Karma is never exhausted without being worked out, even after the lapse of hundreds of crores of Kalpas." This as well as similar other passages are hostile to the *prima facie* view (which holds that certain karmas are destroyed by certain means such as knowledge, etc.). Besides (in case the first-mentioned view is upheld), Brahmâ (the creator), I's'vara (the Lord of the Universe), and the Teacher (Brihaspati), will have to be accused of injustice (or inequality of dispensation). (20 & 21)

If it be said: "Let the passages dealing with the effects (of karmas) operate on those who do not have recourse to penances;" then (the answer is) the well-known capability of bad karmas to destroy the understanding (or knowledge), becomes useless. (22)

If it be asked, when the scriptural passage, "Just like grass and cotton thrown into fire", refers to Sanchita Karmas, how can it be said that they should be worked out? then hear (the reply). (23)

O Hanûman ! thou shalt understand that the fire of knowledge* burns to ashes either the (upa-pâpas) minor sins, or the Prârabdhas, and not otherwise. (24)

When grave sins as well as meritorious deeds done with desire, are entirely destroyed by working them out, then, verily, Sanchitas too are destroyed as they are of the same class (*i. e.*, of the class of sins and meritorious deeds). (25)

During the period of embodied existence due to karma (*i. e.*, the result of meritorious and evil deeds), the effects of unselfish and other good deeds, produce knowledge, here alone, by means of S'ravana, etc. (26)

On account of the powerful nature of S'ravana, etc., the Punya-Pâpas (*i. e.*, the effects of good and bad deeds) which impede know-

* Compare Muktiratna, III., 13-15.

True it is that the Bhagavad Gîtâ says that the fire of knowledge burns all karmas to ashes. This can only be reconciled thus: When all karmas are worked out, knowledge dawns; then it is said that the fire of knowledge burns them. This is just like the falling of a fruit from a palm-tree as soon as a crow perches on it. Therefore what Bhagavad Gîtâ says is only eulogistic. The function of desireless or unselfish penances being the storing up of materials of knowledge, they will produce purity of mind, etc. The Jnânin will not create new sins thereafter, and the statement that all sins are destroyed when knowledge dawns is, therefore, merely a complimentary one. One may doubt that if neither penance nor knowledge can destroy sins, and that if they should, anyhow, be completely worked out, then no one will perform penances or study the Vedânta. There is no room for this doubt; because, mental purification and emancipation will be the result of performing penances and studying Vedânta, and every one will, therefore, have recourse to both the means. While one is in the course of enjoying the fruits of good and bad actions, the fruits of Nishkâma (unselfish) karmas become ripe, and begin to produce their effects in the shape of knowledge acquired by means of S'ravana (hearing), etc. Therefore it is not even necessary that all sins must be worked out before the dawn of knowledge. That unselfish man who does not create fresh Punya and Pâpa, will, without doubt, attain emancipation.

ledge, yield their fruits in the waking state, while the weaker ones, of their own accord, produce their effects either subsequently or in the dreaming state. (27)

But as the knowledge of him who, uninterruptedly, enjoys SELF-bliss (in the fourth state) after discarding the three states of consciousness, is very strong, the karmas in his case are, indeed, ineffectual. (28)

As long as the SELF continues to be connected with the body so long will Prârabdha too continue. When the connection of the SELF with the body is disliked, then Prârabdha too may be rejected (by forgetting the body). (29)

It is wrong to say with those who hold the *prima facie* view, that Sanchita Karmas are powerful because of their being the first and that Prârabdha Karmas are weak because of their being the last. (30)

Hanûmân said:

O Lord ! O chief of the Raghus ! What Thou hast said regarding the use of karmas is, without doubt, correct; even then I have another doubt. (31)

"The merits and demerits of the knower of Self go to his friends and enemies here." This declaration of the S'ruti is contrary to the statements of both sides (mentioned in verses 7, 8, 9 and 10). (32)

When these Sanchita and Prârabdha Karmas are destroyed by *bhoga** and *knowledge*† respectively; how, then, can their use be made elsewhere, *viz.*, in the case of friends and enemies? (33)

S'rî Râma said:

O Hanûmân: The good effects of those Naimittika Karmas (occasional rites) that are performed before and after the dawn of perfect knowledge with the only idea of setting an example to the people ‡ not being worked out (by himself) nor destroyed by knowledge, necessarily go to his friends. (34 & 35)

O son of Marut ! The bad effects of those Naimittika Karmas that are performed with desire and without the idea of setting an example to the people, and that are never performed by (perfect) knowers of SELF, not being worked out (by himself) nor destroyed by knowledge, go to his enemies. (36 & 37)

These good and bad effects, being distinct in themselves, are not included in those of Sanchita Karmas, nor are they included in those of Prârabdha Karmas, nor in those of A'gâmi Karmas. (38)

* By *Bhoga*: by working out or by undergoing the karmic effects.

† By *knowledge*: by means of SELF-knowledge which ultimately leads to higher Samâdhis wherein the body is forgotten.

‡ *Lokasangraha Budhyaiva*. This expression is rendered by some as—"Having regard only to the keeping of people (to their duties)" and by others as—"for the protection of the masses."

It is said that these good and bad effects of karmas performed by Paroksha-Jnânins (*i.e.*, indirect knowers of SELF), go to their friends and enemies and take hold of them half way (*i.e.*, in the course of life), or at death.

(39)

The knower of Supreme-SELF is never besmeared with these good and bad karmas, even as a lotus leaf with water, as they are performed for the sake of others.

(40)

O Mâruti ! The Nitya Karmas that are performed prior to the dawn of perfect knowledge are coadjutors in the acquisition of that perfect knowledge as also in the attainment of liberation.

(41)

Hanûmân said :

It is proper to hold that Nitya Karmas assist in the acquisition of perfect knowledge. O Râghava ! it is nowhere heard that they assist in the attainment of liberation.

(42)

As fire is independent in (the act of) burning the fuel, and cooking the food, even so is perfect knowledge in destroying karmas and effecting emancipation.

(43)

When there is any obstruction to knowledge it requires the help of karma (to overcome it). Here, in the case of the unobstructed, how can there be any need for help ?

(44)

How can there be any fallacy in the demonstrated conclusion of Vedânta which says that after the dawn of perfect knowledge there is nothing to be done in the least ?

(45)

S'ri Râma said :

O son of Anjana ! In consequence of the fact that Jnânendriya (or the powers of the organs of sense) whose formless nature is not thoroughly destroyed, will act, in all possible ways, upon their external objects of perception, the knower of the SELF should (as a child is fondled by keeping it engaged with its toys) keep them fully interested in the performance of Dharma, * Kâma, and Artha necessarily pertaining to (the respective) castes and orders of life, in order that they may not become wayward.

(46 & 47)

As long as the neutralisation of the formless nature (of the Indriyâs) is not accomplished by means of Samâdhis, so long does perfect knowledge certainly require the aid of Nitya Karmas.

(48)

Hence the wise need not, in the least, perform any other than Nitya Karmas. Thou shalt understand that the teaching of the Vedânta is thus free from fallacies.

(49)

The indulging (keeping occupied) of the senses which naturally

* Dharma, Artha, Kâma, and Moksha are termed Purushârtha (*i.e.*, the chief aims and objects in the life of a man). Dharma refers to the several duties pertaining to one's stages and stations in life; Artha is well-earned wealth, physical and intellectual; 'Kâma' means righteous desires, temporal and spiritual; and Moksha as is well known, is freedom from misery and bondage.

run after their objects, with karmas pertaining to one's own order of life, leads* to the highest prosperity (or Bliss).

(50)

If karmas corporeal, verbal and mental be gradually associated with perfect knowledge, then such association itself will be an ornament to the knower (of SELF).

(51)

That most excellent knower (of SELF), the formless nature of whose Chitta, Prâna and senses has been neutralised, is never bound by these injunctions and prohibitions.

(52)

O wise one ! If there be the least desire on the part of the knower, for the enjoyment of Prârabdha, then understand that the performance of rites pertaining to one's own order of life becomes necessary.

(53)

O Hanûmân ! Retain in thy mind what I have taught thee, and without hesitation question me again on questionable (or doubtful) points.

(54)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second Pâda of the Upâsanâ Kânda of Tatvasârâyana, reads the tenth chapter, entitled :

THE YOGA OF DIVISION OF KARMAS.

Translated by G. KRISHNA S'A'STRI'.

[To be continued.]

"ASTROLOGICAL WARNINGS."

IN the *Theosophical Review* for September, 1897, Mrs. Besant wrote : " 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 favourable 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 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, or 1897-98, and 'the end of the century.' She would often speak of the importance of carrying the Theosophic-

* By keeping the senses (which run after their objects) interested in objects chosen by the individual (in accordance with the Sâstras), he is bringing them under control and can gradually lessen the number of objects until he gains complete command over them. It is for this reason that at a certain stage Kâmya karmas are dropped, at the next stage the Naimittikas are dropped, and at the last stage even the Nitya karmas drop-off themselves.

al Society through this period, of holding it together as an organic body through this critical time, of 'keeping the link unbroken.'"

A study of the planetary conditions that prevailed in 1897, 1898, and 1899, show us why our honoured 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 Nov. 30th, 1898, the Sun, Mercury, Venus, Saturn and Herschel (Uranus) are grouped in Sagittarius; on Dec. 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 (Rahu). 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. George Wright, President of the Chicago Theosophical Society, who gave me at my request the above exact details, writes: "The remarkable feature is that from Nov. 1897 to Dec. 1899 the planets seem to group themselves together, culminating in the grand conjunction on Dec. 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."

I am indebted to Mr. S. Stuart, of New Zealand, for the following positions of the planets at the commencement of the Kali Yuga, more than five thousand years ago = B. C. 3102, February 17th, o. s., 6h. 10m. and 29s. G. M. T. or apparent midnight at Benares.

Neptune	8° 10' 7"	Jupiter	10° 15' 39"	Sun	10° 2' 45"
Uranus	11° 6' 43"	Mars	9° 25' 16"	Mercury	9° 14' 56"
Saturn	9° 48' 16"	Venus	10° 14' 45"	Moon	10° 13' 53"

From the above it will be seen that the conjunction was a very close one, and that it occurred in Aries; a very much closer conjunction than that of the 3rd December last. As a matter of fact, the congress of planets in Sagittarius, of December 3rd (it was too outspread to be called a conjunction), was not so close as a similar *concursum* of planets in Sagittarius in 1485. Such a congress of planets as that of the 3rd December usually occurs at intervals of 172 years, more or less, according to Mr. S. Stuart; therefore too much must not be expected from its occurrence, such, as for instance, the hegemony of the world falling once again to India. The men who, five thousand years ago, raised Bhârata Varsha to its pinnacle of material splendour, are now incarnating in the European races. The Sûdras of the time of the "Five Pândavas" are now-a-days the Brâhmans and Rajputs of Hindustan. It is no more possible to revivify a dead nation than to bring a corpse to life;

even though Mrs. Besant is attempting the impossible, at Benares,* and Europe is similarly experimenting with Greece and Rome—how unsuccessfully is shown by the results of the Greco-Turkish War of 1897 and the Italian disasters in Abyssinia and a little earlier.

But though a *concursum* of the planets, similar to that of the 3rd December, occurs much more frequently than once in five thousand years, still these planetary congresses are always the precursors of great changes in the world. For instance, the *concursum* of 1485 marked the expulsion of the Moors from Spain, the discovery of America and the maritime *anabasis* of the European Races, the conquest of Constantinople by the Turks, the birth of Russia, the end of the War of the Roses in England, and many another event, of which we are experiencing the results at the present day. Great and decisive battles even have been signalised by a congress of planets, such as Trafalgar. The death of Nelson occurred at 4-30 P.M. on the 21st October, 1805, when Aries 23° ascended and Capricorn 13° culminated, while Mars, the lord of the ascendant, was in 25° Scorpio, the sign on the ascendant at Nelson's birth, and in the eighth, the house of death. It will be noticed that cardinal signs were upon all the angles, the Moon and Mercury 17°, Saturn 20°, Uranus 22°, and Sun 28° Libra, or five planets setting, all in the cardinal sign Libra. Neptune was in 27° Scorpio, while Venus 6° and Jupiter 7° Sagittarius, were on the cusp of the ninth house. Many battles too have been marked by eclipses, from Plataea, which freed Europe from an Asiatic yoke, through the valour of the ancient Greeks, to Isandula, on the 22nd January, 1879, when the Zulu *impis* won their last victory.

Again, congresses of planets mark the life-time of great souls, of which we have just had an instance in the birth and death of England's greatest Queen, and this world's noblest woman, Victoria, Regina et Imperatrix, a re-incarnation, as believed throughout India, of Sita Devi, at the new moon of April, 1821, Mercury 1°, Jupiter 8°, Saturn 15°, and Sun and Moon 12° Aries, Moon's node (Rahu) 12°, Mars 23°, Venus 29° Pisces, with Uranus and Neptune in Capricorn. The 5th May following saw the death of Napoleon at St. Helena. Later on came the independence of Roumania, Servia and Greece from the Turkish, and of South and Central America from the Spanish yoke, to say nothing of the invention of the telegraph and steam engine, which between them have revolutionised the world. Albert the Good, Prince Consort, may also have been a re-incarnation of Ramachandra, the divine hero of the Râmâyana, of whom Tennyson sung: "Wearing the white flower of a blameless life." He was born at Rosenau on the 26th August, 1819, with the Sun and Mercury rising in Virgo, and Gemini 6° 29' culminating, the Queen's exact ascendant. He died

* [If only a few are induced to make a stand for reform, the effort will not be wasted. Ed. note.]

on the 14th December, 1861, to the great grief of the whole English world. At the new moon of the previous 5th September we find the Sun, Moon, Mercury, Mars, Jupiter and Saturn in Virgo, his ascendant, with Venus in Libra, and Uranus in Gemini, the Queen's Ascendant. If England never sufficiently honoured him while living, "the heavens at least have declared his glory." The translation of Victoria, the Great and Good, was presaged by the fiery flames in the sky of the great planetary conjunction of the 3rd December, 1899, upon her exact descendant. The earth honoured her by the attendance of its kings and princes at her bier, while the heavens honoured her by the assemblage of its planetary spirits, the Celestial Watchers, in that most occult sign of the Zodiac, Sagittarius.

Before coming to the more immediate present it may perhaps not come amiss to make a few explanations. The cardinal signs, Aries, Cancer, Libra, and Capricorn, are the most important, and of the four, the first and last are the greatest, Aries—as the ascendant of the world, and Capricorn, as its Zenith. Mundane Astrology, with which this article deals, relates to the forecasting of the great events and changes of the world. Zadkiel II.,* in his "Science of the Stars," in my opinion the most reliable of the astrologers of the present day, and a pupil of Zadkiel I., the greatest astrologer of the 19th century, gives the following methods: 1. "By casting" figures of the heavens "for the moment of the Sun's entry into the cardinal signs." I should alter this into, the Sun's entry into Aries only, and judge of the importance of the figure by the signs on the ascendant and mid-heaven. If a common sign, Gemini, Virgo, Sagittarius, or Pisces, ascended, I should judge that the year would be an uneventful one, unless other testimonies presented themselves in the way of eclipses or conjunctions. 2. "By casting figures of the heavens for eclipses of the sun and moon, in countries where they are visible." I would leave out the last part, and trouble myself merely with total solar eclipses, as a general rule. 3. "By marking the transits of the superior planets through the signs of the zodiac." I should confine myself to the conjunctions of the superior planets. Nos. 4 and 5 refer to the movements of the fixed stars and of comets, which either occur at such long intervals, or at such uncertain intervals, that they may be put aside for the present. It is true that a comet has just been seen in the Southern hemisphere, but it will be weeks yet before sufficient is known about it to make prognostication reliable as regards its advent. Comets are usually the harbingers of war, and the probability is that the present comet will prove no exception to the general rule. Zadkiel omits what in my opinion is the most important

* Mr. A. J. Pearce. The publishers of Zadkiel's Almanac are Messrs. Glen and Co., 14 Red Lion Court, Fleet Street, London E.C.

of all the methods, the observance of the horoscope of the ruler of the country, and noticing how it is affected by directions, transits, conjunctions and eclipses. At the present time London is the most important city in the world, and its ascendant, Gemini 17° 20' has been accurately determined. Nostradamus, the great French astrologer of the 16th century, and Lilly, the great English astrologer of the 17th century, accurately predicted the Civil War and Beheading of Charles I., and the Great Plague and Great Fire of London, from the passage of the Fixed Star, the Bull's North Horn, over this point in the zodiac. One last matter has to be borne in mind. Roughly speaking, a degree of the zodiac is equal to four minutes of time, and a house, or sign of the zodiac, to two hours. Twelve noon in London is ten minutes past noon in Paris; 12-54 P.M. Berlin; 12-50 P.M. Rome; 1-7 P.M. Vienna; 1-56 P.M. Constantinople; 2-2 P.M. St. Petersburg; 1-14 P.M. Cape Town; 2-4 P.M. Cairo; 4-47 P.M. Bombay; 5-22 P.M. Madras; 5-54 P.M. Calcutta; 7-42 P.M. Pekin; 9-20 P.M. Tokio (Yeddo); 7-4 A.M. New York; 9-8 A.M. Rio Janeiro; 5-24 A.M. Mexico; 7-6 A.M. Buenos Ayres; and 11-46 A.M. Madrid.

The present turmoils that afflict the nations appear to have originated with the China-Japanese War of 1894. In 1893 there were two eclipses of the sun, the total solar eclipse of the 16th April in Aries 27°, and the annular solar eclipse of the 9th October in Libra 17°. The first eclipse was important because it was total and occurred in Aries. The second eclipse was merely complementary of the first as occurring in the opposite sign of the zodiac. But the conjunction of Saturn and Mars of the 30th October following, was important as occurring in the Cardinal sign Libra, 18° 28' at G. M. T. 6-44 P.M.; and the annular solar eclipse of the 6th April following was complementary to it. Or perhaps it would be better to say that these three solar eclipses and this conjunction must be taken together to determine subsequent events in 1894. Now it will also be found that in eclipses Mars is the *deus ex machina* in bringing their potentialities into actual being. In the total solar eclipse of the 16th April 1893, G. M. T. 2-34 P.M. we find at Pekin, 10-14 P.M., Sagittarius 10° ascending and Virgo 29°, culminating, the luminaries in Aries 26° 49', on the cusp of the fifth house, with Neptune 9° 25' and Mars 12° 20' Gemini on the descendant, the house of war, and Saturn 8° 7' Libra in the mid-heaven. In the solar eclipse of the 9th October following, G. M. T. 8-27 P.M., we find at Tokio, or Yeddo, the capital of Japan, 5-47 A.M. Libra 12° ascending and Cancer 14° culminating, with Mars 4° 50', Saturn 15° 55' and the luminaries 16° 46' all on the ascendant. At the conjunction of Mars and Saturn on the 30th October following, G. M. T. 6-44 P.M., we find these two planets in Libra 18° 28'. At the solar eclipse of April 6th, 1894, Pekin, 11-45 A.M., we find Cancer 27° ascending and 12° Aries culminating

with the luminaries in $16^{\circ} 23'$ Aries, Saturn in $Libra 22^{\circ}$, retrograding in opposition to them in the fourth house, and Mars in $Aquarius 6^{\circ} 11'$ in the seventh, the house of war, for the second time. War began on the 26th July, 1894, when Mars in $Aries 19^{\circ}$ arrived at the opposition with Saturn in $Libra 19^{\circ}$, the place of their conjunction on the 30th October, and the place of the luminaries on the 9th October, 1893, and in opposition to the place of the luminaries on the 6th April, 1894.

The conjunction of Mars with Saturn 3-8 P.M. on the 5th November, 1895, was the first warning the heavens gave us of the Boer War that began four years later. Aries 26° ascended and Capricornus 10° culminated, while no less than six planets were in Scorpio, the seventh or house of war, Mercury $4^{\circ} 50'$, Moon $8^{\circ} 36'$, Mars and Saturn $11^{\circ} 33'$, Sun 23° , and Uranus $20^{\circ} 26'$ Scorpio. This conjunction was quickly followed by the Jameson Raid. The conjunction of Mars and Jupiter took place on the 10th October, 1899, G. M. T. 11-12. p. m., Leo 4° ascending and Aries 11° culminating, Mars and Jupiter, $13^{\circ} 33'$ Scorpio, being in the fourth house. This seems to show that the ascendant of Pretoria, the capital of the Transvaal, must be 12° Scorpio. At this conjunction, which took place simultaneously with the commencement of the war, Uranus in Sagittarius $5^{\circ} 26'$ was exactly on the Queen's descendant, while Saturn in 19° Sagittarius was in the seventh house of the royal horoscope. At Pretoria, at 1-33 A. M. on the 11th October, Capricorn $21^{\circ} 42'$ ascended, Taurus $14^{\circ} 34'$ culminated, with Mars and Jupiter on the descendant. Paul Kruger was born on the 10th October, 1825, when Mars and Jupiter were conjoined in Virgo, so this conjunction occurred on his 74th birthday. Though the Transvaal is under Scorpio, the rest of South Africa is under Cancer. The following were born when the Sun was in Cancer: Rt. Hon. J. Chamberlain and Cecil Rhodes, Lord Kitchener, and General Symonds, who was killed at Glencoe. In 1897 there were three conjunctions of Saturn and Uranus—on the 6th January, 1st June and 9th September, in $27^{\circ} 40'$, $26^{\circ} 26'$, and $25^{\circ} 35'$ Scorpio. These three conjunctions seem also to have forewarned us of the Boer War, since the former conjunction of Saturn with Uranus which took place in Taurus, $20^{\circ} 17'$, on the 16th March, 1852, was followed by the Crimean War, which began on the 27th March, 1854, the Crimea being under Taurus, the interval in both cases being the same.

A few words as regards the Spanish American War of 1898. A conjunction of Mars and Saturn occurred on the 27th November 1897, in Sagittarius $3^{\circ} 32'$; Spain being under Sagittarius, while the U. S. A. is under Gemini. A conjunction of Mars with Jupiter took place in Cancer $2^{\circ} 23'$, on the 26th April, 1895, and at Havana the conjoined planets were in the seventh house. Cuba revolted against Spain immediately after this conjunction. The Spanish American

war commenced with the destruction of the Spanish Fleet at Manila on the 30th April, 1898, when Mars in Aries 1° was in exact opposition with Jupiter in $Libra 1^{\circ}$. On the arrival of Mars in Gemini $3^{\circ} 32'$, on the 24th July, in exact opposition to the place of the conjunction of the 27th November previous, fighting ceased with the capture of Santiago de Cuba and Manila, and the destruction of Admiral Cervera's Fleet.

The total eclipse of the Sun, of the 22nd January, 1898, occurred in the mid-heaven of the Queen's horoscope, Aquarius $2^{\circ} 21'$, and proved as evil as all its predecessors. The cycle of eclipses is 19 years. On the 22nd January, 1879, occurred the disaster in Zululand. On the 22nd January, 1860, we were just beginning another war with China. On the 22nd January, 1841, we had the Cabul disaster, and another Chinese war on our hands. At the moment of New Moon at Pekin, 3-10 P.M., Cancer $9^{\circ} 24'$ ascended, Pisces $18^{\circ} 23'$ culminated, the luminaries were in the eighth house, and Mars in the seventh house, in Capricorn $15^{\circ} 11'$. The Queen died on the third anniversary of this eclipse, the 22nd January, 1901.

THOMAS BANON.

(To be concluded.)

SOCIALISM AND THEOSOPHY.

[Concluded from p. 620.]

IN all these objects I have named, we recognise noble altruistic work and true brotherliness, in working for others. I take it that the youngest socialist does not expect to live to see the "State Pension" department in full operation. He is therefore working unselfishly, and without hope of personal reward.

If one student of Theosophy, and a socialist before he was a theosophist, finds himself so much at one with Socialism, the question may be asked, wherein lies the difference between the two? So far, many of their ideas must be in harmony, while they tend towards brotherhood. It appears to me that the works of the Theosophical Society will be far reaching: still the work done by the socialist, in endeavouring to gain, for each member of the community, equal material opportunities—for that is the beginning and end of it—has pointed the way to Brotherhood on the material plane, and thus has been preparing the way for the theosophic idea of Universal Brotherhood. Just as the higher criticism prepared the way for the theosophic student's researches into other religions; as the work of the scientific evolutionist did for certain far reaching theories of evolution taught in theosophic writings.

The theosophic student says that our social conditions are of our own making, and that they are what the race in the past has made them—and that each individual has had a share in the making.

In claiming consideration for the theory of the pre-existence of

the soul of the individual, he believes he offers the key to the true solution of social questions. Education therefore in the teaching of karma and reincarnation would go far to hasten the appreciation of certain social problems. And, in directing attention to these laws, I believe I am indicating a factor, so powerfully educative, that the socialist cannot afford to ignore it.

I hold that every man and woman is more or less a socialist at heart, at least as regards being able to appreciate the possibility of an ideal commonwealth.

If not, how comes it that such ideals when placed before them, in works like More's "Utopia," Bacon's "New Atlantis," Lytton's "Coming Race," and Bellamy's "Looking Backwards," find at once a warm appreciation, and almost every one who reads them is ready to exclaim: "Would I were a citizen of such a nation."

This, says the theosophist, is simply an echo from far off times when he *did* live in such a golden age, and there lives in his soul a memory of it.

The series of articles on Ancient Peru, by our friend Mr. C. W. Leadbeater, which were published sometime ago in the *Theosophical Review*, are exceedingly interesting reading, and they will probably be issued in book form.* Many of you I am sure will like to hear something about these social conditions 14,000 years ago—you can study the details later on for yourselves.

Land was divided into two equal portions—one half, public; the other half, private.

The public land, was again divided into two—one portion was called, "The Land of the Sun," and the other, "The King's Land."

It was cultivated thus: *First*, "The land of the Sun;" *secondly*, "The Private land" belonging to the individual; *lastly*, "The King's Land."

The "Private Land" was divided annually among the people with the utmost fairness, each adult having exactly the same proportion, men and women sharing alike; although the men only did the work of cultivation. The individual was free to do anything he liked with his own portion, except leave it uncultivated.

The work on the "Land of the Sun" and the "King's Land" appears to have taken the place of taxes—indeed *were* the taxes.

The "Land of the Sun" was under the care of the Priests, and from its revenue was provided:—

(1) Public worship throughout the whole state. This included buildings, and everything.

(2) Free Education to the entire youth of the Empire, male and female. Not merely elementary education, but a technical

* [As Mr. Leadbeater's "Notes on Ancient Peru" were discussed at some length, in the early issues of this volume of *The Theosophist*, in a series of articles on "Theosophy and Socialism," by Mr. A. E. Webb, only a brief summary of the chief points in Mr. Leadbeater's "Notes" is here given.—Ed. note.]

training that carried them through years of close application up to the age of 20, and sometimes beyond.

(3) Entire charge of all sick people. Any one becoming unfit for work, became what was called a "Guest of the Sun." He was freed from all state duties; attendance, medicine, food, were all supplied. If married, his wife and family also came under the same charge till his recovery.

(4) The entire population (except the official class) over the age of 45, were all "Guests of the Sun." It was considered that one who had served the state from 20 to 45 years—that is, for 25 years—had earned rest and comfort for the remainder of his life. He could continue working if he pleased, but that was his private concern.

Members of the official class did *not* retire from active service at 45 except through illness, nor did the Priests themselves. It was felt in these two classes, that the experience and wisdom of age were too valuable not to be utilised to the full. They generally died in harness.

The "King's Portion" was used as follows:

(1) The entire machinery of Government was kept up, and all salaries and expenses were paid out of this fund.

(2) He executed all the great public works of the empire, the mere ruins of which still make us wonder. These consisted of the wonderful roads which joined city to city and town to town; bridge-building; and the splendid series of aqueducts, which carried water to the remotest corners of an often sterile country.

(3) He built and kept always filled, a series of huge granaries, established all over the Empire. The rule was, that there should always be two years' store of provision for the whole nation. This was to provide against the failure of rain, and therefore famine.

(4) He kept up his army, a highly trained one; but it was utilised for many purposes of public service besides protecting the country from the neighbouring and less civilised tribes.

Mr. Leadbeater tells us that these notes on Ancient Peru are the result of first-hand clairvoyant investigation. That they are true history, not a condition of things that might be, but a condition that has been—the conditions the student of Socialism is striving for now. It is almost superfluous to point out, that every object I quoted to you from the objects of the "Independent Labour Party," is covered in the conditions of Government said to have existed in Ancient Peru.

Every child, whatever might be his birth, had the opportunity of being trained; to join the governing class, if he wished, and his teachers approved. The training for this, however, was exceedingly severe, and high qualifications were required. The instructors were always on the lookout for children of unusual ability, in order that they might be trained for this arduous position.

The religion of this ancient people seems to have been of a

very simple kind. Although generally called "Sun Worship," Mr. Leadbeater appears to think that they did not worship the Sun—it was simply used as a symbol.

Their public services were of the simplest character. Praise was offered daily to the "Spirit of the Sun," but never prayer; because they taught that the Deity knew better than they did, what was required for their welfare.

If any of you think you would be interested in a Peruvian Sermon 14,000 years old, you will find one in Mr. Leadbeater's notes. I think it would be difficult to improve upon it to-day.

So far, the socialist seems to leave the question of religion serenely alone (and it may be wisely), but it is a factor in man's life which cannot be ignored. The devotional side of man's nature must in the vast majority of cases be provided for. Our own Christian Religion will, like other forms of faith, undergo changes in the course of time. What these changes are likely to be, is uncertain at present, but the Theosophical Society in encouraging the study of Comparative Religions is doing a good work here, and preparing for them. Even now we are learning that no religion has a monopoly of truth, and the student of Theosophy is, by his studies, learning this, if anything, rather quicker than other people.

And he looks forward *with hope* to the future, believing that nothing is wasted in the divine economy of nature. Therefore, the almost blind, unreasoning faith, which our Western civilization has developed for so many centuries, will yet bear good fruit.

When we are able to appreciate our individual responsibility in ALL things, to ourselves and to others, we shall exercise that faith we have developed, by having faith in ourselves and each other—and in our own and each others' work.

Then the change that will be wrought in our social conditions will be rapid and far reaching. And when the golden age returns, as return it must, it will be found that neither the socialist nor theosophist *alone*, has been the worker, but they have, with others, only been doing their share, in the direction each found best suited to his ability and character.

In the meantime none of us can afford to ignore any work we see going on around us. It takes little time to investigate it now-a-days, opportunities are so readily given, and when examined, if found to be in harmony with the special work each has set before himself, then, without leaving that to which we have set our hand, we can help other work by sympathy, and if need be, on occasion, defend it against misrepresentation—and sometimes even worse.

I think our investigations have gone to prove that, so far as the Socialist and Theosophist are both working towards the recognition of the Brotherhood of Humanity, nothing but sympathy can exist between them.

R. T. PATTERSON.

THE PRESIDENT-FOUNDER'S AMERICAN TOUR.

COL. OLCOTT'S tour in the States has been one long and joyous success. Landing in San Francisco after a visit to Honolulu, he has at this date (June 20) stayed and lectured in Los Angeles, San Diego, Sacramento, Portland, Tacoma, Seattle, Vancouver, Butte, Helena, Sheridan, Denver, Lincoln, Minneapolis, St. Paul, Chicago, Freeport, and Streator. San Francisco and Chicago had each three weeks, giving time for ample Branch work and many public lectures. Now are to follow Muskegon, Saginaw, Lansing, Toledo, Cleveland, Dayton, Washington, and Philadelphia. The later route was to have been Toronto, Boston, Newton Highlands, Holyoke, and Onset, thus carrying his dates towards the latter part of August, but it now looks as if important business may require his sailing for South America at an earlier date, losing thereby the last-named towns. So valuable, however, has been shown this American work that the Col. thinks seriously of a return to the States next year, that tour to include many places necessarily omitted at present.

It is hardly possible to over-state the contribution of the Col. to Theosophic strength and work in this country. There was the presence of the President-Founder, a celebrity who attracted newspaper attention and lecture-attendance at every point, reaching hundreds who otherwise knew Theosophy only by name. There was the message from one who knew the inner and outer history of the Theosophical Society and could controvert the painful burlesques imperiling its mission; whose vast experience with men and affairs and High Teachers equipped him with facts and memories and anecdotes to illuminate every point and enrich every lesson; whose copious wisdom fitted him for exactly the counsel needed in Branch difficulties and individual perplexities. Then, too, were the information and the charming interest of his public discourses, delighting and edifying the thousands who attended. And pervading all was the genial kindness of a soulful nature, captivating F. T. S. and outsiders, arousing enthusiasm and evoking friendliness and awakening sympathy. Thus in each of his three-fold capacities as official, teacher, and friend, the Col.'s presence has been everywhere a stimulus and a benediction.

The Annual Convention was naturally the culminating scene. The delegations were unusually large and the enthusiasm perceptibly warm. In his peculiarly happy way the Col. hastened along the purely business matters, while delighting every member with his felicitous remarks and methods. Appealing to the Convention for gifts to fill up the depleted treasury, he himself headed the subscription paper, Mr. Leadbeater followed, and then a long stream of donors raised the total to \$625. The Wednesday evening

address to Branch members was to a densely-packed hall, and upon the most interesting subject of "The Masters," facts about Them and reminiscences of H.P.B. enriching the whole. At the Sunday evening public lecture in Steinway Hall scores of people stood throughout, the stage was covered with chairs, and 300 persons were turned away. Later lectures by the Col. alone were largely attended, one of them clearing \$100 above expenses, though tickets were at the low price of 25 cts.

Of course the advent of the President-Founder of the Theosophical Society could not fail to stir up the enemies of Theosophy and the T.S. The experience in San Diego was amusing, "The Leader and Official Head" of the "Universal Brotherhood," *alias* "The Leader of the Theosophical Movement throughout the World," *alias* "Purple" and "Promise," was profoundly aggrieved at such an appearance near Point Loma, the sacred spot where the "Leader" resides and where the ashes of H.P.B., captured from the American Section, are exhibited to tourists at 25 cts. a head. Owners of halls were warned (as in the case of Mr. Leadbeater) not to rent them for the Col.'s lectures, counter attractions were rapidly organized at great expense, a public meeting in memory of W. Q. Judge was prepared, and the "Leader" announced that "\$600 had been spent to down Leadbeater, and \$1,000 would be spent to down old Olcott." But it would not seem that these investments had been entirely remunerative. Fair audiences attended both Mr. L. and Col. O., and very good newspaper notice was given to each. The Branch was stimulated and has taken a new hall. Strange that the spectacle of a lecturing Theosophist should so excite a "Leader"! One thinks of Virgil and his "Can there be such anger in celestial minds?"

Of course newspaper treatment of the Col. has not been everywhere wholly commendatory. The press has not yet accepted Reincarnation, and some editors are still sceptical as to the possibilities of Mesmeric Healing. But the vast number of articles upon and portraits of Col. Olcott, the copious space given to interviews and to reports of his lectures, and the kindly tone of the journalists, are particularly cheering at this era. For they demonstrate two things: *first*, that interest in Theosophic doctrine has by no means died out in this country, though comparatively little effort to promulgate it has of late been possible; *second*, that the obloquy thrown upon Theosophy and the T. S. by the impostures and caricatures since 1895 is sensibly moderating. The public teachings by Mr. Leadbeater and Col. Olcott at this time are of peculiar value in hastening that process, and certainly the most devoted workers in the Section have some plausible reasons for supposing that the tour of each was prompted by Those who know times and seasons and the hour when such work will be most efficacious and most enduring.

A. F.

Theosophy in all Lands.

EUROPE.

LONDON, June 28th, 1901.

The chronicler has no startling events to relate this month; the usual round of activities proceeds except the Sunday evening lectures, which are in abeyance for the summer season. The Monday 'at homes' have been well attended and seem to meet a want. Lodge lectures have been given regularly in the different centres as usual and some of our speakers have been in requisition for lectures in connection with a new movement called the 'Higher Thought Centre'—we certainly claim that Theosophy can place some "higher thought" before those who are ready to receive it. It is now becoming not at all uncommon for several of our members to be asked to give a presentation of Theosophy in connection with different intellectual movements, and it is certainly more pleasant to give where there is a consciously felt want rather than where the giving is resented.

Before my next letter we shall have had our Annual Convention at which we expect the presence of Mr. Leadbeater after his long sojourn in America. The usual meetings have been arranged for and we hope that a successful gathering lies before us.

The following is from a popular scientific weekly paper, and is not without interest to students of the "Secret Doctrine"—time will undoubtedly make known much that has been hidden among the steppes and deserts of Western Asia:

Are the long buried cities of the plain to be untombed? If scriptural history and tradition are right this result is among the probabilities, according to recent scientific investigation made in the sunken valley of the Dead Sea, where the buried cities of Sodom and Gomorrah lie. The great feature of the Dead Sea basin is its level, below that of the ocean. According to careful measurements that level has been slowly rising for some years, and the rise has now become so marked that persons familiar with the region can plainly recognise it by ordinary observation. This rising is more strongly apparent round the mouth of the Jordan, near where the scripture narrative places the cities that were destroyed by fire in the days of Abraham. Here on the north side of the Jordan delta, a broad lagoon has been formed, the water of which does not sink in summer, and there is every evidence that the entire bottom of the sea is rising. If this elevation continues it is quite certain that the buried ruins will in time show themselves.

My next paragraphs are from a daily paper and relate to astronomical matters; in both it will be seen that scientific suggestions are travelling in the direction of occult teaching and the first extract possesses the additional interest of referring to the entirely altered attitude which science is adopting towards matters of religious belief:

BIRTH OF WORLDS:—Sir Robert Ball gave special interest to the annual meeting of the Victoria Institute yesterday, by a charming discourse on the "Origin of New Stars." The Nova Persei, which appeared so suddenly in February, and has disappeared so mysteriously, furnished the text of the theme. Sir Robert adopts

the theory that the flashing brilliancy of the celestial visitor was the result of a collision of two bodies moving with enormous but different velocities. The spectra taken by Father Sidgreaves, of Stonyhurst, showed that one at least was a mass of blazing incandescent hydrogen, the other being probably a dark body. The collision might not be a direct encounter; a mere grazing contact developing enormous tidal action would account for the effects. The Lowndean Professor threw on the screen photographs to show that in almost every part of the heavens vast nebulae are revealed by the camera, all of them probably suns in the process of making. Fully half of these are spiral nebulae, in which Laplace's great conception of the formation of suns and planets seems to be in course of realisation. Nothing is fixed; the heavens we see have been pretty much the same since the days of Homer and Job; but they were not the same always. If the ichthyosaurus, say, ten million years ago, turned that wonderful eye of his to the skies, he saw hardly one of the stars we see. Endless motion; endless change. All this led the Professor to the conclusion that there was a time when these things had a beginning—a time when forces of which science knew nothing began this vast universe. The annual report, read by Professor Hull, F. R. S., referred with gratification to the fact that men like Sir G. Stokes, the Lord Chancellor, Lord Kelvin, and other leaders of thought "were devoting their time voluntarily to the Institute's work, as one potent for good results in banishing that spirit of unbelief which has professed to be founded on science."

"To astronomers, professional and amateur, the face of the sun is now a subject of interesting observation. It is thought that the solar orb has recently passed through a minimum sun-spot epoch. On May 19 a large spot became visible in (solar) latitude 9 deg. north, continued on view, on the side of the sun turned to the earth, until the end of the month, and was brought into sight again last week by the sun's rotation. Usually these spots, which form one of the unsolved mysteries attaching to our bright particular star, begin between 30 deg. and 42 deg. north or south of the sun's equator and they are generally small and endure only for a few days. Others, larger and longer-lived, follow until in four or five years a maximum is reached, when the spots are profuse and lie in two belts or zones on either side of the equator, with a mean latitude of 10 deg. N. or S. From this condition there is a gradual decline for six or seven years to another minimum, when the solar face is nearly free from blemishes. The present large spot is rather abnormal at this stage of the cycle. There is a hypothesis which, however, requires more evidence in its support, that the attractions of the planets may cause tidal movements in the sun's vast flaming atmosphere, and so bring about these strange appearances. Those who favour the idea may think that as Jupiter, Saturn and the earth, have lately been nearly in a line, their united pull may have produced the effect now observed."

Occultism would support the idea that there is a very close connection between planets and sun spots, although perhaps not quite in the way suggested. But the "*Secret Doctrine*" certainly affirms of what we call gravitation that it is near akin to magnetism; science confirms the fact that there is an apparent connection between sun spots and the earth's magnetic currents, and if readers will recall the suggestion of Prof. J. J. Thompson, referred to in my letter in the June *Theosophist*, they will see a still greater interest in the above extract.

And I have yet another cutting to send this month—this time from a widely read Sunday paper, with sporting and dramatic tendencies—the *Referee*. The issue of June 2nd had the following at the conclusion of a quite lengthy and readable article on dreams:

And, after all this, I have but indicated the kernel of my theme. Is it the body or the soul that dreams? That is the question, and I could offer an unhesitating

answer to it, in one word, if it were not for the fear of carrying the untrained intelligence too far. Yet, after all, why should one bite hesitatingly at the bone of truth for fear of setting the teeth of imitating youth ajar? The word is—Both. It is one of the most curious things observable in this modern world that whilst ninety-nine men in a hundred will indignantly rebut the accusation of infidelity, the same majority will dispose themselves to laughter when a man who professes to think on scientific lines accepts any of the doctrines which are offered in the Books on which they build their creed. The average Christian is as ignorant of the Books which embody his belief as he would be if they were written in untranslated Sanskrit. He sneers at the organic foundations of his own faith, and stares with eyes of wonder at the man of science who finds even a partial truth in them. If there is no such thing as telepathy, and no such power as hypnotism, and no such faculty as that of prevision, the whole creed of Christianity is based on falsehood. Yet—so strangely are the tables turned within the last half-century—the Christian believer is the mocker at the foundational creeds of his own faith, and the scientific thinker is the restorer of the Christian dogma, which he strove to destroy so brief a while ago.

After this who will say that ideas for which the Theosophical Society has been pleading and striving are not beginning to permeate the fabric of modern society?

A. B. C.

NEW ZEALAND SECTION.

Branch activities, classes and public meetings continue to be held with unfailing regularity, and are well attended.

In Auckland, owing to Mr. Draffin's illness, the ladies' meetings are taken by Miss Davidson, and are still held every month. The ladies' meeting in Wellington continues with success, and Dunedin has also started this form of activity, the meetings being taken by Miss Christie.

Mr. S. Stuart lectured in Auckland on June 3rd to a good audience, his subject being "Evolution."

Reviews.

FRAGMENTS OF A FAITH FORGOTTEN.*

We must apologise to the Publishers for the long time which has elapsed between the receipt of the copy of Mr. Mead's book and the appearance of this Review, but the book was appropriated by the office people and sent to a customer and we have only now discovered the fact and secured a copy. It is always of interest to our members when an F. T. S. devotes himself to a special line of study or investigation, with a view to proving the underlying unity of all religions, their common origin, and the fact that behind all these movements stand those Great Souls who watch over the development of mankind and who, by reason of Their great love, are called the Elder Brothers of Humanity. Especially valuable is this new work by Mr. Mead, because it will bring before the masses of the Western world, who are chiefly Christian in

* By G. R. S. Mead, B.A., London: Theosophical Publishing Society. Price Rs. 7-14.

religious thought, and therefore generally antagonistic to Eastern ideas, the real truths taught by the Christ to his disciples—a higher, or more esoteric doctrine, than that taught openly to the masses. And through its words our brothers of other religions may come to see that the real teachings of the Christ are immeasurably higher than the limited views usually presented to them. Mr. Mead is a scholar of great ability, a man of keen intellect, and to his work he brings the greater insight gained through theosophical study and a wide sympathy for the truth, in whatever form it may be clothed. In the introduction Mr. Mead says:

Can any one who keenly survey the signs of the times doubt but that now, at the dawn of the twentieth century, among Christian nations, the general nature of thought and feeling in things religious is being quickened and expanded, and as it were is labouring in the pains of some new birth? And if this be so, why should not the twentieth century witness some general realization of the long deferred hope by the souls that are to be born into it? Never in the Western world has the general mind been more ripe for the birth of understanding in things religious than it is to-day; never have conditions been more favourable for the wide holding of a wise view of the real nature of the Christ and the task He is working to achieve in the evolution of His world-faith.

Of the purpose of his work, the author says:

Our present task will be to attempt, however imperfectly, to point to certain considerations which may tend to restore the grand figure of the Great Teacher to its natural environment in history and tradition, and disclose the intimate points of contact which the true ideal of the Christian religion has with the one world-faith of the most advanced souls of our common humanity—in brief, to restore the teaching of the Christ to its true spirit of universality. Not for one instant would we try to lessen the reverence and the love of any single soul for that Great Soul who watches over Christendom; our task will rather be to point to a soil in which that love can flourish ever more abundantly, and ever more confidently open its heart to the rational rays of the Spiritual Sun.

Of the method of comparing one religion with another, he says:

The one Religion flows into the hearts of men and the light-stream pours its rays into the soil of human nature. The analysis of a religion is therefore an analysis of human kind. Every great religion has as manifold expressions as the minds and hearts of its adherents.

There are three main divisions of the book. The first section Mr. Mead has called "The Gnosis according to its foes," and it consists of "some Gnostic fragments recovered from the Polemical writings of the Church Fathers," together with traditions of the Christ and the man Jesus. In the second portion we find those interesting and instructive short essays concerning Gnostics and their teachings which appeared in *The Theosophical Review*. The third portion the author calls "The Gnosis according to its friends," and it consists of translations of old manuscripts, or summaries of their contents.

In the short "Afterword" the author says, speaking of these writers called Heretics by the church:

We have for some short hours been privileged to enjoy converse with those who loved and love the Master. With their words still ringing in our ears, with the life of their love still tingling in our veins, how can we venture to speak ill of them? "Come unto Me, ye weary!" In such a light of love, how shall we find the heart to condemn, because they went out unto Him with all their being?

And again:

How long must it be before we learn that there are as many ways to worship God as there are men on earth? Yet each man still declares: My way is best, mine is the only way. Or if he does not say it, he thinks it. These things, 'tis true, transcend our reason; religion is the something in us greater than our reason, and being greater gives greater satisfaction. If it be true that we have lived for many lives before, in ways how many must we not have worshipped God or failed to do so? How often have we condemned the way we praised before! Intolerant in one faith, equally intolerant in another, condemning our past selves!

And he concludes with the following:

What, then, think ye of Christ? Must He not be a Master of religion, wise beyond our highest ideals of wisdom? Does He condemn His worshippers because their ways are diverse; does He condemn those who worship His Brethren, who also have taught the way? As to the rest, what need of any too great precision? Who knows with the intellect, enough to decide on all these high subjects for his fellows? Let each follow the Light as he sees it—there is enough for all; so that at last we may see "all things turned into light—sweet, joyous light." These, then, are all my words, except to add, with an ancient Coptic scribe, "O Lord! have mercy on the soul of the sinner who wrote this."

A large bibliography is appended.

N. E. W.

THE SONG OF LIFE.

In this little volume the author, Charles Johnston, presents to the public another contribution to Oriental literature. The book is divided into two portions. The second is a free translation of the 3rd and 4th Brāhmanas of the 4th chapter of Brihadāranyaka Upanishad. There are several explanatory additions to, as well as omissions from, the text. The translation conveys very well the meaning of the verses but is not in any sense a correct rendering of the Sanskrit. The first part, under the title, "The mystery Teaching," is a modern rendering of the teachings of the Upanishad. There are many beautiful thoughts, aptly expressed, as one would expect of Mr. Johnston, and reminding one somewhat, in style, of Emerson. He speaks of two worlds in which men live; the physical, a "land of dreams and the shadows of desires," and the higher, into which we enter during sleep, the "realm of immortal will." Beyond the former stands the "gate of peace. All men enter there and all creatures. Were it not so, all men must go mad." But "we come back again shivering across the threshold, and hasten to wrap our pure divinity in a mist of dreams." Refreshed by this stay in the immortal world we again take up the struggle. "We strain and stagger under the burden of our dreams, driven by hope and fear, by desire and hate. Fear is the keenest scourge of all; making us cowards, it makes us also cruel. Thus we fall away from our divinity." Of the overcoming, he says: "Our genius bids us gather power and conquer fear" first, and all "the army of dreams" will disband. And of the end: "When we unseal the inner fountain of knowledge, its waters will never more cease to flow into our hearts, bringing life and light and everlasting youth. Many old and well-guarded secrets will come to us and reveal themselves in the twilight

stillness. Deathlessness we know to be ours; and gradually the mists begin to lift from the infinite army of years we have lived, from the endless days that are to come. By entering the Soul we have lifted ourselves above the narrow walls of this one life, and it no more tyrannises over us with loud insistence as before." This is the first task. The second is, to find the work we best can do. The third is greatest. "We are to perfect our oneness with the Soul, to break down all barriers, to draw into our wills the powers of the Most High, not for our own purposes, but for everlasting ends; to draw ever towards the Light, not for guidance along our pathway, but for the Light."

N. E. W.

MAGAZINES.

In *The Theosophical Review* (July) Mrs. Besant concludes her very instructive series of papers on "Thought-power, its Control and Culture." She first explains how others may be helped by our loving, concentrated thought, which may be made to affect not only those who are living, but the so-called dead also, and this latter class even more readily than those who still inhabit earthly forms.

"Thought-work out of the body," or while our bodies are asleep, is next considered, and, further on, "The power of combined thought." In her concluding remarks Mrs. Besant says:

"We cannot help thinking to some extent, however weak the thought currents we generate. We must affect those around us, whether we will or not; the only question we have to decide is whether we will do it beneficially or mischievously, feebly or strongly, driftingly or of set purpose. We cannot help the thoughts of others touching our minds; we can only choose which we will receive, which reject."

We must choose, and the importance of the choice is shown to be indescribably great. The publication in book form, of the series just completed, will be anxiously awaited. Mrs. Louisa Williams next offers an able plea for "The Wider Tolerance," and says:

If the higher teachings of Theosophy, with the "doctrine of the heart," are to travel no further than the head, if they are to lodge always in the brain, we can know nothing of the Wider Tolerance, and while we exhaust the mental energy and fret the nervous system for the sake of untying metaphysical knots, we might also find it well to be replacing the habit of criticism by the habit of approbation. The arid atmosphere of criticism and depreciation of personalities dries us into mummies and shuts us into coffins of our own manufacture.

We beg to add our emphatic approval of the foregoing thought. Mr. Mead, in continuation of his New Testament researches, discusses "The Fourth Gospel Problem," and leaves it open for further research. The question, "Is Pain Gain?" is ably handled by Caroline Cust. "The Excellent Versatility of the Minor Poet," is another of Michael Wood's well-told stories. Mr. Bertram Keightley gives an instructive historical sketch of "Guru Nānak, the Founder of the Sikh Religion." Mrs. Carbett, in her paper on "Dharma, or Eastern and Western Ideals," offers some very important thoughts for consideration. W. C. Ward's contribution, "On Love," which is "from the Greek of Platinus" is commenced in this issue. "The Atonement of Antoine Despard," is a short story illustrating karmic retribution, by A. Sylvester Falkner.

Theosophy in Australasia (June) presents some very good ideas to its readers, in "The Outlook," "Theosophy and Science," by H. W. Hunt, points out the difference between the methods of Eastern and Western scientists, alludes to the conflicts which have waged between religion and science, and notes the unifying influence of Theosophic ideas. "Theosophy and German Mythology," by H. A. Wilson, shows by numerous quotations from Teutonic mythology that the germs of Theosophic thought were manifest in this ancient literature. "Death and Separation" is a thoughtful article by W. G. John.

The New Zealand Theosophical Magazine, contains a valuable contribution—"No Cross, No Crown"—by Elizabeth W. Bell; also a further instalment of Helen Thorne's instructive article—"Theosophy applied to the Education of Children."

July *Theosophic Gleaner* opens with the first instalment of an article on "Jainism and Buddhism," by N. A. The various selections which follow are well chosen.

The June number of the *Revue Théosophique* opens with the translation of Mrs. Besant's "Problems of Morality." Dr. Pascal's third lecture of the 2nd series, follows. "Upon Karma," by E. Syffert; "Traces of the submerged continents" (trans.) by W. C. Worsdell; an essay by Ch. Blech; the continuation of clairvoyance, and notes and reviews complete the contents.

With the May issue, *Theosophia* begins its tenth volume. We wish it continued success. Among the contents we note: Reports of White Lotus day meetings; "A Fragment of Occult Truth," by H. P. B., Translated from the *Theosophist*; the first portion of the translation of "The Path of Discipleship;" "Something about self-control," by H. Laon; "The Social Idea and its adherents," by P. P. Snoep.

Sophia: Madrid. The June issue contains a further instalment of "Thought Power; its control and culture;" the conclusion of the article on Homeopathy, by D. José Melián; the Geneva conference lecture; "The Idyll of the White Lotus;" the objects and rules of the society now formed in Spain to popularize the idea of cremation, and notes and reviews.

Teosofia: June. The first essay is by Dr. X. Y., on "Life in Crystals." The essays of the previous number are continued and notes on the Theosophical movement, complete the number.

The Central Hindu College Magazine presents an attractive table of contents for July, and has an able corps of contributors. It deserves a very wide circulation.

The Arya for June opens with a paper on "True and False Ideas of Work and Conquest," by Professor K. Sundararama Aiyar, M. A. This is followed by articles on "Count Tolstoy and his influence on modern European Thought," "The Small-Pox Goddess," "Anecdotes of Kamban," "The Arya Catechism," "The Aryan System of Caste," "The Castes during the Vedic Period," and other matter.

Acknowledged with thanks: *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Banner of Light*, *The Harbinger of Light*, *The Review of Reviews*, *The Metaphysical Magazine*, *Mind*, *The New Century*, *The Phrenological Journal*, *The Arena*, *Health*, *Modern Medicine*, *The Light of Truth*, *The Light of the East*, *Dawn*, *The Indian Journal of Education*,

The Christian College Magazine, The Brahmavadin, The Brahmacharin, Notes and Queries, The Buddhist, Journal of the Maha-Bodhi Society, The Forum, Prabuddha Bhārata, Bulletin de L'Institut Psychologique International, Bulletin de la Société D'Ethnographie, Theosophischer Wegweiser.

CUTTINGS AND COMMENTS.

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

The following touching paragraph contributed by Helen Keller, the blind, deaf mute, to the *New York Sunday Journal* of April 28th, seems to indicate that there are several screws loose in our modern educational system. She says:

There are disadvantages I find in going to college. The one I feel most is lack of time. I used to have time to think, to reflect—my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit which one hears only in leisure moments, when the words of some loved poet touch a deep, sweet chord in the soul that had been silent until then. But in college there is no time to commune with one's thoughts. One goes to college to learn, not to think, it seems. When one enters the portals of learning, one leaves the dearest pleasures—solitude, books and imagination—outside with the whispering pines and the sun-lit, odorous woods.

What a saddening commentary on the popular educational methods of to-day! The divine treasures which lie hidden within the storehouse of the soul are being smothered by a continual "cramming" and in-pouring process, instead of being carefully nurtured and called forth into bloom.

The following, reproduced in the *Madras Law Journal* for July 1900, from the *Albany Law Journal*, may prove of some interest to readers of the *Theosophist*:

"One of the most novel and curious actions at law we have come across for some time originated not long ago in Stroudsburg, Pa. Among the residents of that city is the Rev. E. E. Dixon, who, in a public prayer, invoked the divine vengeance upon a brewery that had been erected in that town. In his prayer the Rev. Dixon, after calling down curses upon the aforesaid brewery and its proprietors, according to newspaper reports, specifically urged God to strike it with lightning. Sure enough, not long afterward, during a violent storm, a bolt from heaven struck and partially wrecked the building; thereupon the owners brought a suit for damages against Mr. Dixon, claiming that through his intercession and appeals the divine wrath had been brought down upon their property. The clergyman, in his answer, it is understood, puts forth the claim that he should not be held responsible for an act of divine providence, and this is the novel question with which the court will be compelled to wrestle. Such a plea would seem to indicate a woful lack of faith in the power of prayer, yet perhaps it was the only plea he was able to make under the circumstances. The trial of this novel suit, if it ever comes to trial, ought to prove decidedly interesting. The Good Book tells us that all that one needs in order to have one's prayers answered is faith. Did the Rev. Dixon possess it? And was that faith potential in calling down the divine vengeance upon the brewery referred to, or was its destruction so soon after the prayer a

mere coincidence—one of those strange correspondences with which the busy world is filled? Here is a question which is calculated to cause the average juryman's hair to turn gray."

O. V. N.

A LITERARY CURIOSITY.

The following is the last effort of the genius who gave to the world that greatest epic in the English tongue, "Paradise Lost." This poem is not now to be found in any existing edition of the works of the immortal John Milton. I am credibly informed, besides, that neither Trinity College, Dublin, the British Museum, nor the Universities of Oxford or Cambridge, possess a copy of the poem which is given below. Yet it was certainly found among Milton's papers after his death, and was actually included in an early but incomplete Oxford edition of the poet's works, of which but a limited number were issued, and which has been for many years out of print. The late Rev. Mr. Crook, D.D., who was for some time editor of the *Methodist Evangelist*, favourably reviewed the poem in the columns of that journal a quarter of a century ago, and replied to certain critics who declared it unworthy of the poet's great genius. The son of the Rev. Dr. Crook, who is now a well-known Professor of Trinity College, Dublin, had the appended copy of the poem submitted to him a few days since and when he had read it he declared that he was aware that his father had reviewed it over twenty-six years ago, and was firmly of the opinion that its authenticity was beyond question, although it is not now to be found in any known or existing edition of Milton's works:—

I am old and blind,
Men point at me as smitten by God's frown
Afflicted and deserted of my kind,
Yet am I not cast down.

I am weak—yet strong!
I murmur not that I no longer see.
Poor, old, and helpless, I the more belong
Father Supreme, to Thee!

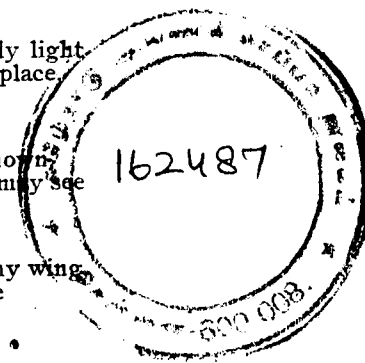
Oh! Merciful One!
When men are furthest, then Thou art most near.
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place.
And there is no more Night.

On my bended knee
I recognise thy purpose clearly shown,
My vision thou hast dimmed that I may see
Thyself—Thyself alone!

I have naught to fear.
This darkness is the shadow of Thy wing,
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been;



Wrapped in the radiance of Thy wondrous hand,
Which eye hath never seen.

Visions come and go !

Shapes of resplendent beauty round me throng ;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes ;
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime,
My being fills with rapture ; waves of thought
Roll in upon my spirit : strains sublime
Break over me unsought.

Give me now my lyre,
I feel the stirrings of a gift divine,
Within my bosom glows unearthly fire,
Lit by no skill of mine.

JOHN MILTON.

That this poem should have escaped the notice of those who have compiled his works seems extraordinary, and I believe I do a service to English literature in rescuing the verses from oblivion.—
Madras Mail.

* *

Indian journals have of late contained various articles relating to Prickly Heat and its cure, which have attracted considerable attention among those who suffer from this annoying inflammation of the skin. Major R. R. H. Moore, M. D., R. A. M. C., of Barrackpore, Bengal, writes to the *Journal of Tropical Medicine*, stating that he first received considerable relief from this skin irritation by using cocoanut oil carefully rubbed in. Some months afterwards, his attention was called to an article in the same journal, by Mr. Frederick Pearse, and, on reading it he "was thereby encouraged to use the oil more extensively and to abandon the use of soap in the bath. Since then I have been able to keep free from prickly heat, though living in the steamy climate of Lower Bengal." Mr. Pearse's conclusion is that "Soap is only required when bathing is neglected," and as everybody in hot climates bathes once or twice a day, it is quite unnecessary. Major Moore says, fresh cocoanut oil has no offensive smell, and if only a small quantity is used and it is thoroughly rubbed in, it is all absorbed by the skin and the clothing is not soiled by it.

A correspondent who has tried Major Moore's method, writes to a contemporary, as follows :

"Some years ago I took to using a certain kind of soap in the bath, and thought I had discovered a treasure. Each one has to gain his experience. I believe now that this soap should only be used for washing clothes ! After a time I developed a rash all over the body. My doctor blamed the soap, and advised other skin-soaps, such as lanoline, in its place. He at the same time told me that for many years he had entirely given up the use of any soap, and had found great benefit from its abandonment. He used a bath-sponge and face-sponge freely, rubbed with plenty of cold or warm water, according to the time of the year. I found the skin inflammation left me as soon as I took to sponging with clean water free from soap. Later on, I used the best Italian olive oil

for rubbing into the skin, as Major Moore does with cocoanut oil, but I had to give it up owing to the diminutive red house-ant. These little pests, attracted by the smell, got into my clothes-basket in hundreds, and made my shirts unwearable. They ate them into holes. I still keep up my bath and face-sponging without soap, and I suffer no more from prickly heat or any other skin inflammation, even in the hottest, muggiest Bombay weather.

The basis of all soaps is an alkali, usually soda. It is emulsified with fats or oils of sorts, and is commonly employed in the form of silicate of soda or water-glass, which gives a soft feel to the water when used in moderate proportion. But the action of the alkali is to poison the skin by corroding away and prematurely removing the natural oil which is always exuding from the healthy skin. The abstraction of this oil makes the skin dry and hard, and causes the excessive perspiration from which we suffer by the endeavour of Nature to replace the oil which has been so improperly removed. The conclusion I have come to is that rubbing with oil is needless, and that the full benefit of the bath is got by vigorous sponging with cold or warm water, according to the climate or one's likings. Each one has to judge for himself in these things. Pure water is the universal solvent : it removes the dirt that clings to the oil on the skin, and it also gets rid of any of the oil that has done its work. Any washing with soap or rubbing the skin with oil is, therefore, superfluous. It is like gilding refined gold."

* *

Professor Pickering, of Harvard University, has obtained photographs of certain localities on the moon's surface, which seem to indicate that the "white patches which wax and wane, as the sun rises or sets upon them," are made by snow. He thinks this results from "the emission of volcanic gases and steam from the craters," which condense into snow or hoar frost. Of course, this means that the moon has some sort of an atmosphere in which vapour may be suspended. He thinks also that his photographs indicate "the existence of vegetation upon the moon in large quantities at the present time." *The Chicago Sunday American* has reproduced some of the Professor's photographs, and in an article accompanying them, Professor Garrett P. Serviss says, in closing : "Whether animal life can exist in the rare atmosphere, surcharged with carbonic gases emitted from the thousands of craters and vents that cover the moon, is another question." Referring to Professor Pickering's discoveries in relation to clouds, Professor Serviss says :

He avers, contrary to the general impression, that clouds are abundant upon the moon. Astronomers have been in the habit of repeating the statement that on the moon no clouds ever appear, but that all its features are always equally and perfectly clear and distinct. This, Professor Pickering declares, is certainly erroneous. It is contradicted by the very appearance of certain parts of the moon as viewed with the telescope, but heretofore this appearance has been misinterpreted. In other words, we have been seeing clouds upon the moon ever since telescopes were invented, without knowing or recognizing what it was we were looking at.

Wherever we see a bright streak on the moon like those that radiate from the enormous Crater, Tycho, for instance, "there a few days after sunrise," says Professor Pickering, "will be found a cloud, and it is chiefly the conspicuous presence of clouds, combined with the lack of shadows, that at the time of full moon makes the lunar detail in certain regions so difficult to distinguish."

The expression "a few days after sunrise" refers to the fact that, owing to the peculiar rotation of the moon upon its axis, which keeps the same side always toward the earth, the length of a day from sunrise to

sunset upon the moon is about two weeks, and the length of the night is about the same.

The thing which, in the opinion of astronomers, has always rendered unlikely the existence of such phenomena as Professor Pickering believes he has discovered upon the moon, is the fact that when stars and planets pass behind the edge of the moon, during an occultation, no such distortion or displacement of their discs as the refraction of a perceptible atmosphere would be expected to produce, has been noticed. But Professor Pickering himself obtained evidence during his observations at Arequipa some years ago, that there is a visual effect, which can be noted in the case of the occultation of the planet Jupiter, showing that the moon possesses some kind of an atmosphere in which, up to a height of four miles from the surface, an absorbing medium exists. This is about the height at which many of our clouds float upon the earth, but that does not show a similarity between our atmosphere and that of the moon. On the contrary, both because of its rarity and its composition, the lunar atmosphere would no doubt be fatal to us. The absorbing medium, whatever it is, appears only in the sunlit side of the moon, and is absent from the dark side. In other words, this observation and other observations tend to show that in the lunar night the vapors do not rise in the rare lunar atmosphere, which remains perfectly clear, but when the sun appears, the condensed vapor, being in the form perhaps of snow and hoar frosts around the volcanic vents from which they have issued, rise above the surface. Soon after the period of high noon the volatilization reaches its maximum, and the whitish patches are greatly diminished in size or completely disappear. As sundown approaches they increase again in extent, and this increase continues until the sun has set upon that part of the moon. It should be remembered that, as already remarked, about fourteen days elapse upon the moon between sunrise and sunset, and lunar noon occurs a week after the first appearance of the morning sunbeams.

The announcement that Professor Pickering will return to Jamaica and continue his photographic investigation of the moon, gives promise that the mystery may be completely solved. If he can make his evidence of the existence of lunar snow, lunar clouds and lunar vegetation so overwhelming that all must perforce accept it as conclusive, an immense step in advance will have been made in our knowledge of the moon, and that body will possess for us an interest such as it has not had since Galileo with his telescope first demonstrated the fact that there are mountains and plains on the surface of the moon.

We read in the "Secret Doctrine" (p. 156, *o.e.*):

"The moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and 'principles' are transfused. She is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible and poisoned influence which emanates from the occult side of her nature. For she is a *dead* yet a *living* body. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless."

Probably Professor Serviss is quite right when he says: "The lunar atmosphere would no doubt be fatal to us." Professor Pickering's photographs of the moon's surface are being carefully examined by many scientists.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXIII.

(Year 1891.)

BARON HARDEN-HICKEY had been so expeditious with his translation of the "Buddhist Catechism," that I was able on the 31st of August—only three weeks after we had made our arrangement in Paris about its publication—to read the printer's proofs, at London.

On the 2nd September, I went to the Aquarium to see "Joseph Balsamo, the Boy Mesmerist," who gave a striking, but revolting, exhibition of phenomena by suggestion upon a wretched sensitive. If anything can be a prostitution of a noble science, it is these public degradations of subjects by travelling, charlatan mesmerizers: the drinking of lamp-oil, and eating of tallow candles under the delusion that they are delicious food, and the compulsory doing of acts which lower the sense of manhood, are such outrages upon the private rights of the individual that the most ardent advocate of mesmerism would not object to have them forbidden by law. For my part, I do not wonder that these mesmeric and hypnotic public exhibitions have been prohibited by the authorities of different countries of Europe, when I see what terrible after-effects sometimes follow the peripatetic "lecturer's" demonstrations of his power of hypnotic suggestion. One of the perils of our times is the abuse of this mysterious faculty, and no one who has the least friendly regard for a relative or friend should abstain from warning him or her—especially her—of the danger incurred in lending themselves for such experiments. We have seen in our time, women

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

giving such exhibitions, one, at least, a powerful mesmerizer, but this makes the risk no less, nor her offence the more excusable. There was at the Aquarium, at the same time, a Frenchman calling himself Alexandre Jacques, who was making a fifty day's fast, under medical supervision. I saw him on the thirty-fourth day, and had quite a talk with him. He told me that he ate nothing, but took an herb powder which sustains life. He said that it was composed of common herbs, to be found almost everywhere. His weight was diminishing at the rate of 4 ozs. daily, but he appeared to be in good health. When the famous Dr. Tanner made his forty day's fast at New York, some twenty years ago, under the strictest medical observation, night and day, some of the medical profession persisted in declaring it a fraud, because they believed it an impossibility for a man to go so long without nourishment. But if anyone wishes to have such doubts removed, he need only go among the Jains, at Bombay, and see elderly women making this very protracted fast with great ease, at a certain period of the year. They are supposed to gain great merit by this asceticism; and the ludicrous part of it is that this merit has a certain commercial value, and they sell it for solid rupees to self-indulgent co-religionists, who do not feel like mortifying the flesh, but are quite willing to get merit vicariously! Is this very different from the once prevalent traffic in Papal pardons, so briskly carried on at the time when Luther dashed his mailed fist against the Vatican door; or the paying of men in cassocks to pray souls out of Purgatory?

A fortnight before the day fixed for my sailing for New York, our friends at Stockholm telegraphed a request that I would visit them before my departure; and, as the prospect was most agreeable, I consented and left London on the 4th September for that place, via Hull and Göteborg. The passenger season had closed and the stories that I had read about the dangers of that tempestuous North Sea, with school-boy reminiscences of the maelstrom, made me think that I was going to run an exceptional risk in making the voyage, and I actually made my will before leaving London. When, however, I found that I was sailing on as smooth a stretch of water as heart could desire and under a bright sunshine, I felt as though I wanted to find some corner where I could hide my mortification. Without adventure, I reached Stockholm on the third evening, and was greeted at the station by all our members, headed by the good Dr. Zander, who took me to his house. An indelible impression was made upon my mind during my three days' stay, by the sweet hospitality and charming naturalness of the Swedish people. It was a case of love at first sight, and now that, during the past summer, I have revisited Sweden and been in the other Scandinavian countries, the impression is strengthened. In all my life I never met such uniformly delightful people. Hospitality is, with them, as much a religious duty as it is with the Hindus; and

I fully endorse the opinion expressed by a Swedish lady, in a recent letter, where she says: "In my country the very fact that a person is a *foreigner* entitles him to double consideration, hospitality and politeness." Every hour of the day had its engagements, mostly public. There was a Branch meeting, at which I responded to an address of welcome; the next day, a lecture at the Hall of the Academy of Sciences, to an excellent audience, three *conversazioni*; a supper every evening and a farewell dinner and surprise party at Dr. Zander's house on the day of my departure. The pleasant recollections of the visit have been since marred by a disagreeable lesson as to the mendacity of hysterics and the danger of being alone with such persons under any circumstances.

On the second day of my visit I was invited to an audience with His Majesty, Oscar II., King of Sweden and Norway, at his palace outside the town. I found him a most cultured gentleman, gracious and unpretentious in his manners. His reception of me was all that I could have asked and he kept me talking for more than an hour on Masonry, Symbolism, Religion, Spiritualism and Theosophy, on all of which subjects he gave proofs of extensive reading and sound reflection. He at once relieved me of the embarrassment of standing, inviting me to sit with him at a small table, where each of us drew figures on paper, illustrative of the symbolical expression of religious and scientific ideas by different nations. His Majesty cordially invited me to stop a day or two longer at Stockholm, so that I might become acquainted with a person for the sanctity of whose character he entertained a great respect; but I was obliged to hurry back to London to continue my voyage, and we parted with cordial expressions of mutual goodwill. Of course, it is universally known that King Oscar is one of the best linguists and most cultivated men in Europe, an Oriental scholar and a patron of learning, and the reader may imagine what pleasant recollections I must have of my interview with him in his own palace.

I returned to London *via* Copenhagen, Kiel, Hamburg, Bremen, Osnabrück and Flushing, but when I went to claim my luggage I found that my trunk had been left behind en route, although booked through from Stockholm. This was a serious matter, for I was to sail from Liverpool in three days: to make things worse, my steamer and railway tickets, as far as Yokohama and Colombo, were in the trunk, together with half my clothes and some money. Telegraphing and worrying did no good and I had to sail without it. The greatest annoyance was the behavior of the Messageries people, who actually would not give me a duplicate ticket until I had got the President of the great London bank, where I keep my sterling account, to sign a guarantee. When I went to tell him about this preposterous demand, he said it was something novel in his experience, but as he happened to know me for an old customer, he

kindly complied with the French Company's demand. As for the American Line, they granted me the duplicate tickets without a moment's hesitation. I recovered the trunk ultimately at Colombo, on my way home from Japan.

My boat was one of the largest and swiftest of the "Ocean greyhounds;" she rushed through the water like a sword-fish at the rate of twenty miles an hour, even in the roughest seas. This was all very well for those who liked speed at whatsoever cost; but my recollection is that it was the most uncomfortable Ocean travelling I ever did, for what with the working of the engines and the thrashing of the propellers, the ship was in a constant vibration that was enough to upset the nerves of most people. Withal, she pitched and rolled so that barely a fourth of the passengers appeared at the table. I met some delightful people on board, whom I shall be very glad to see again, and happily escaped the usual call for a lecture: both the sick and the well were engaged in thinking much more of their stomachs than of their souls. The members of my own family, my friends Fullerton and Neresheimer and others, met me on landing, and I was enjoying the prospect of getting speedily to my sister's house, but my unfortunate notoriety barred the way. A dozen reporters, representing the principal New York journals, wanted to interview me, and as this could not be done conveniently on the wharf, Mr. Neresheimer had engaged a drawing-room at the Astor House and had placed small tables around the four sides for the convenience of the reporters. Thither I was taken, installed in a big chair, given a cigar, allowed to remove my coat, as it was a very warm evening, and then subjected to a cross-questioning about my doings within the twelve years since my departure for India, and, generally, the condition and prospects of the Theosophical movement. It was a most amusing episode, this interview at wholesale, but, being an old journalist myself, I managed to give the young fellows the sort of "copy" they wanted, and the next morning my arrival was heralded by the whole press and my portrait appeared in the five principal dailies. Of course it was very late before I could get to bed.

I found New York greatly changed in many respects; many of my old friends were dead, and many landmarks had disappeared. I, too, had changed in a marked degree, for, after so many years of the placid intellectual life of the Orient, the mad quiver and rush of American life upset me greatly. I could not have realized that so radical a change should have come over me. My brothers wanted me to look at the giant buildings which had sprung up towards the sky, and other so-called improvements; but I told them that I would not exchange my desk and library, and the restfulness of my Adyar home if any one should offer to give me the biggest of the buildings on condition that I should return to live at New York. Yet it was very sweet to meet so many old friends, some even

of my school-days, and the relatives whom I had not seen for so long. But I was not sorry when the time came for me to hurry across the continent towards the Lands of the Rising Sun. My family was now the members of the Society; my friends, my working colleagues; my home, the Adyar headquarters; my ambitions, aspirations, hopes, loves and very life had passed into the Society; my country had become the wide world. Not that I loved America and my kinsfolk less, but that I loved the cause more.

My American visit was intended to be a mere transit, not a tour. It was now the end of September and I had to be at home early in December to make ready for the Convention; meanwhile, I had some fifteen thousand miles of travel before me. While at New York I gave one public lecture to a very large audience, in Scottish Rite Hall, on Madison Avenue. The chairman, an amiable F. T. S., must have been unaccustomed to facing such crowds, for, intending to just merely introduce me, he wandered off into a discourse on Theosophy which must have taken close on forty-five minutes, and tired the audience very much. Meanwhile, I sat there like a simple auditor and was half tempted, when I finally did get the floor, to say that as my friend had fully enlightened them about Theosophy, it was not worth my while to detain them any longer, and with that make my bow and retire. But, as clearly that would not do, I went on with my address, and was very heartily applauded at the close. Then followed a pleasant experience, when one old friend after another came up to the platform and shook hands with me.

On the 28th I took the overland train of the Pennsylvania Road and soon was spinning across the continent at the rate of forty-five miles an hour. It almost seemed as though some tricky elementals of the luggage department had been following me from Stockholm onward, for, having lost one trunk between there and London, I now found that the other had been left behind at Chicago by mistake. Then we had an accident to our sleeping-car which was quite enough to stimulate the nerves of an excitable person; for in the night of the 2nd, eight of its wheels flattened out—fortunately without doing any harm to us—and we were transferred to an ordinary carriage where we passed a very miserable time until morning.

I was met at Sacramento by Mrs. Gilbert and Dr. Cook, the President and Secretary of our local Branch, and hospitably entertained at the house of the latter. Among my visitors was a gentleman who had been employed as a clerk in my office, when I was Special Commissioner of the War Department. Some of the callers asked my advice on confidential personal matters, domestic and otherwise. It is one of the peculiar features of my tours that I am regarded as a sort of father confessor, to whom all are free to confide their secrets and ask for comfort in their sorrows. One gets, in this way not only an idea of the extent of misery that prevails in social life

but also of the weakness of will which is too common among people who have fixed their aspirations on the Higher Life, but find the path full of stumbling-stones. The satisfaction one has in lightening, by ever so little, this burden of private grief, more than compensates for the trouble given by the seekers after advice. On the evening of Sunday, the 4th, I lectured in public on "Theosophy and H. P. B.," and a conversazione followed. The next morning I made the short journey to San Francisco and became the guest of that sympathetic and cultured gentleman, Dr. Jerome A. Anderson. The chief workers of the city called on me, and on the following day the Branch gave me a formal reception with a friendly address, to which I responded. Mr. Judge, who had been making a tour on the Pacific Coast, was in San Francisco at the time of my arrival, also a guest of Dr. Anderson, and here practised—for the time being most successfully—another deception upon me. It was in connection with the mysterious Rosicrucian Jewel, formerly belonging to Cagliostro, but in my time, worn by H. P. B. I say "mysterious" with reason, because the pure white crystals with which it was set, had the occult property of changing their colour to a dark green and sometimes, muddy brown, when she was out of health. I shall not dwell upon the details of his falsehood, as it will have to be spoken of in connection with the transactions at London when he was cited before a Judicial Committee which I convened to try him on the charges of malfeasance brought against him.

The ladies of our local Branch had organized a charming scheme of moral and religious instruction for children, to which they gave the name "The Children's Hour." A special exhibition of it was given for my information and it delighted me very much. The motive was to impress upon the youthful minds the idea of the fundamental resemblance between the world religions, and the advisability of learning to be kind and tolerant to all men, of whatever race or creed. A senior girl represented Theosophia, and others, the Founders of religions—Krishna, Zoroaster, Gautama Buddha, Christ, Mahommed, etc. Each of these held a staff carrying a symbolical pennant. A simple yet excellent dialogue was framed, in which Theosophia put questions to each of the flag-holders, to give him or her the chance to quote from the scriptures of the Founder of that religion, verses which embodied the theosophical spirit. The children wore pretty dresses, there was some little marching and other exercises, and all seemed to enjoy the occasion. It would be a good thing if this device were adopted throughout the whole Society, for it is calculated to be of great service in implanting theosophical ideas in the youthful mind.

The, to me, most delightful incident of my San Francisco visit was a meeting with three brothers of the Steele family, with whom I was brought into contact at Amherst, Ohio, in 1851-2-3, and whom I may almost regard as my greatest benefactors in this incarnation,

since it was from them, and the other bright minds and noble souls connected with them in a Spiritualistic group, that I first learned to think and aspire along the lines which led me ultimately to H. P. B. and the Theosophical movement. The family had migrated to California, become great lauded proprietors—rancheros—and attained to places of distinction in that State: one was a judge, another a senator, a third, President of the great society of the Grangers. The hours we passed together were full of unalloyed delight and the life-pictures which had been concealed behind the veil of latent memory for forty years, came out again vivid and real. On the evening of the 7th I lectured at Metropolitan Temple on the same subject as at Sacramento; Mr. Judge was chairman and we had on the platform a life-size photograph of H. P. B., standing on an easel. On the 8th I embarked on the "Belgic" for Yokohama, a host of T. S. friends seeing me off and loading me with flowers.

The Pacific Ocean was true to its name, a calm sea and sunshine following me almost all the way across. We had a few rough days and some rolling of the ship, but not enough to cause much inconvenience. It seemed as though I had not finished with the meeting of persons who would bring back to me the memory of the olden days, for the surgeon of the Belgic proved to be the son of a charming lady whom I had known as a school-girl at New York many years before her marriage: moreover he was the living image of his mother. When I came to recall the past I realised that but for the advice of this lady and her elder sister, I should never have gone to Cleveland, Ohio, in 1851, whence I went to Elyria, thence to Amherst and the Steeles; those ladies, then, formed the first link between my home-life at New York and my spiritual enfranchisement at Amherst. By this I do not mean that I had ever been a follower of my parents' religion, or sectarian of any sort, but that, until I became associated with the Amherst Circle, my mind had been lying fallow, waiting for the sowing of the seeds of theosophical thought.

After a voyage of seven days we reached Honolulu, and stopped there twenty-four hours before continuing the journey. We went ashore and looked about the place, some of us going to see Dr. Trousseau's Ostrich Farm. The birds were kept in paddocks, with an avenue running through the middle and wide enough so that persons passing through could not be reached by the iron beaks of the male birds, who are not at all friendly at certain seasons. The proprietor of the farm, with whom I had some conversation, expressed himself as well satisfied with the profits of the undertaking, saying that the yield of plumes fit for commerce was a good deal larger than the average. We sailed again on the 16th, taking our fine weather along with us. On the 19th I accepted an invitation given me, at the urgent request of a large missionary party on board, to lecture on Theosophy, and thenceforward, throughout the voy-

age, this subject was very much talked about. On the 21st we crossed the 180th meridian of longitude, and thus in a Pickwickian sense, blotted out Tuesday, it being Monday until noon, and then Wednesday. I had to laugh when I recalled the ingenious employment of this device by Jules Verne to make his eccentric hero get around the world in eighty days and thus win the bet at the London Club, which depended on this result. The festive missionaries relieved the tedium of their voyage by a lot of hymn singing.

We reached Yokohama at 7 p. m. on the 28th, the 20th day according to the calendar after leaving Frisco, but including the day which had been nominally obliterated. We were inexpressibly shocked to learn, on arriving, that on the morning of that very day one of the most disastrous earthquakes in the history of Japan had spread devastation over a wide area: thousands of buildings, including some of the strongest temples, had been destroyed, and thousands of persons killed. It was not a promising time for me to get the High Priests together to consider my Fourteen Propositions. However, I got them translated into Japanese by Mr. N. Amenomori, an excellent English scholar, of Yokohama. He completed the task the same day, so that I was able to leave on the 31st for Kobe, en route for Kioto. As the earthquake had broken up the railway, I went by the P. & O. s. s. "Ancona," and the weather being delightful, had fine views of the coast and of Fuji San, the snow-capped sacred mountain, whose glittering cone figures so very often in Japanese paintings. It was certainly one of the most charming journeys in the world—almost like Fairyland. We reached Kobe at 1:30 p. m. on Nov. 1st, and I put up at the Hiogo Hotel, at the waterside, where I had the honour and pleasure of meeting Prof. John Milne, the world-renowned seismologist.

From what I heard I had good reason to fear that it would be very difficult for me to get the signatures of the Chief Priests of the sects, to my Platform, as a number of them had left Kioto for the scenes of earthquake disaster. However, I determined, since I was on the ground, to overcome all obstacles, in view of the immense importance of the object sought. I went on to Kioto, on the 2nd, and put up at my old inn, Nakunraya's Hotel. I notified the two Hongwanjis and the Ko-sai-kai—the General Committee of all the sects, which I had induced them to form on the occasion of my former visit—of my arrival. My rooms were thronged with visitors the next and following days. Among the old acquaintances were Mr. Hirai, formerly a leading member of the Young Men's Buddhist Committee, which sent Noguchi, as a sub-committee, to Madras to personally escort me to Japan; and that highly influential and agreeable priest, Shaku Genyu San of the Shin-gon sect. He was a most enlightened man, open to all good suggestions for the advancement of his religion, and travelled with me over the Empire when I was there before. We had a very earnest discussion over

the Fourteen Propositions, the wording of which he found perfectly satisfactory; but he put it to me why it was necessary for the Northern church to sign these condensed bits of doctrine when they were so familiar that every priest-pupil, throughout the Empire, had them by heart: there was infinitely more than that in the Mahâyana. In reply, I said: "If I should bring you a basketful of earth dug out of a slope of Fuji San, would that be part of your sacred mountain or not?" "Of course it would," he answered. "Well, then," I rejoined, "all I ask is that you will accept these Propositions as included *within* the body of Northern Buddhism; that they are a basketful of the mountain, but not the whole mountain itself." That view of the case seemed to be quite convincing, and when I had argued at length upon the vital necessity of having some common ground laid out on which the Northern and Southern churches might stand in harmony and brotherly love, offering a united front to a hostile world, he promised to do his best to have my wish accomplished. He then left me to go and see some of his leading colleagues, and on the 4th returned with a favourable report and signed the document on behalf of the Ko-sai-kai; thus giving my scheme the imprimature of the approval of the united sects, even although I should secure no other signatures. But I did, as personally, and through the medium of Shaku San, the Chief Priests who were within reach of Kioto could have the thing explained to them. Before leaving for Kobe on the 9th I had got all the sects except the Shinshu to sign the paper. This latter sect, as the reader may remember, occupies an entirely anomalous position in Buddhism, as their priests marry—in direct violation of the rule established by the Buddha for his Sangha—have families and hold property; for example, a temple will pass from father to son. At the same time they are by far the cleverest sectarian managers in all Japan, drawing immense revenues from the public, and building superb temples everywhere. They are, *par excellence*, the most aristocratic religious body in the Empire. They excuse their infraction of the monastic rules on the ground that they are *samaneras*, semi-laymen, not full monks. The principal men among them, whom I needed to see, were away in the earthquake districts, where they had suffered great losses; and as my time was extremely limited and the people whom I saw would not give me a definite answer, I had to do without those signatures. However, as they were represented in the Ko-sai-kai, Shaku San's signature on its behalf virtually gave me the consent of the whole body of Northern Buddhists. My joy in achieving this result may readily be imagined.

H. S. OLCOTT.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

V. FAITH, AND THE EFFICACY OF PRAYER.

[Concluded from p. 664.]

THE ethics of religion deal with conduct and character, laying down the principles by which character may be built up, and perfect development attained. But ethics by themselves are insufficient; they lack vitality, and it is only when they are energised by the spirit of devotion, that the practical side of religion is complete. Devotion is the motive force of morality, it prompts to purity of life in a way that no mere recognition of the consequences of evil can ever do. A man may believe in the Law of Karma, he may recognise that every wrong action will ultimately bring its results of suffering upon him, and his desire to avoid suffering may induce him to strive to overcome his tendencies to evil. But if he has not devotion, his efforts will not be persistent and continuous; again and again he will fall back, for the fear of future consequences is not, in most natures, so strong as the dislike to steady effort directed against failings that have so become a part of ourselves that we love them. The cause of delay and lack of energy in all religious life is not so much that we find it difficult to *be* good, as that we find it difficult to *want* to be good. Devotion is the only force which will overcome this difficulty. The basis of devotion is love with faith; its outer expression is worship, in any of its various forms. Now in Christianity the form in which devotion usually expresses itself is prayer, and the efficacy of prayer is clearly stated to depend on the degree of faith.

It was because of their "little faith" that the disciples of Jesus on one occasion could not "cast the devil" out of the lad that was brought to them; an incident that gave rise to that memorable saying of Jesus, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt., XVII., 20; cf. Luke, XVII., 6). And some natures, like the proverbial little child, have had their faith shaken because, when they have prayed to God to remove some mountain, possibly one of their own creation, no miracle has been wrought for them, and the mountain has remained unmoved! What then is this faith that shall make all things possible to him who possesses it? What is the *faith of the mustard seed*? It knows not why it is cast into the ground, nor how the laws that govern its growth are working; but when the warmth and moisture of the earth cause it to expand, then that mysterious force, which none yet have been able satisfactorily to

explain, the *life* of the seed, responds to the impulse from without, and it begins to grow. How far it may be conscious of growth we cannot say; one thing only we know, the response from within is always in harmony with the impulse from without; growth invariably takes place *with* the laws of nature, not in antagonism to them. And this seems to be the secret of true faith; its two aspects are, a response from within to some divine impulse from without, and a complete harmony with the law. In the seed there is harmony with the law because the life within has not yet asserted its individuality; it cannot yet act of its own prompting. But with man this is no longer so; the individuality is formed; through experience some knowledge of the law has been gained, and the free-will has begun to develop. So man may choose between two courses; he may consciously act in harmony with the law, or he may strive to go against it. Faith will therefore be to him a conscious and voluntary harmony with the law, while with the seed it is unconscious. While, on the one hand, this renders a lack of faith possible to man, it also opens out before him the possibility of far stronger and deeper faith than could have existed at an earlier stage. For as knowledge and power grow, so is man able to bring himself into more and more complete harmony with law. The response from within comes from the same cause in both cases. The life of God in the form responds to the same life acting in other forms. And as in man the life is so much more developed than in the lower kingdoms the response will be proportionately stronger. But here again the fact that man is conscious and that his free-will is developing, renders it possible for him to set his desires in opposition to the impulse from within, and resistance to it is perhaps one of the most certain causes for lack or loss of faith. If then a man had faith as a grain of mustard seed, that is if his whole nature were tuned to that inner response so that there was perfect harmony with the law, then he would indeed be able to work wonders, knowledge being added to faith. The very nature of faith will preclude all possibility of his attempting to do anything which is *against law*, but his knowledge will enable him to bring into play laws which are not known to those who have not his faith, and thus he may do what appear in the eyes of ordinary men as miracles.

As man progresses another element combines with this form of faith. The effort to live always in harmony with the law stimulates the growth of the divinity in man, and thus leads to a fuller knowledge of God; glimpses are seen of His tenderness and beauty, and a responsive love springs up in the heart, which slowly ripens into deep devotion. It is when this love has been felt, however dimly, and however little understood, that the lives of the great Teachers like Jesus of Nazareth begin to appeal to the heart. Till then there is no real response; the intellect may recognise a certain beauty and purity in the life, but no emotion is stirred, no de-

votion is felt. It is somewhat as when a strain of music is heard by one who has no "music in his soul;" he says it is "pretty," and that is all; or as when a beautiful picture is seen by one who has no artistic feeling. There is as yet nothing within that can respond, and so the impulse from without is hardly felt. But when the first spark of devotion has been kindled, progress becomes more rapid. Love grows, and with it faith takes on a new aspect, and becomes a loving confidence in the Teacher who is leading us and in the God to whom our steps are being guided. Then alone do the higher forms of prayer become possible.

For certain forms of prayer have been used long before this stage is reached. At first man sees a mysterious force at work in nature; he recognises that it is sometimes beneficent, sometimes maleficent. He associates this with the earliest teachings he has received from the divine Teachers of whom we read in the records of all races. They have told him of a God who is ruling and guiding the universe, and pouring His life into it, as the sun pours light and heat upon the earth; and they have taught him to regard the sun as the symbol of God. So it is easy for him to see God working in all the forces of nature; and when he finds them beneficent he thinks God is pleased; when maleficent, God is displeased. So his prayer is at first an attempt to propitiate God; it is a petition for His favour and protection, and it is associated on the one hand with all the benefits that he receives from nature, and on the other with all the great calamities that endanger his prosperity and his life. This is good; for it is the effort of the divinity within to reach out towards its source; he is not conscious of this, for the first stages of growth are imperceptible. And it is true that it is the selfish instincts that prompt this form of prayer. But we have seen that separateness must first be intensified in order that the individuality may grow, so we shall expect at this stage to find a strong element of self, even in religion. But when *love* springs up, then by degrees this changes. Man begins to recognise that joy and sorrow, prosperity and suffering, alike are the expression of God's love, and the methods by which He is drawing His children nearer to Him. So he begins to eliminate from his prayer the element of *petition*. First he raises it to a higher plane, and instead of asking for material benefits, he prays for grace to resist evil and grow strong in righteousness. Then he learns by slow degrees that he is always surrounded by the grace of God, that he needs only to open the "windows of the soul," and it will flow into his heart; that God is ever giving, but that man too often turns away from the hand that gives, and fails to see the gift. The only barrier between man and God is man's own blindness and coldness; and hence he learns that the best form of petition is to open the heart to receive. Then his prayer becomes aspiration, he pours out his love at the feet of God, knowing that then the love and strength of God will

enter freely into his heart. He no longer offers petitions, unless for greater devotion, for a stronger spiritual life, or for help for others. Then, faith being strong, devotion being deep and tender, his prayer becomes a force that may in very truth remove mountains.

One of the great aims of Jesus was to lead his followers to this purer, more spiritual form of prayer. With the Jews, prayer seems to have become mainly a matter of form. Many times he rebukes them for the absence of any real devotion. They made long prayers in the streets for the sake of show, they scrupulously observed all external rules, they kept the "outside of the cup and platter" clean, but within there was worldliness, pride, arrogance, oppression. The spirit of prayer was absent; self-interest, not devotion, prompted the careful observance of all the outer forms. So he taught them first to substitute the prayer of the heart for the mere outer form, and to pray in secret, not in public. "When ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men . . . But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret." (Matt., VI., 5, 6). No private room is needed for this; for each man has with him always the inner chamber of the heart into which he may withdraw; even in the street or the market place, amid the throng of men, he can still retire to this inmost chamber, and shutting the door of the heart to keep out all extraneous thoughts, can pray to the Father. For the Father is ever present there; that is His temple far more truly than any of the stately edifices reared by man in His honour.

Jesus next deals with the object of prayer, and here again spiritualises the old teachings. He points out that it is unnecessary to entreat of God that He will give the things that are needed by man; "in praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like unto them; *for your Father knoweth what things ye have need of*, before ye ask Him." (Matt., VI., 7, 8). And yet it is well that man should recognise that these things are the gift of God; that he should remember that it is God's life in nature which gives him the fruits of the earth for his use. So, in the prayer which He gives to His disciples, one clause is introduced with this aim, "Give us this day our daily bread." (Matt., VI., 11). Like the majority of the teachings of Jesus, this can be taken both in the material and in the spiritual sense. In the former it may be taken rather as the grateful recognition of a fact, than as a petition; for it seems as if Jesus gave a considerable part of His teaching in a form that would appeal to the somewhat undeveloped people amongst whom He worked, and we must make allowances for that when we try to understand His full meaning. We are reminded of

the recognition of the same fact in the verses in the Bhagavad-Gîtâ (III., 11, 12): "With this" [*i.e.*, sacrifice] "nourish ye the Gods, and may the Gods nourish you; thus nourishing one another, ye shall reap the highest good. For, nourished by sacrifice, the Gods shall bestow on you the enjoyments you desire. A thief verily is he who enjoyeth what is given by Them without returning the gift." Even the offering of material sacrifices to the Gods, will bring us the highest good, if accompanied with a spirit of gratitude, for the thought will bring us more closely into contact with Them. But better still is the sacrifice of a life that is full of love, and this will be offered by those who realise that even the daily bread is the gift of God. But Jesus reminds us elsewhere that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We need not look within the covers of any book for these words, though *every* book, whether sacred or secular, contains them. For there is nothing in this universe which has not "proceeded out of the mouth of God," and it is when we learn to hear His voice speaking to us everywhere in the murmur of the brooks, the ripple of the sea, the rustling of the leaves in the trees, the hum of the insects, the song of the birds, the crash of the tempest, and, chief of all, in the life and heart of every human being, it is only then that we begin to realise how He is ever giving us our daily bread. And so we reach the more spiritual meaning of the phrase, and see in it the recognition of the way in which the love of God is leading us through all the varied experiences of life, whether of happiness or of pain, and our prayer becomes an opening of the heart to receive from Him that grace, which, stimulating the divinity within, shall enable us to derive from every experience the whole of the teaching and training it is sent to give us.

In the last phrase of this prayer we have a somewhat similar thought. We have already seen in what sense it may be said that God leads us into temptation (see Vol. XXI., page 432); and in the light of that thought, this prayer becomes an opening of the heart to that divine power which will lead us along the straight path of evolution. God is ever teaching us, His love is ever drawing us towards that which is good; if we recognise this and yield ourselves willingly to His guidance we shall be delivered from evil, by rising through and above it, and there will be no need for that severe pain which must inevitably come as the result of refusing to learn by love. If the prayer is offered with earnestness and faith, it cannot fail in bringing about this result; and then we shall not fear any tests and trials that may come in the natural course of growth, for we shall know that the God within us can surmount them all. To the weak and undeveloped the prayer will have a different meaning. To them temptation in all its forms seems evil, a thing to be avoided. So to them it is a petition that they may

not be subjected to tests and trials, lest they should fall beneath them; to them, to be delivered from evil is to be spared the trial, while to the strong it is to have the power to go through it and come out on the other side, the stronger for it. And the prayer of the weak is answered, even as is the prayer of the strong. For God knows what strain His children are able to bear, and He knows that if the strain goes beyond the breaking point, progress will be delayed. So of the weak less is required; they are *not* led into the temptations that the strong are able to bear, but are allowed to journey along a smoother, if a longer, path. It is unnecessary to speak of the clause containing the prayer for forgiveness, as it has already been considered. (See vol. XXII., page 74).

The first three clauses of the prayer have a twofold significance according to the meaning that is attached to the phrase "Our Father." It is probably usually taken as applying to God, and the association of the thought of God with a heaven that is by some even yet regarded as a locality, tends to emphasise the idea that God is far removed from man. Heaven is placed, as it were, in contradistinction from earth, and the natural conclusion is that there is a similar contradistinction between God and man. The prayer then expresses the earnest wish of the soul that there may be the same obedience to the will of God on earth as there is in heaven amongst the angels. There is some degree of vagueness in thought and also of variety of opinion as to where and what heaven actually is; but it is agreed by all who adopt this view of it that its conditions are quite different from those of earth, rendering it possible for men to be far purer and more spiritual there than here, and to come into closer contact with God. Indeed Christians holding this view seem to be generally agreed that in heaven man will be entirely freed from all the limitations and imperfections to which he is subject on earth. But the idea of heaven as a *locality* is fast disappearing, and it is regarded by many as being a *state of consciousness* independent of locality, so that we can if we choose make a heaven upon earth. Now, if we take this view, we must recognise that progress is essential in order to produce this change in our state of consciousness. In the light of the teachings as to the constitution of man we see that it means a raising of the consciousness from the personality to the "Thinker," and then from that to the Higher Self; heaven being the consciousness of the Higher Self, earth that of the personality, independently of locality. (See vol. XX., page 85). This raising of the consciousness can only be effected by the development and training of the three lower bodies, and also of the causal body, by the cultivation of all the qualities of the Ego or Jivâtman through these forms, and by the subordination of the *consciousness of the forms* to the *consciousness of Self*. In other words, desire, which may be roughly described as acting in the forms referred to, must be controlled by the will, which is the active energy of the self.

This is a long process, extending over many incarnations, but we have seen how belief in Christ combined with love for Him, enables us at length to achieve it. Adding to this thought that of the unity of all things, we begin to see another meaning in the phrase, "Our Father;" it is the Higher Self of every man, the divine ray which, though for the time appearing separate from its source, is yet one with it; the unity being clearly exemplified in Christ, who is, on the one hand, the type of perfected humanity in which the Higher Self rules, and, on the other hand, the manifestation of God. And then the prayer becomes a looking inward into the very recesses of our own being, that we may find the divine light that is shining there, and having found it, may let it illumine our whole nature. Then the kingdom of the Father will come, for our whole lives will be ruled by the Higher Self; the will of the Father will be done on earth as in heaven, for in whatever body we may be functioning, we shall act and think only as the Higher Self prompts. Thus we are led to the teaching given in all religions, that God is within us. If thou wouldst find Him, look into thine own heart, for unless thou canst find Him there, thou wilt not be able to find Him elsewhere. And finding Him, thou wilt find also the Christ, and thine own Self, for they are one. As the old hymn says:

"Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul will be forlorn;
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

Or as Sri Krishna said to the Gopis at the time of the Râsa Lîla, one of the most exquisite incidents of His childhood, and one that is perhaps more full of teaching than any other: Go back to your homes, you will find me there as easily as here; it is not those who are with me in body that are nearest to me, but those that enshrine me in their hearts. And then when later they joined in that mystic dance which was so wonderful in its beauty that the very stars in heaven stopped in their course, and the Gods themselves gathered round to watch, each of the Gopis felt Sri Krishna's hand in hers, His arm was on her shoulder, for wherever His devotees are thinking with earnestness and devotion on Him, there is He in the heart of each one.

And thus these two religions, which at first sight may seem to be so different, almost opposed to each other, are seen on a deeper study to be one in spirit. Some of the most important teachings are found in both, and on this point, the most important of all, they are at one; for in both we find clearly taught the divinity of man, and the unity of God and man; in both, devotion is enjoined as the one means by which man may find God, and in both, knowledge and action are the two wings, as it were, by which the bird of humanity

may at last rise above all the limitations of matter, and folding its wings, may rest in the infinite bosom of God.

LILIAN EDGER.

ON THE THRESHOLD OF THE LIFE BEYOND.

SOLEMN is the moment when the soul takes its leave of the world, when the sail is taken off the gallant bark which now lies like a water-logged craft. Sad and gloomy are the associations which the very word death recalls to our mind. Let philosophers or stoics view the approaching end with stolid indifference. Let the devout man of religion welcome the messenger of Pluto as the harbinger of divine peace and felicity. But the common herd of mortals cannot rise to the lofty heights of the philosopher or the sage; they will always contemplate death with feelings quite the reverse of hopeful and pleasant. The undefined sense of gloom and horror that takes possession of our mind at the thought of death is a mystery which has baffled the analysis of the poet and the metaphysician. It is not easy to say whether it is, as the sage Patanjali avers, due to the painful experiences of death that we must have gone through in our previous lives; or whether, as Shakespeare puts it, it is owing to our want of knowledge of what lies beyond, the "dread of something after death--the undiscovered country from whose bourne no traveller returns."

In whatever way we regard death, there is one thing that we cannot lose sight of. When the dying person is about to take his departure from this scene of earthly joys and sorrows, he is advised by his friends and relatives, as well as by priests and clergymen, to lose all regard of what he leaves on this earth, and devote his mind exclusively to thoughts of the Divine Ideal. Wealth and rank, men and money, friends and relatives can then do him no good. Hence it is that the parting soul must make at this last moment one supreme effort to snap asunder the earthly bonds, to free itself from the clutches of its ruling passion, and to rise to the sublime heights of a brighter and purer existence in the next world.

The very recognition of the necessity of changing the trend of thought, and seeking divine aid alone at the time of death, reveals a strange, culpable inconsistency of which we are shamefully guilty. We never tire of the gewgaws of the world. From childhood upwards we spare no pains to drive our minds into the narrow groove of worldliness, seeking nothing but pelf and power, and objects of sense in general. In our mad pursuit of wealth and fame, in our furious struggle to gratify the lusts of the flesh, we push aside our weaker brethren, trample upon the claims of justice and humanity, and set at naught the trumpet-call of duty and religion. In this way we acquire a vicious worldly bent which, pursuing us like Nemesis,

wherever we go, shapes irresistibly our future destiny. Hence it is surely the height of folly on the part of ourselves as well as of our friends and relatives, to expect that the mind should be able, at the last awful moments, to fling off its earthly weight of passions and desires and concentrate the thinking energies on a higher and purer ideal. Yet in spite of this absurd folly, in spite of the sheer impossibility of the fulfilment of our pious wishes, we have here the glimpse of a deep philosophical truth which cannot be explained away. Underlying all ritual observances, fasts and vigils, prayers and meditations, there is the emphatic recognition of the great truth that man's destiny in the next life is mainly conditioned by the predominant tendency acquired by him in this life. According to the teachings of the highest esoteric wisdom, all the acts, thoughts, and feelings of a man, however great or small they may be, go to give a complexity to the operations of Karmic Law that no ordinary human intellect can unravel. The tangled yarn of life spun by the hand of karma defies the highest flights of scientific or metaphysical lore. It is only the seer or the sage who is ever allowed to have a glimpse into the mysteries. The infinite multitude of beings that pass before our eyes in daily review, the endless variety of causes and effects, and what we ignorantly call accidents, the clash and rush of life and work, the ceaseless whirl of celestial bodies in infinite space, all combine to present before our bewildered gaze a harmonious complexity that attests the unspeakable majesty of the Great Architect and His Law, the Law of Karma. The operation of this great law has found its ablest exposition in esoteric philosophy. The eyes of the trained seer, penetrating the thick veil of Mâyâ or illusion, gain an insight into the arcana of the universe; to him the Karmic Law is a living reality, affording an answer to the "obstinate questionings of nature," a key to the solution of the great problems of life and death.

Says the Bhagavad Gîtâ: "Whatever object a man thinks of at death when he leaves the body, that, O son of Kunti, reaches he by whom that object has been constantly meditated upon" (VIII., 6).

In grasping the true significance of the above sloka we have need to be on our guard against a pitfall that we are likely to fall into. We must have an eye to the general tenor of life and thought, and not to a mere passing thought or a transient feeling at the time of death. We must bear in mind that the fixing of thoughts upon the Divine Being is an impossible feat unless by a persevering course of rigid discipline, devotional practice, and constant meditation the mind has been taught to soar above the storm of passions and desires, and rise to the serene sky of a higher consciousness. To bring this sublime truth home to our minds, the Mahâbhârata, the richest store-house of all sacred wisdom, has the beautiful, but pathetic story of king Bhârata. It is an oft-told tale no doubt, yet it bears to be told again.

In those far off days when mother India was at the height of her spiritual glory, there reigned a mighty monarch, named Bhârata. After having reigned long and peacefully, and having discharged all his kingly duties, he thought of betaking himself to the life of an ascetic and a recluse, after the manner of his illustrious ancestors. Having called his five sons before him and given them all necessary instructions, he left them in charge of his extensive dominions and retired to a distant, lonely hermitage, with a view to pass the remainder of his life in the contemplation and worship of the Divine Being. He had faithfully done what he owed to his subjects; he had now a duty to himself—the highest duty of casting off the earthly freight from his soul, and raising it to a divine union with the perfect and the universal Self. Though master of the earth and of "the fullness thereof," he now began to lead a life of strict self-denial and piety, all his days and nights being given solely to acts of charity and meditation. A rigid course of self-discipline, a continuous round of religious exercises, wrought a wonderful transformation within him. The world gradually slipped away from his mind, higher and higher states of consciousness unfolded themselves within him; a divine light shone in upon his mind from the inner depths, giving him peace and tranquillity. But the conquest over self was not yet complete, and trials were yet to come.

One day after his morning ablution in the sacred waters of the Gandaki, Bhârata was occupied with his customary ceremonies, when he espied a thirsty doe drinking at the crystal stream. All on a sudden the terrific roar of a lion echoed far and wide from a neighbouring forest. Seized with fright the doe leaped into the water and swam across the river. Big with young as the doe was, the effort was too much for her. The struggle not only cost her her life, but also brought forth her fawn, which fell into the river and was swiftly borne along the stream. The heart of the royal ascetic melted with pity. He took up the fawn in his arms and brought it to his hermitage. There he fed it and tended it with his own hand; in short, he bestowed upon it every care that he could give. Thus under his fostering hand the fawn grew up into a fine deer. It frisked and gambolled about on the grassy plain and gladdened the heart of Bhârata. When it was alarmed at the sight of any wild beast, or when night came on, the deer found a home and a shelter in Bhârata's leafy bower. Thus days passed on. Meanwhile a change, a very insidious change, was coming over the mind of the royal sage. The self, that seemed lost in the wide waters of devout meditation, found a congenial soil, and sprouted forth again, softly twining its tendrils round and round the deer. The affections of his mind slowly and imperceptibly reversed their current and began to flow down a different channel. Oh, the sad change! A passionate yearning after the deer gradually filled his

soul and held in chains that mighty mind which had so easily renounced the world with all its pleasures and enjoyments. The deer was now his constant companion; it followed him wherever he went; its sweet, innocent and trusting affection had a charm that captivated the heart of Bhârata. His meditations were now disturbed; his mind wandered during his prayers; thoughts of the deer, with all its loving associations, would come unbidden and intrude upon his religious exercises. When the evening came and the deer delayed in returning home, many a sad and painful anxiety would agitate his mind and he would exclaim, "Ah! why is the deer absent so long? What has become of it? Has any fell tiger or wolf seized and preyed upon it? Oh! how happy should I be if the deer would just come and rub his budding antlers against my body! Ah! these tufts of grass nibbled off by my deer look like pious Brahmin lads sitting with well-shaved heads and chanting the verses of the Sama Veda!" Such were the thoughts which tossed his mind to and fro. His daily round of religious exercises was sadly interrupted. He would lose all self-control and his spirit wandered with the wanderings of the deer. Thus the great Bhârata, with his heart all engrossed by a selfish affection for the deer, passed his days, unconscious of the mournful change that was imperceptibly but irresistibly dragging him down. At last Bhârata felt his end approaching. King Death stood ready before him with his relentless scythe. The deer was at the side of the king, fondly and mournfully watching him. Bhârata breathed his last, looking wistfully at the deer and feeling acutely the coming separation from his favourite animal. The story, however, does not end here. A corner of the curtain that hides the future of the re-incarnating soul is lifted up for us, and we have a glimpse of the path along which the soul of Bhârata travelled towards evolution. As Bhârata's mind was solely occupied with thoughts about the deer, we see him transformed after death into a fine antler ranging through the forests and tasting of the experiences of the lower life that he had so eagerly longed to associate with. Again the wheel of Karma carries him onward; the pious exercises, the prayers and meditations, the yearnings after a higher and diviner life, reassert themselves, and we next find Bhârata re-incarnating as a human being, unfolding the highest attributes of his nature and finally working out the complete redemption of his soul.

Such are the outlines of the beautiful legend of the great King Bhârata. The account is not without features that may clash with a jarring sound against the materialistic proclivities of the age. The scepticism of the modern intellect will be apt to regard the story as a mere farrago of nonsense, a pure myth generated in the heated brain of the Hindu enthusiast. The scientific instincts of the modern man, accustomed to the hard and fast rules and limitations of the material world, hardly feel justified in stepping out of the

sure ground of gross matter, into the higher regions of mind and spirit. The bright, unclouded vision of the ancient seer, the penetrating, all-comprehending gaze of the soaring spirit, are possibilities which we, the products of a material civilisation, have yet to appreciate and realise. Compared with the ancient Masters of Wisdom, we are no better than children, feeling our way in the dark. Our steps must necessarily be cautious; and it may therefore be asking too much of one's credulity, to accept the story as gospel truth in all its details. But the thought is there, however perishable the form may be; the principle is there, quarrel as we may regarding the point and shape of its application. The Law of Karma, that of cause and effect, stands on a rock of adamant, however much the surging waves of human speculation may rage and roar about it.

Man's whole life in the past, the present and the future, forms an unbroken link of sequential record where no gap is possible, where there is no room for what we call *chance*. Christianity pays homage to this great Law, though dogmatism has narrowed and perverted its operation by blotting out from the Book of Life the history of past incarnations and holding out an eternity of reward or punishment for actions done during one short life-period on this earth. The Law of Moses is the grandest impersonation of Divine Justice and Retribution, "not a jot or tittle departing from the Law." Christ's religion of Love and Mercy recognises the awful Majesty of the same Law. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

The Aryan sages went still further and deeper. Penetrating the thick veil of the future they marked the various stages of the soul's progress or retrogression. They formulated a law and a process of differentiation that may well astound us by their vast sweep of generalisation. Says the *Gîtâ*:—

"*Sattva, Rajas, Tamas*, these *gunas*, O mighty armed, born of Prakriti, bind in the body the embodied, the indestructible" (XIV., 5).

"Of these, *Sattva*, lustrous and painless from its stainlessness, binds by the attachment to happiness and by the attachment to knowledge, O sinless one" (XIV., 6).

"Know thou *Rajas* to be of the nature of passion, giving rise to thirst and attachment; it binds fast, O son of Kunti, the embodied by the attachment to action" (XIV., 7).

"Know thou *Tamas* born of unwisdom, deluding all embodied beings; by heedlessness, indolence and sloth, it binds fast, O Bhârata" (XIV., 8).

"*Sattva* attaches to happiness, and *Rajas* to action, O Bhârata, while *Tamas* attaches, on the contrary, to heedlessness" (XIV., 9).

"If the embodied meets death when *Sattva* is predominant

then he attains to the spotless regions of the worshippers of the Highest" (XIV. 14).

"The fruit of good action, they say, is *Sattvic* and pure; verily the fruit of *Rajas* is pain; and unwisdom the fruit of *Tamas*" (XIV., 16).

"Those who abide in *Sattva* go upwards, the *Rajasic* dwell in the middle, and the *Tamasic*, abiding in the function of the lowest *guna*, go downwards" (XIV., 18).

All this is not altogether unintelligible to the Eastern mind grounded from childhood in a firm belief in the transmigration of souls and the doctrine of re-incarnation. But the Western scholar, chained to the Baconian method of induction, will find it hard to give his mental assent to the doctrines enunciated above. Yet no one will be disposed to call in question the universal truth that it is the predominant quality of the human mind, the general result of the experiences stored up in this life, which traces the future path of the soul. Hindu philosophy is more explicit on the point and affirms that the preponderating quality of the mind is *Sattvic*, *Rajasic*, or *Tamasic*. The three attributes, *Sattva*, *Rajas*, and *Tamas*, the natures of which have been defined in the verses quoted above, are broad generalisations of three principles into which all things, subjective or objective, may be resolved. These three attributes in their various degrees enter into numerous permutations and combinations so as to give rise to endless differentiation in what we call the mineral, the vegetable and the animal kingdoms. It is the ascendancy of one or other of these qualities that determines the trend of the mind and the particular body through which that mind will best operate. The close connection between mind and body, the laws of heredity, the existence of intuitional conceptions or ideas, all bespeak a mental configuration which is expressed in a physical body that is the fittest vehicle for that mental personality. A soul with a certain bias or proclivity will move in a particular direction and will, by the laws of affinity, clothe itself in a body which is the best and the fittest instrument for the display of that particular tendency. This is the fundamental position of Hindu philosophy—a position which has in it much to commend itself to cultured rationalism. Before we discard the doctrine as a mere fanciful speculation, we have a right to claim for it all the characteristics of a genuine hypothesis; and such a claim will press on our attention until we are confronted with a theory more legitimate to our purpose. If this be conceded, we shall not be without a warrant in sticking closely to the classification and accordingly regulating our thoughts, feelings, actions, desires, and appetites—nay, even the choice of our food—for the purpose of awakening the inner senses and opening our eyes to the possibilities of human growth. How far such a regulation of our daily life is of practical value is a difficult problem:

and it may be best solved by a careful study of life and society in the East and the West.

To return, however, to the closing scene of this life-drama. The final curtain is slowly rolling down. As the vital currents are gradually drawn from the toes upwards, as the spirit breaks up its companionship with the body, there is a sensation that can better be imagined than described. Brain and being reel and totter. Unconsciousness, so far as the outer world is concerned, steps in; and before the soul wings away forever from its earthly tenement, there comes an awful moment—the moment of self-introspection. The whole panorama of man's life with all its thoughts and feelings and doings, unrolls itself; the memory of a thousand buried yesterday now flash upon him; all the inner and outer forces that were allowed to play upon the soul now start up and struggle for mastery. Very soon the review is over, the restlessness and anguish cease, the civil war comes to a close, and the resultant force, the ruling bent of the mind, carries forward the soul to its future destination, its fit habitation.

So does esoteric wisdom teach us. But how far the teachings may be offered as generalisations of empirical observation is yet a question on which opinions may differ. The time, however, is not far off when a direct demonstration will be available. Already the sublime truths are being sensed from afar; already indications are coming, shadowing forth the progress that is to be. Facts of daily life are accumulating to verify the sacred truths of esoteric wisdom. The necessity of building up the character, the observance of self-control, the formation of good habits, the fixing of right principles—in short, all those things that education and discipline imply and enforce have to do with the creation of fixed tendencies in the mind and the body so that both may work in harmony without swerving from the path traced out for them. Education and discipline will lose all significance, morality and religion will have no value, unless we distinctly recognise the importance of fixed tendencies powerful enough to overmaster the terrors of pain or the solicitations of pleasure.

Now arises the all-important question. How are we to determine and regulate the ruling bias of the mind? The answer is given in plain, unmistakable terms. We can do no better than quote from the Bhagavad Gîtâ these verses which clear up the point:

"Little by little let him gain tranquillity by means of *Buddhi* held in firmness; having made the *Manas* abide in *Self*, let him not think of anything" (VI., 25).

"And he, who at the time of death, thinking of *Me* alone, leaves the body and goes forth, reaches *My Being*; there is no doubt in this" (VIII., 5).

"Whatever object a man thinks of at death, when he leaves the

body, that, O son of Kunti, reaches he, by whom that object has been constantly meditated upon" (VIII., 5).

"Therefore at all times do thou meditate on Me and fight; with Maṇas and Buddhi fixed on Me thou shalt doubtless come to Me" (VIII., 7).

"Meditating with the mind engaged in the Yoga of constant practice, not passing over to anything else, he goes to the Supreme Puruṣa resplendent, O Son of Pritha" (VIII., 8).

So death is our great teacher. The very consideration of death tells us what we are now; it shows us what we shall be one day, and it teaches us what we ought to be during the course of this life. Our destiny is in our own hands. The thought-force is a mighty force. A careful, judicious use of this power is necessary for training the will and regulating our passions, desires, and appetites. It is well known that a constant repetition of one and the same thing tends to set up an automatic action of the mind and the body in that direction. Let us take note of this beneficent law, avoid all loose habits of thought, and meditate constantly on the Divine Ideal. Then at the last moment, when darkness gathers around us, when our passions and desires swell high and strong and the storm voices rage about us with a deafening roar, the will-power, backed up by the automatic action of the mind and the body, will rise superior to the strife of elements, hold fast the helm, and steer the bark right onward to the port. All terror of death is then gone; the triumph of the spirit over the body is then assured; and the parting soul cries out in joy:

"Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

ISVAR CHANDRA CHAKRAVARTI.

A MORNING PRAYER.

LET me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favoured as to make
Of joy's too scanty sum a little more.
Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.
However meagre be my worldly wealth,
Let me give something that shall aid my kind—
A word of courage, or a thought of health,
Dropped as I pass, for troubled hearts to find.
Let me to-night look back across the span
'Twixt dark and dawn, and to my conscience say—
Because of some good act to beast or man—
"The world is better that I lived to-day."

ELLA WHEELER WILCOX, in *Light*.

RA'MA GITA'.

[Continued from page 681.]

CHAPTER XI.

Hanûmân said:

O Teacher of teachers! O Illustrious Râmachandra! O Ocean of kindness! What am I to say regarding your affection towards your devotees? It is beyond my power of description. (1)

On account of such affection alone Thou art so very kind and extremely interested in rescuing me from being drowned thus in this shoreless ocean of Samsâra. (2)

There are the famous Tri-guṇas (three guṇas)—the Sattva, the Rajas, and the Tamas. There are also (four kinds of spiritual people) the Karmins, the Bhaktas, the Jnânins and the Yogins. (3)

O Chief of the Raghus! Tell me the nature of these four (kinds of people) affected by Sattva and other guṇas and the corresponding results produced by their being so affected. (4)

S'rî Râma said:

[SA'TTVIKA KARMINS.]

Karmins in whom Sattva predominates, and who are free from desires, perform the Nitya Karmas enjoined by the S'rutis and Smritis, and thereby please Me, the all pervading Janârdana. (5)

They gradually become purified, and through the path of Vedânta reach Me, the Intelligent, Blissful and Eternal Paramâtman. (6)

[RA'JASA KARMINS.]

Others who are affected by Rajoguṇa, and who are desirous of obtaining heaven, perform the Yâgas and other Karmas mentioned in the S'rutis for propitiating Indra and other gods. (7)

They enjoy the highest pleasures in heaven together with the Devas, and when the good effects of such Karmas are exhausted, they are surely born again in this world. (8)

[TA'MASA KARMINS.]

Others affected by Tamoguṇa are ever bent upon performing Kâmya Karmas alone, and are always devoted to supporting their families with the monies earned by means of such Karmas. (9)

They go (after death) to the terrible hells protected by Chitragupta and others and thereafter take a downward course and descend to the wombs of dogs, etc. (i. e., degrade themselves to the lives of dogs, etc.). (10)

[SA'TTVIKA BHAKTAS.]

Bhaktas who are endowed with Sattva and who are free from desires, adore Me the Vishnu holding in His hands the Conch, the

Discus, and the Club, by meditations and other means proclaimed in the S'rutis. (11)

They are brought by My attendants to My world. There, obtaining the knowledge of SELF from Me, they, in due course, reach That, My Supreme Seat, along with Me. (12)

[RA'JASA BHAKTAS.]

Those other Bhaktas in whom Rajoguna predominates, with their several disciples, adore me—Hari—externally in images, by archanas (adoring them with flowers), and in several other ways. (13)

They reach My world (Vaikuntha), enjoy such pleasures as are even rare to Brahmā and others, and are born again in very pure brāhmaṇa families. (14)

[TA'MASA BHAKTAS.]

Other Bhaktas in whom Tamoguna predominates, put upon themselves the garb of Bhaktas, and being devoid of the ācharas enjoined by the S'rutis, worship Me for the sake of money, etc. (15)

They, being on a par with the vulgar people, go to hell, and thereafter live the lives of dogs, etc., for their having committed sins from behind the screen. (16)

[SA'TTVIKA JNĀ'NINS.]

Jnānins who are Sāttvikas endowed with Vairāgya and other good qualities, who meditate on the identity of the SELF and Brahman, who shine with the ācharas pertaining to their respective castes and orders of life, be they householders, Sanyāsins, or others, (they) reach My Loka difficult to be attained, and with Me, in the end, reach That, My Supreme Seat. (17-18)

[RA'JASA JNĀ'NINS.]

Those Jnānins in whom Rajoguna predominates are mentally addicted to Samsāra, and they, surrounded by their disciples, occasionally, contemplate on the meanings of S'rutis. (19)

They too reach My Loka, enjoy all the great pleasures there, and are born again to be freed instantly with the help of their former Vāsanas. (20)

[TA'MASA JNĀ'NINS.]

Those other Jnānins in whom Tamoguna predominates, being addicted to sensual pleasures, teach S'ūdras and others the meanings of Vedas for the sake of money. (21)

They also go to the most horrible hell, Raurava, and are, thereafter, mostly born as dogs, etc., for having misused the Vedas. (22)

[SA'TTVIKA YOGINS.]

Those yogins in whom Sattvaguna predominates, who always practise Nididhyāsana (or abstract meditation), who are ever delighted because of their having gained the experience of the SELF, and who are entirely free from desires, (such people) when their Prārab-

dhas end, and their bodies (consequently) fall, (they), without Utkrānti (or the agonies of the last moment), etc., reach That, My Supreme Seat, established by all the Vedānta. (23 & 24)

[RA'JASA YOGINS.]

Those other yogins who have a Rajoguna nature, who, on account of meditations practised in company with others, have not succeeded in bringing about the destruction of their mind, etc., and whose minds are perplexed at not having realised (A'tman) the object of their Dhyāna, undergo the greatest miseries resulting from Prārabdha. Then, leaving this body at death (after having undergone Utkrānti or agonies), they reach My Supreme Goal. (25 & 26.)

[TA'MASA YOGINS.]

Those Yogins in whom Tamoguna predominates, by showing extreme neglect to Brahma-Vidyā, will be vexed by (Abhānāvaraṇa) the screen that keeps them off from the light of A'tman, and will be eager to acquire animā and other siddhis or superhuman powers.* (27)

By their aversion to forbidden āchāras, they will reach My Loka, enjoy the highest pleasures there, and then will reach Me after being born once more on this earth. (28)

It should be understood by the wise that the three guṇas, Sattva, etc., become sixfold by dividing them into Kārya (secondary or pertaining to the effect), and Kāraṇa (primary or pertaining to the cause), which are of the nature of the changeable and the changeless.† (29)

Of these (Kārya and Kāraṇa guṇas), the Yogins‡ who are respectively endowed with the three Kārya or secondary guṇas are of three grades, and Jīvanmuktas§ who are respectively endowed with the three Kāraṇa or primary guṇas are also of three grades. (30)

And, O Māruti! the Karmins, Bhaktas and Jnānins already referred to (in verses 5 to 22 of this chapter) are of nine grades, distinct in their character, each being endowed with one of the threefold subdivisions of each of the three (modified) guṇas.¶ (31)

Just as Jīvas who are the effects of Avidyā are declared to be of nine grades** on account of the triple nature of the principles known as Vis'va, Taijasa, and Prājna; (32)

*According to another reading of the text the end of this verse runs thus :—“And will adhere to their respective A's'ramācharas.”

† The three guṇas, Sattva, Rajas and Tamas, pertaining to the effect which is subject to change, and the three guṇas pertaining to the cause which is not subject to change, make up the sixfold division here referred to. (See also footnote under verse 39 of this chapter).

‡ The three grades of Yogins who are influenced by the three Kārya guṇas, respectively practise the first three Samādhis.

§ The three grades of Jīvanmuktas who are influenced by the three Kāraṇa or primary guṇas, respectively practise the last three higher Samādhis.

¶ The threefold divisions of the three modified guṇas are : I. (a) Sattva-sattva, (b) Sattva-rajās, (c) Sattva-tamas; II. (a) Rajas-sattva, (b) Rajas-rajās, (c) Rajas-tamas; III. (a) Tamas-sattva, (b) Tamas-rajās, and (c) Tamas-tamas.

**The nine grades of Jīvas are : I. (a) Vis'va-vis'va, (b) Vis'va-taijasa, (c) Vis'va-prājna; II. (a) Taijasa-Vis'va, Taijasa-taijasa, Taijasa-prājna; III. Prājna-vis'va, Prājna-taijasa, and Prājna-prājna.

And just as the Lords who are influenced by the effects of Mâyâ, are declared to be of nine grades* on account of the triple nature of the well-known Brahmâ, Vishnu, and I's'a ; (33)

Even so is the ninefold division of Karmins, etc. (including Bhaktas and Jnânins), who are influenced by the effect of any one of the three sub-divisions of each of the three (modified) guṇas called Sattva, Rajas, and Tamas.† (34)

The three primary or seed guṇas are said to pertain only to these, viz., the S'akti mentioned in Ajâ-mantra,‡ as also to the (higher) Prakriti who is of the nature of Chit, and the immortal Tripâd Tattva (the three-footed Brahman or the upper triad). (35)

Some say that these three guṇas are the effects of Mâyâ and Avidyâ. This is inconsistent because of their (of these guṇas) being the seeds (of Mâyâ and Avidyâ). (36)

The threefold sub-divisions (of the three modified guṇas) are quite distinct from those (separate guṇas) that pertain to the effect, and from those (latent guṇas) that pertain to the cause. They (the threefold modifications) are to be rejected by those who desire liberation. (37)

Those that have not even realised here the kârya guṇas; but who nevertheless neglect the Kârâṇa or seed guṇas with the idea (or the wrong notion) of similarity (between the guṇas pertaining to the effect and those pertaining to the cause), are pseudo-philosophers or quack-professors of the science of SELF. (38)

O Mâruti ! Even Brahma, Indra and others ever worship those My three (seed) guṇas which are of the nature of Sat, Chit, and Ananda.§ (39)

* See *Theosophist*, vol. XXI., p. 150.

† The three grades, of Karmins, Jnânins and Bhaktas, are said to be under the influence of the effect of any one of the three sub-divisions (such as Sattva-sattva, etc.) of each of the three modified guṇas.

‡ See Svetâs'vatara Upanishad IV. 5, for this mantra.

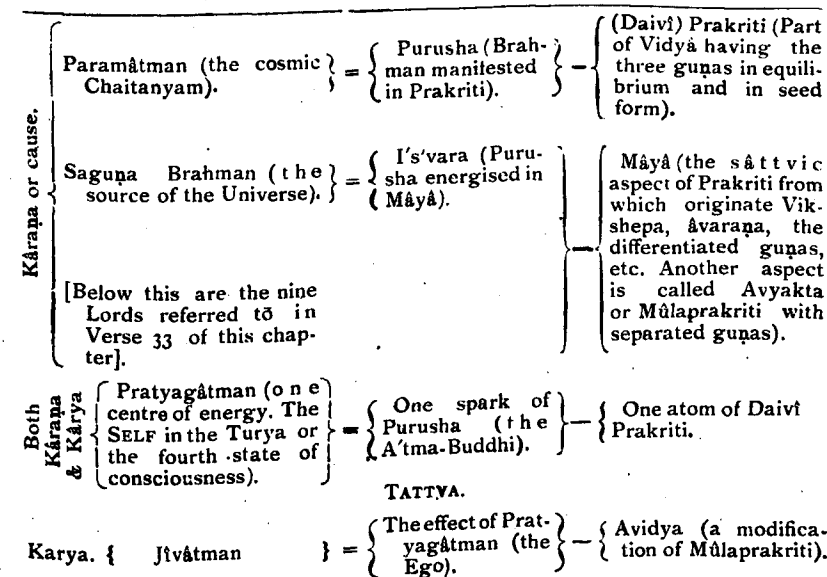
§ The teachings contained in verses 29 to 41 of this chapter, will be plain to the student of Vaidika Sâṅkhya, but will be quite unintelligible to the student of the current Sâṅkhya Philosophy which is termed avaidika and which is very often criticised by S'ankara, Râmânûja and other great writers. It is the former Sâṅkhya that is referred to in the Bhagavad Gîtâ. Its doctrines are discussed at length in several places in that colossal work called Tattvasârâyaṇa. For a very brief exposition of it, the reader is referred to Jivachintâmani, translated and published in the July and August numbers of vol. xxii. of the *Theosophist*. The following genealogy of higher occult Powers (though a very rough outline) and a few explanations given thereunder, will be of some help to the reader, in understanding the main doctrines of Vaidika Sâṅkhya which distinguish it from the other Sâṅkhya. This genealogy may be read with advantage along with the diagram on page 150 of vol. xxi. of the *Theosophist*.

THE NIRGUṆĀTĪTA BRAHMAN.

(The attributeless and the unknowable).

Kāraṇa or cause.	NAME OF ATĪTA TATTVAS.		DESCRIPTION.
	Nirguṇa Brahman (the source of Jīvas, having the privative attributes of Sat, Chit, and A'nanda).		Brahma-Vidyā

O Hanûmân ! Thou shalt, therefore, with due regard for My words, contemplate upon the three Kârâṇa (or seed) guṇas pertaining to Me, for the sake of obtaining liberation in life. (40)



[From this point downwards the three-fold classifications and the differentiation of guṇas begin to play their part].

Of the above, the Nirguṇâtîta is unknowable. Nirguṇa is called in this Gîtâ the middle Brahman which is reached by means of the three higher Samâdhis. Paramâtman has the three seed-guṇas which are said (in verse 39) to be of the nature of Sat, Chit and A'nanda, in a latent state. Pratyagâtman is endowed with both kârâṇa and kârya guṇas according as it is the kârâṇa pratyagâtman or the kârya pratyagâtman (see Jiva Chintâmani). Saguṇa Brahman is endowed with the three separate guṇas. The three-fold classification of each of the three differentiated guṇas (i. e., the modifications of each of such guṇas) will only apply to Jivâtman. All the 96 Tattvas enumerated in the Varâhapanishad refer only to those Tattvas that are below Saguṇa Brahman. The current Sâṅkhya deals with the principles beginning from Mâyâ (called Avyakta or Mûlaprakriti) downwards. The Yoga has recognised I's'vara also. But the Vaidika Sâṅkhya mainly deals with all the higher Atîta Tattvas from Saguṇa Brahman upwards.

[As a possible help to the student of Theosophy, who is familiar only with the classifications given in the later theosophical writings, the following suggestions are offered : The Nirguṇâtîta Brahman is the Unknowable of the "Secret Doctrine;" the Atîta Tattvas (which are powers rather than qualities) are the inferred attributes of Nirguṇâtîta Brahman and do not in any sense refer to the three Logoi of the Solar System. The nine Lords, also, are those referred to as standing before Parabrahm : his immediate agents in the bringing of the universe into existence, so being powers rather than manifestations. These, all together, form the supreme Cause—are the reason for the existence of all that is. In this diagram all the intermediate stages between this great Unknowable and the human Ego are omitted. The student should think of many stages between them, but we will mention only one : that of the Solar Logos and his system. The Nirguṇâtîta Brahman stands as cause, Kârâṇa, and the Solar Logos as Kârya, or effect. The latter in its turn becomes Kârâṇa, or cause, and is the source of Pratyagâtman, which is the self of the individual : that self-conscious centre which is back of the Ego. This, again, in its turn, although an effect, becomes a cause and its effects, the bodies mental, astral and gross, are ignored in this arrangement, but the student may think of them as effects of Jivâtman as cause. All below Nirguṇâtîta Brahman stands as a duality of effect and cause, until we reach the outermost limits of the all-pervading force, where, of course, effect only would exist.—Ed.]

Although these (seed) *guṇas* are known by the name of *guṇas* in this case (in the case of Sat-Chit-A'nanda), they are no-*guṇas* in the case of the Truth (or Nirguṇa Brahman). The one still above that (Power) is Nishpratiyogika or Nirguṇātita (the attributeless) and It is far removed from *guṇas* and no-*guṇas*. (41)

O Thou that hast almost burnt down Lanka ! Having rejected the *guṇas* (the modifications of *guṇas*) by *guṇas* (the separate *guṇas*) thou shalt stand, as firm as the Mountain Meru, in thy self-consciousness, and shalt, by means of Samādhis, realise, by degrees, My three *guṇas* (the Sat, Chit, and A'nanda). (42)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pāda* of the Upāsana Kānda of Tattvasārāyaṇa, reads the eleventh chapter, entitled :

THE YOGA OF SEPARATION FROM THE THREE GUṆAS.

CHAPTER XII.

Hanûmân said :

O Râmachandra, Ocean of Mercy ! O Consort of Jânaki ! I, Thy servant, wish to hear of Thy mysterious Universal Form. (1)

S'ri Râma said :

O Hanûmân ! Hear me, O lord of apes ! I shall tell thee My mysterious Universal Form which will presently become visible to thyself and cause thee fear. (2)

Even though it is impossible to describe My Universal Form, in words, I, whose mind is won over by thy devotion, shall tell thee the same. That beautiful Form which has been brought about by the play of (My) Mâyâ, should, undoubtedly, be heard of by thee, but, be thou not afraid. (3)

Hanûmân said :

O Lord ! How can I possibly be terrified when, from the mouth of Thé who always advocates fearlessness, I now hear about Thy extremely auspicious and divine Form, which, if once heard of, is capable of destroying all fears ! (4)

S'ri Râma said :

O Hanûmân ! Do not say so. By merely hearing of it, alas ! even Brahma, Indra, and other gods are terrified. Even the hairs of My body stand erect when I think of it. By that, thou shalt faint away in no time. (5)

Think of that mighty undivided Form which has on all sides numerous hands and feet that are beyond grasp ; which has eyes, mouths, noses and heads on all sides ; and which has ears, necks, arms, breasts, navels, knees and thighs on all sides. (6)

Over and over again, O Hanûmân ! these fourteen worlds (or planes of existence) having, like so many gnats, entered the cavity

of (a) nose of that Universal Form, while in the act of inhaling, come out scattered in the act of exhaling. (7)

The crores and crores of Brahmie eggs spreading over the hairs (of Its head) here and there, give occasion for certain doubts. They appear in their shape as if they were so many atoms clinging together like the seeds of one of the branches of an Indian fig tree which spreads on all sides its branches and branchlets. (8)

Some of those faces are big, some long, some short, and others atomic. So also are the feet, etc. Hence, That Form should be seen by those brave souls in this world whose minds are serene. (9)

Who is there that has the power and fearlessness to see That (Universal Form) to which are even the seven oceans like so many mouthfuls of water (for rinsing the mouth or drinking) ; to which the principal rivers are like the secretions of the nose ; and the mountains such as Meru, etc., like the secretions of the ear. (10)

How could I tell thee the greatness of That—My Universal Form—before which numberless mid-day suns (the totality of whose brightness is) very difficult even to be imagined, are like so many fireflies, and by whose violent peal of laughter, the outer shell of the Brahmie egg has been broken ; (11)

Wherefrom numberless gods of death run away on seeing the multitudes of faces with projecting fangs, and in which wonderful Form, they fall senseless of their own accord, not finding the slightest space anywhere else whereto they may go ; (12)

Whereby numberless Indras have lost their eyes ; wherein alone they fall down, and exceedingly cry, wherefore they reproach themselves for being unable to shut their eyes,* and alas ! being perplexed in mind, they become motionless ; (13)

Within whose lotus-like navels, many four-faced ones (Brahmās), although (they are) the greatest and the permanent, yet dust-like (when compared with this Form) being broken down by that fierce peal of laughter, roll about in the same manner as wild animals do in mountain caves when frightened by thunderbolts. (14)

O son of Pavana ! Thyself meditate upon that Mystery which is devoid of beginning, middle, and end ; and by which the extraordinary fires (that break out at the time of the destruction of the world) are entirely destroyed, and are made invisible in no time. (15)

Skilfully perceive (by the mental eye) That, which shines, sometimes, of its own accord, as Meru ; sometimes, clearly, as Maināka† ; and sometimes, spontaneously, as the Himālayas, with beautiful choice colours. (16)

Under whose lotus-like feet even A'di-S'esha (the thousand-headed serpent) is but a streak, and the sky over whose hairs (of the head) is like a dark coloured ornament. Thus shines that un-

* Devas are said to have their eyes always open.

† Meru and Maināka are two mythological mountains. The former is said to be of golden hue and the latter evidently is of a dark colour.

divided Form which has the Sun and Moon for its pendants, and which pervades its own inside and outside. (17)

Who is there that is competent here (in this world) to express an opinion as to what My Form is like, when (in reality) it is unseen though partly seen; unheard of though partly heard of; and to which Brahma (knowledge) and Kshattria (power) are food, and death is mild sauce. (18)

While the Lord of Sitâ (*i.e.*, S'ri Râma) was thus describing (the Universal Form), Hanûmân, the son of Vâyû, was rapidly meditating upon that Form, with his eyes closed. (19)

Then, by means of such rapid meditation, He (Hanûmân), perceiving That (Form) which causes fear, fell down senseless on the floor with languid, powerless limbs. (20)

And S'ri Râma smilingly looked at him (Hanûmân) for a short space of time,* and then, with great regard, raised him with His own lotus-like hands. (21)

With excellent cold water and with soft currents of air induced by fanning, the Lord Himself comforted him who was (then) senseless. (22)

After Hanûmân had recovered from his swoon, the best of the Raghus, with tears of Joy, and with indistinct words, again began to describe the Universal Form. (23)

On hearing it, the son of Anjana, holding firmly by his hands, both the feet of S'ri Râma, addressed Him (thus) with words choked in his throat. (24)

Hanûmân said:

O Lord! Ocean of Mercy! The grandeur of Thy Universal Form is, indeed, wonderful and difficult to be perceived. O Teacher! Protect me who am deficient in courage, by concluding Thy description of That (Form) and by changing the topic. (25)

That great Form of Thine which presented Itself to my (mental) vision, without mercy draws here and there my feet, here and there my hands, and in like manner my other parts also. Alas! I cannot endure this even for a moment. (26)

O my dear Lord! Thou art possessed of endless grandeur, Thou art the Universal Spirit. Thou art all-powerful. Who is there equal to Thee? As I have become the weakest of the weak, protect me with Thy tender look which is essentially kind. (27)

O Râma, having lotus-like eyes! I am (only) a foolish and degraded monkey. What else have I in this world to depend upon except Thy lotus-like feet which are rare even to Brahmâ? (28)

O chief of the Raghus! Counting upon my excessive former courage, and being ignorant of the greatness of this Mâyâ of Thine

* "Muhûrta," the word used in the text, is here taken to mean "a short space of time." It is sometimes taken to be equal to forty-eight minutes and sometimes three and three-fourths Indian hours.

difficult to be overcome, I have committed an error. O Teacher! pardon me for this offence. (29)

Without even catching a glimpse of that Universal Form (which glimpse) is enough to destroy multitudes of strong sins, I thought that I had attained Thy Nirguṇa-Self. Pardon me, O Lord! for this offence also. (30)

Because of its association with Mâyâ, I certainly thought that (the characteristic of) fullness, will not apply to Saguna. O Lord! O Supreme Purusha who art everywhere, inside and outside! Pardon me for this offence also. (31)

Having daily observed Thy unbounded passion for S'ri Jânakî, I, without considering Thy greatness, entertained indiscriminate thoughts concerning even Thee who art the Lord of all. Alas! pardon me for this, the greatest of my offences. (32)

When Hanûmân, the most intelligent, thus expressed himself in tasteful words, S'ri Râmâ, the great one, moved by mercy—with tears of Joy, with hairs standing erect, with shaking limbs, and with words choked in His throat—spoke to him these mild and candid words which indicate His love towards His devotees. (33 & 34)

S'ri Râma said:

O Hanûmân! Let these words of thine be (useful) for (attaining) freedom from mundane existence. Consider as to what remains for thee, to be known, and again ask Me (about it). (35)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second Pâda of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the twelfth chapter, entitled:

THE INVESTIGATION OF THE UNIVERSAL FORM.

CHAPTER XIII.

Hanûmân said:

Bow to Thee, destroyer of misfortunes and bestower of all fortunes. Bow to S'ri Râma who is the source of pleasure to the world. (1)

Bow to Thee, Kes'ava; bow to Thee, Nârâyana (floating on the waters of Ether); bow to Thee, Mâdhava (the Lord of Lakshmi); bow to Thee, Govinda (the Cow-keeper); (2)

Bow to Thee, Vishnu (the pervader); bow to Thee, Madhusûdana (the destroyer of the demon Madhu); bow to Thee, Trivikrama (He who measured the Universe by three steps); bow to Thee, Vâmana (the dwarf); (3)

Bow to Thee, S'ridhara (bearer of fortune); bow to Thee, Hrishîkes'a (Lord of the organs of sense); bow to Thee, Padma-nâbha (the lotus-navelled); bow to Thee, Dâmodara (having a cord round the belly).* (4)

* The word Dâmodara applies to Krishna—His foster-mother Yas'oda having in vain passed a rope round his belly, whilst a child, to keep him in confinement.

Being two-fold from the standpoint of (the inseparable) Prakriti-Purusha (or Matter-Spirit) they again become one-hundred and twenty-eight Mâtrās. (28)

From thence they again become two-hundred and fifty-six Mâtrās when considered from the standpoint of the further two-fold subdivision into Saguna and Nirguna. (29)

Thus, O Mâruti ! understand that Praṇava consists of such extremely subtle Mâtrās. I shall now tell thee its meaning. Hear with an attentive mind. (30)

That supreme Brahman which is well known to be of the nature of undivided Sat-Chit-A'nanda is alone, verily, the primary meaning of this Praṇava which enables one to get over to the other shore of the ocean of Samsāra. (31)

Those one hundred and twenty-eight Mâtrās which are free from any tinge of Saguna, are, here said to demonstrate Brahman's Svagatabheda * (i. e., the distinctions existing among the several members which go to make up, as it were, the body of Nirguna Brahman). (32)

Of these (128 Mâtrās), sixteen Mâtrās are included in the sixteen subdivisions† into gross, etc., of the four characteristics known by the name of Viveka, etc., pertaining to the sixteen kinds of ātmā-dhikârin (or persons fit for realising the SELF). (33)

It should be understood by thee that the remaining (112) out of the aforesaid (128 Mâtrās), are distributed among the seven (Jnâna) Bhûmikas or stages, in their respective order, at the rate of sixteen Mâtrās for each stage. (34)

It is only by thus dividing it into Mâtrās that the Praṇava mantra should be meditated upon by the wise with the aid of S'ravana, &c., for the sake of their direct cognition (or experience of the SELF). (35)

This Praṇava which ought to be muttered in prayer in its complete form as an undivided one (without breaking it into Mâtrās) and which is resorted to by ascetics who are unselfish in their devotion, is the sole cause of mental purification. (36)

Just as the meditation on this (Praṇava) in the form of muttered prayer which is subordinate (to abstract meditation) is useful here, for attaining Krama-Mukti (i. e., liberation in due order) ; even so, O Hanûmân ! is the repetition of My name (useful here for attaining Krama-Mukti). (37)

The primary meanings of other (holy) names (used by devotees

tion of the latter Upanishad refers to sixty-four Mâtrās in dealing with their gross subtle, seed and Turya states. Again speaking of the Prakriti-Purusha aspect, the Praṇava is said to consist of one hundred and twenty-eight Mâtrās. Of these (128), the first ninety-six Mâtrās will include the ninety-six Tattvas. (Muktiratna-Mahāvākya prakarana).

* To illustrate Svagatabheda we may take the example of an Indian fig tree, whose branches, leaves, twigs, shoots, fruits, roots, etc., are distinct from one another, although all of them together go to make up the tree.

† The subdivisions here referred to are : the Sthûla-viveka, Sûkshma-viveka, Kârana-viveka, and Turya viveka ; Sthûla vairāgya, Sûkshma-vairāgya, Kârana-vairāgya, and Turya vairāgya ; and so forth for the remaining two also.

in their prayers) are included in the secondary (or undivided) Praṇava. The primary meaning of the Praṇava divided into Mâtrās is included in itself. (38)

The Sanyâsin or the ascetic alone is verily entitled to perform that meditation (or muttered prayer) in which the gaṇa (i. e., the secondary or the undivided) Praṇava is the chief object of meditation. Whereas all are, without exception, entitled to perform that (abstract) meditation in which the mukhya (i. e., the primary or the divided) Praṇava is the chief object of meditation. (39)

The son of Vâyû, hearing in this manner, the meaning taught by S'rî Râma, said (to Him) : I have heard that Thou art Thyself the meaning of Praṇava. Tell me, O Râghava ! how it is. (40)

S'rî Râma said :

I shall tell thee that meaning also. Hear, O Hanûmân ! with devotion. By hearing it alone thou shalt instantly become purified. (41)

Lakshmana whose form is Vis'wa, denotes the meaning of Akâra (i. e., the letter A) ; S'atrughna whose form is Taijasa, denotes the meaning of Ukâra (i. e., the letter U) ; and Bharata whose form is Prâjna, denotes the meaning of Makâra (i. e., the letter M). I am, surely, ardhmâtrâ and my very form is Brahmânanda itself. (45 & 43)

On account of My presence, this Sîtâ who is called Mûlaprakriti is said to be the cause of creation, preservation, and destruction of all beings, and the support of the Universe. The Brahmavâdins call her Prakriti, because she is to Me like Prâṇa. (44 and 45)

She alone is Mahâmâyâ and she, the most supreme Vidyâ, O son of Marut ! She is also that Lakshmi who has My breast for her residence. (46)

Praṇava is said to have sixteen other states, O Hanûmân ! attentively hear those states beginning with Jâgrat-Jâgrat. (47)

O son of Vâyû ! The great ones say that that state in which there are no such ideas as 'this' or 'mine' as regards all visible manifestations, is called JA'GRAT-JA'GRAT. (48)

That is said to be JA'GRAT-SVAPNA wherein all ideas of name and form are given up—after realising (the fact that) the uninterrupted series of manifestations (are) in me, the Sat-Chit-A'nanda. (49)

The conviction that "in me, the all-pervading Chidâkâśa (or the space of mind), there is naught else except SELF-knowledge," is called JA'GRAT-SUPTI. (50)

That is called JA'GRAT-TURYA wherein the conviction becomes firm that the three states, Sthûla, etc. (i. e., the gross, the subtle, and the causal), are false ; even though the causal form has not yet been broken up (or neutralised) there (i. e., at this stage). (51)

The conviction that even the activities proceeding from the astral plane owing to causes set in motion previously, do not, in the least

bind me when the knowledge of the physical plane is completely destroyed, is called SVAPNA-JA'GRAT. (52)

That is SVAPNA SVAPNA wherein the seer, the sight, and the seen, which remain after the destruction of Kāraṇājñāna (or ignorance which is the root of all) becomes ineffectual for purposes of knowing. (53)

When by means of excessive subtile thinking, the modifications of one's own mind become, without the least agitation, merged in knowledge, then it is called SVAPNA-SUPTI. (54)

That loss of innate bliss (pertaining to the individual Self) which follows his attainment of (the universal) Bliss on account of his undisturbed seat in the Undivided (Form), is called SVAPNA-TURYA. (55)

The experience of that SELF-Bliss which has taken the shape of (or has been identified with) the Universal Intelligence through the rising (or spreading) of mental modifications, is called SUPTI-JA'GRAT. (56)

That state is called SUPTI-SVAPNA in which one identifies himself with the modifications of the mind which has long been immersed in the experience of internal Bliss. (57)

The attainment of oneness of knowledge which is far above the mental modifications pertaining to the visibles, and far above the realisation of the abstract condition of the Lord, is called SUPTI-SUPTI. (58)

That is called SUPTI-TURYA wherein the Akhandaikarasa or the one Undivided Essence (of the Universal SELF) starts into view or manifests, of its own accord, without the help of meditation. (59)

O Hanûmân ! That state wherein the enjoyment (or experience) of the aforesaid Essence becomes natural (or easily obtainable) in his waking state, is called TURYA-JA'GRAT. (60)

That state wherein that enjoyment becomes natural even in his dreaming state is difficult to be accomplished, and is called TURYA-SVAPNA. (61)

If that One Undivided Essence will clearly manifest itself even in deep sleep, then that state which is extremely difficult to accomplish, is called TURYA-SUPTI. (62)

That Arûpa state which is beyond cognizance, and wherein the Akhandaikarasa disappears (or is absorbed) like the dust of katanut (*i.e.*, the nut of a plant—probably *Strychnos Potatorum*—used for clearing water), is called TURYA-TURYA. (63)

These sixteen states should be known by men of subtile intellects. O Hanûmân ! They are not to be told by thee to any one and every one. (64)

These (sixteen states) that I have taught thee should be carefully told by thee to one who has the greatest regard for the one hundred and eight Upanishads ; whose desire for Videha Mukti, increases day by day ; whose devotion to the Teacher is extremely

stainless ; whose non-attachment to all external objects of enjoyment is very great ; and who has all the distinguishing marks of a Jivanmukta. (65 to 67).

Never should these (states) be taught to one who is devoid of the said characteristics ; who is wicked-minded ; who is a deceiver ; an athiest ; an ungrateful one ; one who is always bent upon sensual pleasures ; who always pretends (or dramatically represents by his looks, gestures and outward actions) to have reached that high state of Jivanmukti ; and who is devoid of devotion to Teacher, etc. (68 & 69)

O Mâruti ! This should always be screened even before Karmîns, Bhaktas, and Jnânîns ; and should only be taught to those Yogîns who are intent upon the identification of SELF. (70)

Out of regard (for thy dependence on Me), I have taught thee all the esoteric Vedântic meanings that ought to be kept screened. I have, therefore, O son of Vâyû ! no other secret than this to be kept screened. This is all my entire wealth. (71)

Those sixteen Mâtrâs of the monosyllable "Om" are said to be the forms of (or to represent the different grades of) the Universal Brahmic consciousness ; and the rest (112) are only the subdivisions of the seven stages or Bhûmikas representing the various states of these sixteen.* What secret other than this can there be ? (72)

There is no other point that has to be questioned by thee, no other meaning that has to be explained by Me, and likewise 'nothing that is left unexplained by My worthy Teacher (Vasishtha). Question me again if thou hast anything more to hear from Me. (73)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda*, of the Upâsanâ Kânda of Tattvasârâyana, reads the thirteenth chapter, entitled :

THE YOGA OF THE DIVISIONS OF TARAKA PRANAVA.

Translated by G. KRISHNA S'A'STRI'.

(To be continued.)

* Those referred to in this verse are the 128 Nirguṇa Mâtrâs. The Saguṇa Mâtrâs are referred to in the footnote to verse 27, and in verses 33 and 47.

BROTHERHOOD AS TAUGHT BY THE BUDDHA.

IT needs only the most cursory examination of the recorded utterances of Lord Buddha, to convince any honest investigator that the key-note of his whole teaching is, Love to all Humanity—the very essence of Brotherhood.

Neither need one search far to discover the harmony existing between the fundamental teachings of the Buddha and the Christ.

But the breadth and boundlessness of the teaching of the Buddha concerning Brotherhood are manifest in the fact that it includes our younger brothers, the animals—even all created beings. The omission of this important branch of Brotherhood from the teachings of the Christ, is no doubt owing to the extreme brevity of these teachings—so far as they are at present known to us—when compared with the voluminous records of the utterances of the Buddha.

The following gems selected from a miscellaneous collection entitled, "The Imitation of Buddha,"* by Ernest M. Bowden, which are referred to by Sir Edwin Arnold, in his preface to the work, as, "rubies, sapphires and emeralds of wisdom, compassion and human Brotherhood, any one of which, worn on the heart, would be sufficient to make the wearer rich beyond estimation" will fairly set forth the doctrines of the Buddha concerning Brotherhood.†

Hurt not others with that which pains yourself (p. 24).

With pure thoughts and fullness of Love, I will do towards others what I do for myself (p. 24).

Overcome evil by good (p. 27).

Conquer your foe by force and you increase his enmity; conquer by love and you reap no after-sorrow (p. 27).

He cherished the feeling of affection for all beings as if they were his only son (p. 36).

The man of honour should minister to his friends by liberality, courtesy, benevolence, and by doing to them as he would be done by (p. 39).

Speak not harshly to anybody (p. 40).

Let us then live happily, not hating those who hate us. In the midst of those who hate us, let us dwell free from hatred (p. 44).

For hatred does not cease by hatred, at any time; hatred ceases by love; this is an old rule (p. 44).

(Not superstitious rites, but) kindness to slaves and servants,

*For sale at the Theosophist Office. Price Rs. 2-4.
†The references given indicate the pages in Mr. Bowden's book, where more definite references to Lord Buddha's works may be found.

reverence towards venerable persons, self-control with respect to living creatures, these and similar (virtuous actions are the rites which ought indeed to be performed). (p. 48).

Doing no injury to anyone, dwell in the world full of love and kindness (p. 51).

By the power of his compassion he made all men friends (p. 77).

(To) the man who foolishly does me wrong, I will return the protection of my ungrudging love: the more the evil that comes from him, the more the good that shall go from me (p. 86).

Liberality, courtesy, benevolence, unselfishness, under all circumstances, towards all people—these qualities are to the world what the linch-pin is to the rolling chariot (p. 100).

Humble in mind, but large in gracious deeds; abundant in charity to the poor and helpless (p. 102).

May I be thoroughly imbued with benevolence, and show always a charitable disposition, till such time as this heart shall cease to beat (p. 105).

Loving virtue, he is able to profit men; and thus, by an impartiality of conduct, he treats them all as his own equals and fellows (p. 107).

A loving heart is the great requirement; to regard the people as an only son; not to oppress, not to destroy; not to exalt oneself by treading down others, but to comfort and befriend those in suffering (p. 112).

In this mode of salvation there are no distinctions of rich and poor, male and female, people and priests; all are equally able to arrive at the blissful state (p. 114).

Even the most unworthy who seeks for salvation is not to be forbidden (p. 114).

Look with friendship on the evil and on the good (p. 114).

I consider the welfare of all people as something for which I must work (p. 117).

If thou see others lamenting, join in their lamentations: if thou hear others rejoicing, join in their joy (p. 118).

This good man, moved by pity, gives up his life for another, as though it were but a straw (p. 135).

Full of truth and compassion and mercy and long suffering (p. 144).

Tell him I look for no recompense—not even to be born in heaven—but seek the benefit of men, to bring back those who have gone astray, to enlighten those living in dismal error to put away all sources of sorrow and pain from the world (p. 116).

KINDNESS TO ANIMALS.

All beings desire happiness; therefore to all extend your benevolence (p. 23).

Because he has pity upon every living creature, therefore is a man called holy (p. 23).

The member of Buddha's order should not intentionally destroy the life of any being, down even to a worm or an ant (p. 28).

He came to remove the sorrows of all living things (p. 29).

Whosoever harms living beings and in whom there is no compassion for them, let us know such as a base-born (p. 56).

Whoso hurts not (living) creatures, whether those that tremble or those that are strong, nor yet kills nor causes to be killed, him do I call a Brâhmana (p. 57).

Even so of all things that have life, there is not one that (the Buddhist anchorite) passes over; he looks upon all with deep-felt love. This, verily is the way to a state of union with God (p. 67).

Causing destruction to living beings, killing and mutilating stealing and speaking falsely, fraud and deception these are what defile a man (p. 82).

If a man thus walks in the ways of compassion, is it possible that he should hurt anything intentionally? (p. 83).

To whom even the life of a serpent is sacred (p. 87).

I love living things that have no feet four footed creatures and things with many feet May all creatures, all things that live, all beings of whatever kind, may they all behold good fortune (p. 87).

He who is tender to all that lives is protected by Heaven and loved by men (p. 103).

MONOS.

MEANS OF SPIRITUAL GROWTH.*

"THE Manas is said to be twofold—the Pure and the impure. The impure is determined by desire and the Pure is devoid of desire." What constitutes Purity of mind? Or rather, by what marks are we to note the taint of impurity in our desires? The answer to this question is found on almost every page of the now numerous books on Theosophical Ethics, an answer easy to grasp intellectually, but so very difficult to realise in one's actual life. Any desire connected with the separated self as opposed to the one self of all is and must be impure. Why? The philosophical basis of this teaching is not hard to find. The great outflow of energy during a period of manifestation has been symbolised in various ways, but the picture that appeals best to many persons is that of the flow of a current of light into a field of darkness. The trend of this current must necessarily be in one direction and one direction only, and that we call the goal of the evolution of the totality of beings—viz., the evolution of a

* Read before the Adyar Lodge, T. S., May 12th, 1901.

Logos and minor Logic and other Powers who will take in hand future, yet unborn, or shall I say, yet unplanned schemes of evolution. This outflow of the energy of the Logos requires also to be opposed at every step by the inertia of the matter into which it flows, by the Tamas which is one of the characteristics of Mâyâ; for it is impossible to picture an action without reaction, a flow without resistance, frictional or otherwise. It follows then that that is pure, that is light, which runs in the direction of the flow of the energy of the Logos, which works for the one Self of all; and that is impure, that is darkness, which runs in the opposite direction, which works for the separated self. To employ another image which also is very helpful, whatever is in harmony with the keynote struck by the Logos at the beginning of creation is pure, whatever is in discord with it is impure. Now what is the keynote of creation, if one might venture the phrase? The following passage translated from the *S'atapatha Brâhmana* (XIII., 7, 1. 1.), supplies the answer:—

"Brahma, the self-existent, performed tapas.* He thought, 'In tapas there is not infinity. Come, let me sacrifice myself in [various] forms of life and [various] forms of life in myself. Then having sacrificed himself in all living things and all living things in Himself, He acquired superiority, self-effulgence, and supreme lordship. Therefore a Yajamâna who offers all [available] sacrificial material in the Sarvamedha (universal sacrifice) obtains superiority, self-effulgence, and supreme lordship."

The following passage translated from the *Bhagavad Gîtâ*, iii., 10, contains also the same teaching, only it is generally misunderstood and misinterpreted:

"Having created the world with sacrifice, thus said the Lord of the world. 'With this, multiply; verily it is the desire-giver."

The Logos having thus struck the keynote of sacrifice, it follows that however low we be in the scale of evolution, once we understand this teaching, we have to seek the attunement of our little selves with the Paramâtman only by means of sacrifice. Sacrifice alone can help us to grow, to 'multiply,' to secure our 'desires.' In so far as we sacrifice whatever the separated self holds dear, to that degree alone shall the chord of self sing in proper time. All desires, all desire-prompted thoughts and acts that have to do with the good, spiritual or temporal, of the separated self, are out of time and must prevent the eternal music of the spheres from being heard. Hence if the self sets itself up as a centre and seeks to take in happiness, to take in knowledge, to take in pleasure, it but works with the forces of Mâyâ the forces that obstruct the flow of the energy of the Logos. Hence when we give we are pure and when we take we are impure.

* Tapas here does not mean the Tapas subsidiary to creation, but the enjoyment of Nirvaanic bliss by the Logos during Pralaya.

Next comes the question, having understood the philosophical basis of the teaching, how shall we strive to realize it in actual life? Every day during the calm, dispassionate moments of the morning meditation, we resolve to keep down the snake of self that is forever and in most insidious ways weaving itself into our lives. But when we go out into the world all the famous resolves seem to resolve into nothing, without our being any the wiser for it and when it is too late we find the self has been active just as it was before. I have also noticed that, struggling to conquer a particular weakness, after having thought much about the beauty of the "opposite virtue" and resolved with all available will-force to build it into myself, when the fall came, it came like a stroke of lightning, without preparation, without a struggle and without a groan. This is the result of what one may call a face-to-face fight with the self, when one is not grown strong enough to do it. What then are the indirect means to weaken the power of the self? Herein we see the benefits of the numerous penances and ceremonies that form the basework of the various forms of discipline prescribed by the various religions of the world. Divorced from their philosophical meaning, they have but led to Pharisaism in all ages and countries; but vivified by the genial warmth of Theosophy, I think they can be made to be of some use in the conquest of the self, which is the aim of every earnest member of the Society. But this discipline is too often entirely connected with the physical body and each man should supplement it with similar correctives for the higher bodies. For this purpose the following prescription is priceless: "Give light to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law." ("Voice of the Silence," p. 45.) I do not know of any better means of strangling this snake of self than this one—of constantly seeking out one that knows less than you and trying to make him see the light that you have seen, of trying to make him participate in the joy that you have felt or rather that you can feel in fulness only when you find at least one other fellow-man whom you can make to see with you this flash from on high. Efforts in this direction of spreading the light of Truth should, to be of benefit, not be sporadic, but constant; should constitute a recognized portion of one's daily activities. If made a constant habit of the mind, this habitual outflow of the self to others proves of some use in counteracting the constant tendency to appropriate, which is the note of the lower self. One often and often attempts to directly eliminate the sense of self from one's thoughts and desires and acts, but one finds the insidious hydra-headed demon only gets fresh inspiration and greater *mâyâvic* glamour from all these combats. Unchivalrous as it might look, one has to fight the demon from under cover, as S'ri Râma is said to

have attacked a specially invulnerable opponent of his; one has to starve the self of its food by being constantly engaged in what is rather prosaically described as 'altruistic work.' This is the teaching of S'ri Krishna in what is practically the last s'loka of the Bhagavad Gîtâ, xviii. 68:

"Whoso proclaims this grand secret to My Bhaktas, loves Me above all and doubtless reaches Myself."

The self having been disabled by constant efforts in these ways of self-discipline, becomes a fit subject for the treatment taught in the "Light on the Path," I., 20. It may *then* be grasped firmly and made the means of understanding the growth and meaning of individuality, for it will then not afford any obstacle to one's boldly "plunging into the mysterious and glorious depths of one's own inmost being" and returning with an accession of spiritual energy from each such plunge.

P. T. SRINIVAS IYENGAR.

[In the debate that followed the reading of the above paper, analogies were sought for, enabling one to grasp the idea that a soul increases in strength and does not lose, by giving, and the following were suggested:

- (1) "From one light, many lights."
- (2) The water of a well keeping ever the same quantity as the water is used. It is, when used, sweet, while if the well is not used it grows stagnant.
- (3) As one of the means of growth of the body is exercise, so one means of growth of soul qualities is the practising of them. To eat and sleep, merely, does not make a strong body; so reading and meditation alone do not bring out the strength of the higher faculties; but the effort to put them into practice increases the strength of the soul in man and its power of expression in the material world in all ways helpful to his brothers and himself.
- (4) Water, running through a natural channel, serves to fertilise the land near the channel, and at the same time washes all impurities out of the channel itself. So the Love of the Logos which, like the total quantity of matter and of energy in the system, might be conceived to be a constant quantity, if made to flow through an individual heart, serves to wash the heart of its stains and to further the work of the Logos himself.]

"ASTROLOGICAL WARNINGS."

[Concluded from p. 687.]

THE New Moon of the 3rd December, 1899, took place at 0-48 A. M., G. M. T., when Virgo 25° ascended and Gemini 23° culminated, at London. This seems to show that during the next 5,000 years the centre of the world, or "the hub of the universe," as the Americans would say, will move from London to Puget Inlet on the Pacific Coast of North America; Seattle and Tacoma forming one huge city and monopolising the trade of the world. The places of the planets at this conjunction are, Jupiter 25° 10' Scorpio, Uranus 8° 26', Sun and Moon 10° 40', Mercury 17° 40', Moon's Node (Rahu) 20° 35', Mars 22° 40', Saturn 24° 20', Venus 0° 15' Capricorn, and Neptune 25° 40' retrograding in Gemini. This conjunction has to be taken in connection with the total solar eclipses of the 28th May, 1900, and the 18th May, 1901, as well as the conjunction of Saturn and Jupiter on the 28th November, 1901, and the other congresses and conjunctions of planets in the December following. The most interesting point to us in this conjunction is, that when Mars arrived at the opposition, Gemini 10° 40', on the 13th July, 1900, the fiercest fighting in China took place. It seems probable therefore that this war of China with Europe will be the means to bring about the great changes predestined. But we must wait another 15 years till Saturn is in Gemini before these events come to their fruition and completion.

The total eclipse of the 28th May, 1900, occurred in opposition to the New Moon of the 3rd December previous, G. M. T. 2-50 P. M. At Constantinople, 8° Scorpio rises and 15° Aquarius culminates; the luminaries, Gemini 6° 47', are in the 8th house, while Mars is setting in Taurus 8° 20'. As there is only a difference of six minutes in time between Constantinople and St. Petersburg, this figure also applied to St. Petersburg, and so Russia fought the Chinese in Manchuria, and the Czar himself nearly died from an attack of typhus last autumn. The total solar eclipse of the 18th May this year is complementary to that of last year, and occurs G. M. T. 5-38 A. M. At London, Gemini 24° ascends and Aquarius 18° culminates; the luminaries, Taurus 26° 34', are with the Pleiades, and in the twelfth house. At Madras, Mars, Virgo 2° 30', is in the ascendant. This eclipse will be very unfortunate for the Czar and Russia. Nicholas II. was born on the 18th May 1868, at St. Petersburg, with Virgo 9° 29' on the ascendant, and Taurus 29° 11' culminating; the Sun in Taurus 27° 11' being on the mid-heaven, with the Pleiades and in opposition to Saturn. At this eclipse therefore we find

Mars on his ascendant and the luminaries on his Sun and mid-heaven. The Boy-King of Spain also was born on the 17th May 1886, with the Sun in conjunction with Neptune, so that he too will be under very evil directions. Before proceeding further it may be as well to give the figure of the heavens at the Vernal Equinox, G. M. T. 7-23 A. M., 21st March, 1901, which may be taken as the horoscope of the xxth Century. At London, Taurus 15° ascends and Capricorn 19° culminates, with the Sun in the twelfth house. This is of good omen for Ireland, even though it shows Saturn in Capricorn as the ruling planet of the xxth Century. Mars retrograding in Leo is evil for France and Rome, as he is the ruler of the seventh house. Mars is in the ascendant at Pekin, so that no alleviation of its sorrows and miseries awaits China. For India the outlook is of the brightest; and the same may be said for Turkey in Europe, whose deliverance from the Turkish yoke is very near at hand.

As the horoscope of the king is the horoscope of the country he rules over, it will be as well to give here the horoscope of His Majesty, King Edward VII., who was born at Buckingham Palace on the 9th November, 1841, at G. M. T. 10-48 A. M.; Sagittarius 27° 43' ascends and Scorpio 2° 29' culminates; the Sun in Scorpio 16° 54' with the fortunate fixed star, North Scale, is in the mid-heaven, Saturn 0° 9' and Mars 15° 14' Capricorn, are in the first house, while Jupiter has just passed the ascendant in Sagittarius, 21° 28'. Neptune, Aquarius 14° 20', and Uranus, Pisces 20° 37', are in the second house. The Moon is in Virgo 29° 26', on the cusp of the ninth house, Venus is in Libra, 19° 24', in the ninth house, and Mercury is in Sagittarius, 1° 42', in the eleventh house. It will readily be seen that this is a very powerful horoscope, "big with the fate of Cæsar and of Rome."

I now give the horoscope of Victor Emanuel III., King of Italy, who was born at Naples on the 11th November, 1869, at 10-39 P. M.; since his horoscope bears the same relation to that of the King of England and the solar eclipse of the 11th November next, as the horoscope of the Boy-King of Spain does to that of the Czar, and the total solar eclipse of the 18th May. Leo, the ruling sign of Rome, 13° 28' ascends, and Taurus 3° 2', culminates, while Jupiter, 15° 27' Taurus, retrograding, is on the mid-heaven, Saturn, 16° 11', with Mars 17° 51' Sagittarius, and with Venus 4° 19' Capricorn, are in the fifth house.

After this digression we come to the solar eclipse of the 11th November next, which is complementary to the total eclipse of the 18th May; and of importance as transiting the radical suns of the Kings of England and Italy, and also as the planets again begin to form groups, as they did at the New Moon of the 3rd December, 1899. Scorpio 22° ascends and Virgo 12° culminates, while the luminaries, in 18° 14' Scorpio, are on the ascendant. At Berlin, Vienna and Rome, Mars will be on the ascendant. This eclipse is

likely to lead to earthquakes, floods, upheavals and submergencies in countries where it is visible, and also in those under Taurus, Leo, Scorpio and Aquarius. The months of November and December next will witness the war of the gods (planetary spirits) in the Heavens while the earth is perturbed thereby.

The conjunction of Jupiter with Saturn, in 14° Capricorn, G. M. T. 4-36 P.M., occurs on the 28th November next. At London, Gemini $19^{\circ} 5'$ ascends and Aquarius $13^{\circ} 23'$ culminates, while the conjoined planets are in the eighth house, with Venus $22^{\circ} 53'$ Capricorn. Mars, $3^{\circ} 26'$ Capricorn, is in the seventh house. Sun $5^{\circ} 46'$ and Uranus $16^{\circ} 27'$ Sagittarius are with Mercury $17^{\circ} 53'$ Scorpio, in the sixth house. Neptune $0^{\circ} 44'$ is on the cusp of, while Moon $12^{\circ} 38'$ Cancer is in, the second house. Conjunctions of Jupiter and Saturn occur every twenty years and bring about great changes in the world, especially in the Cardinal signs. On the 26th January, 1842, there was a conjunction of these two planets in $8^{\circ} 54'$ Capricorn, which marked the retreat from Cabul, during which the British Army was massacred to a man. What makes this conjunction so ominous is that the ascendant of London ascends both at this and the following conjunction of Saturn and Mars on the 14th December, while at London, Gemini 24° ascends at the total solar eclipse of the 18th May. With Gemini ascending and Aquarius culminating it would appear as if the effects of these eclipses and conjunctions would principally affect England and Russia. It is unlikely that the whole of India is under Capricorn, probably only Northern India is. Afghanistan is likely once more to become the theatre of war; either when Mars arrives at the opposition of the eclipse of the 18th May, on the 9th October next, or on forming his conjunction with Saturn on the 14th December following. The last time Saturn occupied Capricorn was from the 15th December, 1870, to the 10th December, 1873, and its entrance into the sign was signalled by a total eclipse of the Sun on the 22nd December, 1870. There was a total eclipse of the Moon, in Capricorn 21° , on the 12th July, 1870, just three days before the Franco-Prussian war began, and on the ascendant of the horoscope of Napoleon III. No wonder then that France was defeated, Louis Bonaparte lost his throne, and Pio Nono, Rome and the Temporal Power. Saturn was also in Capricorn from the 29th December, 1811, to the 27th December, 1814. Saturn found Napoleon the Great at the zenith of his power and glory, and in three short years hurled him down from his place of pride, a prisoner at Elba. It is not improbable that great misfortunes may yet befall France and other countries in Europe before Saturn enters Aquarius.

The peculiarity of conjunction of Saturn and Jupiter is that for centuries they fall in the same triplicity. As the conjunction of these planets in Capricorn $8^{\circ} 54'$ on the 26th January, 1842, began a new series, from the fiery to the earthly triplicities, it was termed by

Zadkiel I., "the Great Mutation;" and he predicted from it "war and bloodshed in India, great changes in agriculture and legislation with regard to landed property." The ancient aphorism runs: "Jupiter and Saturn change and overturn things; and when, conjoined, they pass from one triplicity to another, or from one sign to another, there will be the beginning of divergencies." When Saturn reached 9° Cancer, in 1857, in opposition to "the Great Mutation," the Indian mutiny broke out in Northern India. A conjunction of Saturn and Jupiter in 18° Virgo occurred on the 21st October, 1861. At this time fighting was going on in Poland and in Crete, and the American Civil War had just begun. When Saturn arrived at 18° Pisces, in opposition to this conjunction, on the 7th May, 1877, Russia made war on Turkey. There was a conjunction of Saturn and Jupiter on the 18th April, 1881, in 1° Taurus. Agrarian outrages were rife then in Ireland, the Czar and President Garfield were assassinated, then also followed Scobeloff's massacre of the Turcomans at Geok Tepe, the Majuba Hill surrender in the Transvaal, the evacuation of Candahar, the death of Lord Beaconsfield, the seizure of Tunis by the French, and the military Revolt of Arabi Pacha which was followed by the English occupation of Egypt. Saturn, on the 19th November, 1894, and the 28th May, 1895, arrived at the opposition, $1^{\circ} 35'$ Scorpio, when we had the defeat of Home Rule for Ireland, at the General Election of 1895, the Armenian Massacres, and the Italian Defeats in Abyssinia. At the time of the conjunction of the 18th April, 1881, there were six planets in Taurus. With regard to the next conjunction on the 28th November, it would be well to bear in mind that Saturn arrives at the opposition in 1915-16.

Zadkiel considers that the conjunction of the 28th November next will bear rule for ten years to come; and that it will be even more important than that of the 26th January, 1842, which seems very probable. A general European War appears fairly certain, from which will result the enthronement of Russia upon the Bosphorus in place of the Sultan, and the disappearance of every independent Mahomedan kingdom from off the face of the earth. From St. Petersburg to Madrid, Mars is in the seventh house throughout Europe, both at this conjunction and at the conjunction of Saturn and Mars on the 14th December next, G. M. T. 3-59 P.M. After his conjunction with Saturn in Capricorn $15^{\circ} 42' 43''$, Mars forms his conjunction with Jupiter in Capricorn $18^{\circ} 9'$, G. M. T. 7-23 P.M. (in the sixth house at London), on the 17th December; so that on the 16th, at 5-41 A.M., he is midway between Saturn and Jupiter. These conjunctions of Mars, Jupiter and Saturn all take place in the first house of the Royal Horoscope, as similar conjunctions took place both before and after the King's birth in 1841. On the sixtieth day after birth, which corresponds to the sixtieth year of his life, there were five planets in Capricorn, Jupiter and Venus were in conjunction and in sextile to Mars, while the Sun had the sextile of Uranus. This is

good as far as it goes, and is helped out by the primary direction of Sun parallel Jupiter, Zodiac, which comes into operation next November. But unfortunately, just before this, the primary directions are evil-ascendant square Saturn, Zodiac, in August, and mid-heaven conjunction Saturn, Zodiac and Mundo, in September. At the end of this year, just as sixty years before, there are five planets in Capricorn. In conclusion, taking everything into consideration, it seems probable that towards the end of this present year England will pass through an even darker hour than that of December, 1899; but, with the proverbial English luck and pluck, finally she will emerge from the valley of the shadow of death, victorious though sadly strained and battered in a war of Titans.

THOMAS BANON.

Theosophy in all Lands.

LONDON, 25th July, 1901.

The annual convention of the European Section has once more come and gone, and it appears to be generally agreed that it was a pleasant and successful function, although it goes without saying that the presence of Mrs. Besant, and the lectures which she usually gives, were very greatly missed by all. Exceptionally fine weather—warm sunshine tempered by a cool breeze—enabled the visitors and delegates to get about London in comparative comfort and permitted the crowded rooms at Headquarters to be more easily endured. They certainly *were* very crowded for we had really a good gathering of the clans, and London itself furnishes an increasingly large contingent, and as for the two public meetings, they were remarkably successful from the point of view of numbers.

As usual, the delegates were received at Headquarters on Friday evening (July 12th) and a couple of hours passed quickly in renewing old acquaintanceships and making new ones. Saturday morning sufficed for the very brief and almost entirely formal business of this convention and included an interesting but brief address from Mr. Sinnett, who presided, as well as one from Mr. Leadbeater who, having just returned from America, gave a little account of his general impressions as to the work of the T.S. in that country, and the prospects before the workers there. With large hopefulness for the spread of Theosophy in that extensive country, he indicated some points where caution was needed owing to the almost too receptive character of the people, who were so ready for teaching on the lines of occultism that they were inclined to accept too much rather than too little, and thus became to some extent a prey to the machinations of designing and self-interested people, who started innumerable varieties of little semi-occult societies which were mischievous and misleading.

In the afternoon there was another gathering for tea and talk and in the evening a very well attended meeting at Queen's Hall at which lectures were given by Mr. Bertram Keightley and Mr. Mead. The former spoke on the general outlook for the future, touching on some of

the prominent features of modern thought and the way in which Theosophy was destined to help in the moulding of the thought of the future, while Mr. Mead took up his favourite theme of the problems connected with early Christianity and the way in which the criticism of modern scholarship was laying bare all that could be known of this fascinating study from outside evidence.

Sunday brought various social gatherings arranged by several London members with a view of allowing country and foreign delegates further opportunities of meeting and conversation, and at seven o'clock—the time fixed for the evening meeting—every seat in Queen's Hall was occupied by an audience sufficiently interested in Theosophy to attend a convention gathering. It was distinctly encouraging to see the character of the assembly extremely crowded, so that scores of people stood during the whole time—being extremely attentive. Mr. Sinnett was the first speaker and he chose for his subject, "Theosophy the Science of the Future," and dealt in a clear and lucid fashion with the subject of recent scientific discovery and its tendency to approach the occult standpoint, following somewhat on the lines of his recent articles in the "Evening Sun," though of course with much less of detail. Mr. Leadbeater gave the second lecture which was on "Higher States of Consciousness." The subject was a big one and the lecturer took it somewhat fully, especially in the earlier stages, but the audience listened with profound and sustained interest and the meeting was declared a great success.

Monday gave yet another opportunity for those who could remain and avail themselves of a couple of hours in the afternoon during which Mr. Leadbeater answered questions at Headquarters, and the following day saw the dispersion of most of the delegates to their respective centres of activity.

By this time many London members have departed to the country and during August the Sectional Library and reading-rooms will be closed—while the Blavatsky Lodge does not resume its meetings until October.

The following extract from *Science Sightings* is of interest as pointing to the probability of securing at no remote date some further evidence of that ancient and vast civilisation which had its roots in those mighty empires of the past of which the occult records tell us. The feeble descendant of mighty progenitors, the Aztec civilisation, is not without interest to those who study the problems of races and the rise and fall of nations:—

What promises to be a rich and most important archaeological discovery was made a few days ago by workmen in a sewer excavation immediately behind the cathedral in the city of Mexico. Two of the chain of 78 chapels which surround the great Aztec temple which stood at the time of Cortez's conquest have been found. Only the tops of the towers have as yet been uncovered, but articles found are conclusive evidence that the buried Teocalli has at last been uncovered. A great quantity of objects pertaining to the old temple have been taken out in the last few days, including idols of all sizes, some richly ornamented with gold; gold objects, pure jade beads, sacrificial knives, carved slabs of stone, coloured pottery, on which the colours are as brilliant and beautiful as they were four centuries ago, and stone and metal objects of many kinds, making altogether several waggon loads. President Diaz was quick to grasp the im-

portance of the discovery, and upon his recommendation £40,000 has been appropriated to continue the work of excavation.

AN area covering 20 acres, including the main plaza of the city and the cathedral, which is thought to cover part of the buried Aztec Teocalli, will be excavated. The temple itself may be found, as may the lost treasure of Montezuma. From the gold objects already taken out this hope seems likely to be realised. In any case the value of the objects procured is sure to be many times the cost of excavation.

What curious calculations still find publicity! A French Geologist, M. Rémond, recently claims 220,000,000 years for the deposition of the carboniferous strata of the Mons valley alone. Shade of H. P. B.! What another indignant paragraph has been lost to the "Secret Doctrine"!

A. B. C.

HOLLAND.

A decidedly unique discussion on Theosophy has taken place in Amsterdam recently. One of our members, Mr. C. F. Haje, among the "Theses" he was to uphold before the eleven Professors who constituted the Examining Board, when under examination for his degree of Doctor of Dutch letters, placed the following:

"The Theosophical movement which was commenced by Helena Petrovna Blavatsky, and for which she fought, is not valued at its high worth by the world of the learned."

In order to enable Mr. Haje to defend his position in the way he desired, Mr. van Manen attacked him by bringing to notice all the attacks on Theosophy and upon H.P.B.; for, as our correspondent writes, "If Mr. Haje were able to refute the various arguments brought into play against him, and that under the critical hearing of eleven Professors, then a strong moral authority would have been created for very useful reference in the future. Mr. Haje indeed defended himself splendidly. The Professors were obliged to listen for twenty minutes to a discussion on Theosophy, which they would not have done had they had a choice in the matter."

As Mr. Haje received his degree, Theosophy may be considered as a recognized subject for discussion at the Amsterdam University, and this is certainly a move in the right direction.

Reviews.

THE UNKNOWN PHILOSOPHER.*

Mr. Waite has placed the English reading student of Philosophy under great obligations by this latest book of his, for, with the exception of "Theosophic Correspondence" and "Man: His true Nature and Ministry," both translated by the late Mr. Edward B. Penny, we have none of the teachings of this great philosopher of the Eighteenth Century. The present volume is not a translation of any work of Saint-Martin, but is a careful and sympathetic study of all of his

* The Life of Louis Claude de Saint-Martin, by Arthur Edward Waite, London, Philip Wellby, 1901. Price 7/6 Net.

writings and a rendering of them into convenient form, with translations and paraphrasing.

The book opens with a sketch of the life of Saint-Martin, tracing the circumstances which placed him in the way of occult teaching; his meeting with Pasqually, and his entrance into the order of the Elect Cohens. Then follow the meetings with the different people who had so great influence on his life and thought; but, in spite of his admiration for them, he was not an imitator, but followed an individual method in his development of the higher faculties. The life of Saint-Martin in his development of the higher faculties. The life of Saint-Martin "In the Occult World," "In the Inward Man," and the "Later History of Martinism" are the subjects dealt with in the first book. The second treats of the "Sources of Martinistic Doctrine." Saint-Martin, himself, gives much credit both to Swedenborg; and to Jacob Boehme, but Mr. Waite finds that through his writings runs a distinct individuality and that the views of other philosophers, while appreciated and quoted by Saint-Martin, do not seem to have modified, to an appreciable extent, his own peculiar method of thought.

Book the Third treats of "The Nature and State of Man." In the Introductory, the author says:

The message of Saint-Martin may be fitly termed the Counsel of the Exile. It is concerned with man only, with the glorious intention of his creation, with his fall, his subsequent bondage, the means of his liberation, and his return to the purpose of his being. It is in most respects a concrete, practical message, and there is not much evidence in Saint-Martin of any concern or any specific illumination as to merely abstract problems. He speculates, indeed, upon many matters which have at first sight the air of abstractions, but, later or sooner, they all refer to that which is for him the great, the exclusive subject—namely, Man and his Destiny. This consideration will help us to account for the meagre references which can alone be gathered from his works upon a subject that is seemingly of such transcendent importance in a mystic and theosophic system, as the Divine Nature considered in itself—that Nature with which the true mystic must ever seek to conform, that First Principle with which fallen and deviated humanity must strive to recover correspondence (p. 113).

Saint-Martin was surely aware of the possible development of the psychic powers in man, but he seems to have deliberately abandoned that method for himself and does not advise others to follow it. His system seems rather to bear affinity to the school of Raja Yoga, the development of the innate powers by knowledge and practice, as the following will show:

Let me affirm that divine union (which is the end of all human life, according to Saint-Martin) is a work which can be accomplished only by the strong and constant resolution of those who desire it; that there is no other means to this end but the persevering use of a pure will, aided by the works and practice of every virtue, fertilised by prayer, that divine grace may come to help our weakness and lead us to the term of our regeneration (p. 116).

Back of Nature Saint-Martin recognized a power, or force, which gave the laws which operate in it. But "he did not really regard Nature as the chief mirror of Divinity. It was man, and not his environment, which proved the Supreme Agent (p. 117).

In the chapter on Good and Evil we find the following: "Good is for every being the fulfilment of His proper law, and evil is that which is opposed thereto" (p. 127). And again:

"Since all beings have but a single law, for all derive from a first law, which is one, in like manner, good, as the fulfilment of this law, must be one also, single and exclusively true, though it embraces the infinity of existence. On the contrary, evil can have no correspondence with this law of being, because it is at war with the same; it cannot, therefore, be comprised in unity, since it tends to degrade it by seeking to form a rival unity. In a word, it is false, since it cannot exist alone;" that is to say, it is a derangement, and a derangement supposes an order which preceded it; "and since, despite itself, the true law of beings co-exists with it, which law it can never destroy, though it can disturb it and retard its fulfilment."

In the next chapter, the two Principles are discussed, and in them Saint-Martin traces the origin of good and evil in Nature and Man.

Very interesting and instructive are the chapters treating of man's true origin, and his real mission in life; for Saint-Martin believed that man had a distinct mission, "to recall those to life who, by an improper use of its liberty, had forfeited its essence," and that this was the purpose for which he was called into being.

"The Martinistic doctrine of the Fall of Man is, put shortly, that the evil principle which he was created to restrain and to reconcile succeeded in seducing him" (p. 166). Saint-Martin says in the "Natural Table:" "The crime of man was the abuse of the knowledge he possessed as to the union of the principle of the universe with the universe. The privation of this knowledge was his punishment; he knew no longer the intellectual light" (p. 167). And again: "I must not conceal that this crass envelope is the actual penalty to which the crime of man has made him subject in the temporal region. Thereby begin and thereby are perpetuated the trials without which he cannot recover his former correspondence with the light" (p. 177). So this penalty proves to be our salvation, for suffering finally forces us to turn within for comfort and there to seek for that spark of the divine which is in each of us. A large portion of the book is devoted to an exposition of Saint-Martin's theories of the way by which man may re-attain Godhood. There is a short Section on the "Mystical Philosophy of Numbers," and an Appendix containing some prayers of Saint-Martin, a few metrical exercises and a bibliography.

N. E. W.

MAGAZINES.

In *The Theosophical Review* for August, W. C. Ward concludes his study on "Love," "from the Greek of Plotinus." Mr. Bertram Keightley gives a historical survey of "The Religion of the Sikhs," first giving the main teachings of their sacred book, the "A'di Granth," and then following with a brief account of their chief Gurus, from the period of Guru Nānak, the founder of their religion, until the present time. "The Relation of Theosophy to the Fundamental Laws and doctrines of Christianity," by C. George Currie, D. D., is a very able exposition of the harmony existing between the two systems of belief. He opens with that ever memorable and all-important statement of Jesus, as recorded in St. Matthew, xxii., 37-40, which might be considered a summary of Christian Dharma:

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second

is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

The writer of the essay illustrates, in a masterly manner, the *quality* of the love thus enjoined upon his disciples by Jesus. "A Religion of Mystery," by a Russian, is a synopsis of the beliefs and traditions of the ancient Lithuanians which contain many gems of truth some of which are partially veiled. "The Prince and the Water Gates" is a story by Michael Wood, which will well repay perusal. Mr. Mead's contribution is entitled, "The Life-Side of Christianity," and the catholicity of his views will commend his article to all lovers of truth. He says:

"We can no more account for the life, growth and persistence of Christianity by an analysis of outer phenomena, than we can find the soul of a man by dissecting his body, or discover the secret of genius by a mere survey of its environment. To all these things there is an inner side. And it is just the inner side of the origins of Christianity which has been so much neglected by those who have so far approached them from the present limited view-point of scientific enquiry. The life-side of things is at present beyond its ken."

He does not deny that hallucination must be "duly allowed for in our investigations," but adds:

"We protest against the narrow-mindedness and egregious self-conceit that presumes to class the experiences of religion among the phenomena of criminological psychology."

"A Dialogue on Deck," is an account of an interesting conversation between Captain X., a recent convert to the Roman Catholic faith, and a lady theosophist. The main text closes with a brief though quite readable and somewhat instructive story by E. M. Stevens—"The seeds of Gossamer"—showing that the summing up of the good deeds of the king and the beggar resulted in quantities small indeed; the motives being nearly all that was of value.

July *Theosophy in Australasia*, devotes about eight pages to an article by T. H. Martyn, on "The Bible." The subject is divided as follows: 1. 'The Bible as it sees itself.' 2. 'The Bible as its critics see it.' 3. 'The Bible as it is.' The contribution contains much that is of value to Bible readers, who should give it careful attention. Mr. George Peell makes an earnest plea for individual investigation and discrimination in regard to the acceptance of the various statements which have been promulgated in Theosophical teachings.

The N. Z. Theosophical Magazine presents its readers with the first portion of an article on "Dharma," by Marion Judson, the aim being to simplify the teaching on this subject. The very helpful and instructive paper, "Theosophy applied to the Education of Children," by Helen Thorne, is concluded. A poem on "God," and another instalment of Auntie Loo's story—"Fairy Passiton"—follow.

The Theosophic Gleaner for August publishes the conclusion of "Jainism and Buddhism," together with a variety of valuable selections from various sources.

Revue Théosophique for July opens with the translation of Mrs. Besant's "Devotion and the Spiritual life." Dr. Prat Flottes has an essay on "Theosophy." "Is Beauty indispensable," by Blanvillain, follows. "Ancient Peru," is continued, and "Questions and Answers,"

Reviews and notes on the movement, complete the number. The translation of the second volume of the "Secret Doctrine" is begun.

The June issue of *Theosophia* presents to its readers "Fragments of Occult Truth," by H. P. B.; the first portion of the translation of "The Path of Discipleship," by Mrs. Besant; "Tao-te-King;" "Clairvoyance;" the report of that part of the examination of C. F. Haje for the degree of Doctor of Dutch letters at the Amsterdam University, in which he defends Theosophy, thus forcing the eleven Professors to listen to a discourse on Theosophy. "From the life of Bacilli;" "Over Population;" "Golden Thoughts" and notes on the theosophical movement fill the remaining pages.

Sophia for July continues the translation of "Thought-Power, its Control and Culture," of the reports of Dr. Pascal's lectures at Geneva, and of "the Idyll of the White Lotus." "One chapter of the thoughts of the Spaniard, Sánchez Calvo;" "Questions;" "Suggestive Thoughts;" a Platonic dialogue and Reviews complete a very interesting number.

Teosofia for July contains the "Life within Matter;" a letter on "The Life of Minerals," reprinted from the Rome *Tribuna*; the continuation of "An Italian Hermetic Philosopher of the 17th Century;" "Reincarnation," by Dr. Pascal; a letter from Mrs. Lloyd on "Customs of India," notably that of "Suttee," and notes on the T. S. movement.

The Arya (July) opens with "True and false ideas of Work and Conquest, Part II.," by Professor K. Sundararama Aiyar, M. A. The "Religious Teachers of India," by Swami Ramakrishnananda, is continued. Dewan Bahadur R. Ragoonath Row, contributes three articles to this issue—"Sri Sankara's creed," "Smritis," and "The Principles of Vedic Religion." S. Ramaswami Aiyar, B.A., B.L., has two articles, one on "Self-Sacrifice" and one on "Yoga Principles in Sacrifice." "Anecdotes of Kamban," by M. S. Purnalingam Pillai, B.A., and "The Arya Catechism," by Alkondavilli Govindacharlu, C. E., are both continued. The subject of "The Castes during the Epic Period," is discussed by T. R. B. Notes on various subjects—Editorial, Educational, and Religious—"Science Jottings," Reviews, etc., complete the number.

Acknowledged with thanks: *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Banner of Light*, *The Harbinger of Light*, *The Review of Reviews*, *The Metaphysical Magazine*, *Mind*, *The New Century*, *The Phrenological Journal*, *The Arena*, *Health*, *Modern Medicine*, *The Light of Truth*, *The Light of the East*, *Dawn*, *The Indian Journal of Education*, *The Christian College Magazine*, *The Brahmavadin*, *The Brahmachârin*, *Notes and Queries*, *The Buddhist*, *Journal of the Maha-Bodhi Society*, *The Forum*, *Prabuddha Bhârata*, *Theosophischer Wegweiser*, *The Indian Review*.

CUTTINGS AND COMMENTS.

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

*Pali and
Sanskrit—
Hinduism
and Bud-
dhism.*

In a recent editorial in the *Indian Mirror*, we find the following which we commend to the careful attention of our readers:—

WHILST we most cordially welcome the present Hindu revival in our midst, and the attempt that is being made to revive the study of Sanskrit literature, we are strongly of opinion that it would be well if at the same time an endeavour were made to revive the cultivation of Pali literature in this country, and the study of the Buddhist scriptures. Sanskrit was not the only language that existed in Ancient India. Pali can justly claim a similar honour. Pali was the spoken language of India in the olden times, and the Indian vernaculars of the present day are only so many modifications of the Pali language. And what little of the past history of this country has been preserved to us—of social history at least—is to be found in the pages of Pali books. It is, therefore, the duty of all well-wishers of India, who are deeply interested in the revival of Sanskrit, to see that steps are taken simultaneously to revive the study of Pali literature amongst us. We are glad that Pali has been made an optional subject in the curriculum of the B. A. Examination of the Calcutta University. Pali is a language that can be more easily mastered than Sanskrit, and its close affinity to Bengali gives it a peculiar claim to the acceptance of our Bengali fellow-countrymen. There is much that is instructive and interesting in the Buddhistic literature, and a knowledge of Pali alone would enable us to have access to the treasures of that literature. We rejoice exceedingly at the establishment of the Central Hindu College at Benares, and of other educational institutions in other places for the study of Sanskrit, and for giving instruction in Hinduism to our boys; and it will afford us equal pleasure to see similar institutions established for the study of Pali and the cultivation of Buddhistic literature. There is not the least doubt that the sublimest religious truths and the highest code of morality are to be found in Buddhist books as much as in Hindu books—and as the study of each other's religion on the part of Hindus and Buddhists is bound to be helpful to both, we deem it important that the study of Sanskrit and Pali, and the investigations into the doctrines of Hinduism and Buddhism, should be carried on at one and the same time. Now that the question of religious education is engaging such a large share of public attention, the subject-matter of this article is deserving of serious consideration. It should be remembered that whilst some of the sublimest truths of Hinduism are to be found scattered here and there in our sacred books, they are to be found in a more convenient and collected form in the sacred books of the Buddhists. Our young men cannot certainly be instructed in a higher ethical code than is to be met with in some of the Buddhist sacred books. As the future deserveth of India depends wholly on the progress she makes in religious thought, we hope our suggestions will not be lost upon our countrymen. Students of the Vedânta or the Advaita philosophy will recognise much resemblance between that philosophy and the philosophy of Lord Buddha. There need, therefore, be no quarrel between Hindus and Buddhists, and all strife and discord should cease between them. They should live in perfect amity, and like brothers of the same family. One of the chief objects of the Mahâ-bodhi Society ought to be to try and bridge over the gulf that yawns between them, and bind them firmly together in the silken bonds of love and affection. This indeed is a consummation devoutly to be wished, for the sake of both.

Gunvantrai G. Mazumdar writes from Patan, N. Guzerat, as a correspondent of the *Bombay Gazette*:—
Fifty years without Food.

"So far as the case of Premabai is concerned, the attempt to induce the scientific world to believe in the possibility of existence without subsistence has proved a complete failure. This single case, however, ought not to be allowed to turn our minds into an irremovable bar towards instituting scientific enquiries in cases where they become necessary and imperative. As a Hindu, and consequently believing in the efficiency of Yoga practices, I am prepared to hold my own against any odds when I say that it is quite possible for a Yogin to subsist without nourishment of any kind whatever for a period, greater or smaller, according as his Yoga studies are advanced or initiatory. We have heard of and even seen the cases of Sadhus allowing themselves to be buried in the earth for a considerable period of time and then emerging from their Samâdhis full of life and health. I would not have taken up this subject had it not been for the fact that cases like that of the memorable Premabai have a tendency to deal a death-blow to the doctrines of the Yoga Shâstra itself. For the verification of my point I quote here the case of a woman who has been subsisting without any sort of nourishment these fifty years. At the present she lives in the Ramamifa Koota, near the Fateh Sagar Bag, at Jodhpur (Rajputana). Throughout Marwar she is known by the name of Matagi, her real name being Rukhi Bai. She only takes water *bharuamrita* thrice every day. This *bharuamrita*, as every temple-going Hindu knows, weighs less than even a tola or ounce. The pious lady, though now an octogenarian, is still able to go up to the Rajgadhi, situated on a hill half a mile high. I would not have made bold to come before the public but for the fact that some of my own near relations, who have stayed with her for years and who have had ample opportunity to mark all her movements with the strictest vigilance have been unable to find out the least flaw in her. As a Brahmin of the orthodox school of Hinduism I would draw the attention of Sir Bhalechandra to this unique case of the power that the practice of Yoga imparts to a human being. Throughout Jodhpur she is looked upon as a saintly personage, Her Highness the Maharani denying herself her very dinner until she pays her respects to her, every morning."

Why Bibles are in demand in China.

There is apparently considerable misapprehension as to the use which is made of copies of the Bible in India. In a recent issue of the *Pioneer* a correspondent mentioned that "tens of thousands more Bibles were printed last year than ever before." A Scotsman now sends to our contemporary the following extract from the *Scotsman* newspaper, to show where some of these Bibles go:—

"Some time ago there was a big demand for cheap Bibles for China and one ship took out nearly 100,000 books. The remarkable number of new Christians this indicated, while it occasioned much thankfulness in Missionary circles, caused the Gospel Propagation Societies to set on foot enquiries as to the methods employed in saving the souls of such an unusual number of Celestials, and the use to which they put the Bibles sent to them. The results of these enquiries were surprising. These Chinese are large manufacturers of fireworks, especially of the cracker variety. The poor Chinaman works at home for a contractor, who provides him with a certain quantity of powder and leaves him to find the paper for wrappers. Now, paper is not a cheap commodity in China, but when John Chinaman found that Bibles were to be had for the asking, he took all he could get, and his conscience did not suffer a pang as to their disposal for cracker wrappers."

The *Pioneer* correspondent adds: "In this extract we are told of one ship which took out 100,000 books—and we can readily believe that other ships took out larger or smaller quantities. This

will account for a good percentage of the Bibles printed in 1900, or may be for the year before." The article in the *Scotsman*, it may be remarked, appeared in the latter part of 1900. In this country copies of the Bible as big as Webster's Dictionary used to be sold for a few annas; and our boys and grown-up men are known to utilise the Bible copies in a way not very different from that which finds favour with John Chinaman.—*The Hindu*.

Colonel Olcott having asked the respected philanthropist, Miss Clara Barton, whether imprisoned criminals as a rule read good books, or those which glorify the highwayman and burglar as heroes, she replies:—

"You speak of something I have said in some report. That may be, although I do not recollect it; still, it is very probable, and would be perfectly true, if I said I believe that even the most hardened and degraded nature leans instinctively to virtue; however far from the grasp—the dim ray is there, however clouded. I had once under my care nearly half a thousand women prisoners of all grades, from the simple dissolute life, to suspected, if not attempted murder.

"They sat before me in chapel an hour each day. I did not weary them with advice—they had had a surfeit of that long before; nor correction—they were having enough of that, Heaven knows, as the weary days dragged on. I told them stories of the lives of other persons, and left them to draw their own inferences; but never one plaudit did I get from even the most hardened, for a story of successful vice or crime. They listened stolidly, or approvingly, to a tale of vice overtaken by retributive justice; but the simple story of reclamation—of one leaving, at last, the mirey track and the hidden way, and learning to lead the life that God had planned—one who had found the strength to keep the path, and walk erect before the world, filled the hall with sobs, often with moans painful to listen to. I never interrupted, but let nature have her perfect work, and studied myself, meanwhile, the lesson I am now trying so unexpectedly and imperfectly to recite to you. The spark of virtue and of God is inborn in the human soul, or man would not be man."

The two following statements which we copy from *Light*, show that aid from higher planes of being is sometimes rendered to mortals, in a manner that might be considered miraculous by those who do not realise that nothing can happen which is outside the realm of law:—

A highly-esteemed Catholic clergyman and author, Christoph von Schmidt, who died in 1854, at the age of eighty years, as a member of the Cathedral Chapter (Domkapitel) of Augsburg, has left an interesting autobiography in which he, though he does not otherwise show any interest in occultism, minutely records some remarkable events which took place during the early days of his priesthood.

In the village of Lengensvang, which belonged to the large parish in which Mr. von Schmidt was the clergyman, there lived a youth of about twenty years. From his earliest days the lad had suffered from epileptic fits of the worst description. Sometimes he might have them twenty times during the day, falling down suddenly, and afterwards sleeping heavily.

His parents could not allow him to take his meals with them, as the fits were so horrible to witness, and the smallest excitement would

cause them to return. Sometimes several men were needed to hold the boy while under these terrible attacks.

The parents being well-to-do people, and esteemed members of the community, kept the facts as secret as possible; but three of the fits having taken place publicly, for instance, one at church, Pastor Schmidt got to know about them and went to see the poor youth at his home. He found him looking ill, and, to all appearance, very much distressed.

And the poor lad got worse. He could not leave his bed or even assume a sitting position in it, as the fits would immediately throw him down. In this miserable condition the young man threw himself on the mercy of God; and Pastor Schmidt relates the further course of this wonderful case, in the boy's own words, as accurately as he could remember them. It must be added that the word 'Bue,' which occurs in the narrative, belongs to the Bavarian peasant dialect, and means *son, child*. The boy said:

'It was the afternoon of July 3rd, 1796; everybody in the house had gone to church, and all the doors were locked. I was lying quite alone in my bed in the uppermost room, when my misery became more clear to me than ever before, and I wept so bitterly that the tears streamed down my cheeks. I prayed with more fervour than ever, stretching out my arms towards the image of the Mother of God, which hangs near my bed, when a knock came at the door. The knocking was repeated very loudly, and I began to hope for some help. I went on praying. The door was then thrown open with a violent crash, and I was frightened and crept under the counterpane; but I perceived that something was drawing it away from me. Though gripping it strongly I had to leave my hold of it. Then I saw a white globe, as white as the purest piece of linen. The ball glided up and down my body, and a voice came and said: "Bue! thy cross is heavy, very heavy, but trust in God and rise; thou shalt be helped." "May God reward thee!" I said, and the form moved upwards and vanished.

'A moment afterwards my father came home from church. On entering the house he was astonished to find the upper storey illuminated. He came up the stairs, and saw that the door to my room which on leaving he had carefully locked, was open. "Have you left your bed," he asked, "and have you been able to rise?"

'I told him what had happened, but father insisted on its having been a dream. But I said, "I know that I was awake, and you will never make me believe the contrary."

'Father went to seek the chaplain who had performed the afternoon service, and the chaplain said: "This thing may be of God; believe this, and trust implicitly in the Divine help."

'Now I rose from my bed and sat down on a large chest in my room. I was able to pray fervently and trustfully, and I was very hopeful. While thus praying, something fell down on the box from the ceiling. I looked upwards—the globe was again visible. It descended through the air and took its place beside me on the chest. I shook with fear. "Bue!" said the voice. "God sends me here; thou art cured. Thou canst now go wherever thou wishest."

'Hearing God's name, my terror ceased, and I became quite easy in my mind. "Thou art cured; walk, stand, do as thou likest," the voice said again; "thy cross has been taken from thee."

The youth added his regret that he had not remembered thanking the 'globe' for its kindness, and his astonishment at its being able to speak. He said also that the voice very much resembled that of a very kind neighbour, Gottfried Ehrhardt, who had recently died.

Pastor Schmidt found the young man's expression so sincerely happy and grateful, and so candid, that he had not the least doubt about the truth of the story; and after this event his health was perfectly restored, and he never had any relapse, though sometimes working in the fields many hours and in the hottest sunshine, which formerly would have been like death to him.

In another remarkable case of a supernatural character, related by Pastor Schmidt, he begins by speaking of the elevated mind and high moral standard of the person who told him about it. It was a young chaplain, whose disinterestedness and devotion were appreciated by all who knew him. He was a deep thinker and a man of prayer.

Schmidt once undertook a walking excursion with this man, whose name was Weber, and in the evening twilight, while wandering in the brilliant moonshine across valleys and mountains, and while listening to the song of the nightingale, their hearts being disposed to confidential communications, Weber told the following episode, which had left a deep impression on him:—

Some years ago he had been chaplain in a large parish called Mittelberg, and on a cold and stormy evening he was seated with the clergyman of the parish at their supper. A poor, lonely boy knocked at the window and, shaking from hunger and cold, begged for alms. Weber obtained the priest's permission to take the child indoors and give him some of the warm soup.

It being evident that the child was ill, the chaplain got him put to bed and nursed him carefully during a violent fever, from which the boy recovered, but only to fall into an illness from which he finally died in the course of the ensuing summer. Weber nursed him spiritually and physically. He taught the boy, who was an orphan, to say the Lord's Prayer and he told him many incidents of the life of Jesus, to which the boy listened with joy. He grew in faith and divine knowledge of the love of God and Jesus Christ, and his patience under suffering was something marvellous. As autumn approached the boy passed peacefully away, to awaken in a better existence.

The following winter Weber paid a visit to a sick person, a German mile from his home, and stayed so long that it had become quite dark when he left. A labourer in the place offered to accompany him, but Weber, knowing how hard the man had worked the whole day, would not trouble him, thinking it would be easy for him to get home, as he knew every step of the way.

But fresh snow had fallen and all the roads were covered with it, so that the chaplain lost his way. Suddenly he heard some ice breaking under his feet and he felt himself sinking deeper and deeper into the water of a lake, without anything to take hold of. He looked upon himself as lost. Then he saw a radiant light. Surrounded by light clouds he saw the boy's smiling, transfigured face; that boy whom he had prepared for his death and whose eyes he had closed. The form seized his hand and drew him up on *terra firma*; it reached out with its arm in the direction which he had to go, and then it disappeared. Weber, who had been saved in this wonderful manner, reached his home with indescribable feelings.

The next day he went to look at the place where he had been so near drowning. He could trace his own footsteps to the dangerous place, and his were the only footsteps visible in the new-fallen snow. He looked at the newly-formed ice in the spot which had been broken in the very deepest part. His heart went up in thankfulness to God.

Pastor Schmidt adds that this event was a convincing proof to him and the chaplain of the continuance of life after death, and that many Divine promises after this stood out in new light to them. They saw that the loving dead in another existence still could follow their fate and with God's permission come to their assistance.

I think that these two narratives may be accepted with perfect trust, coming from such honourable and serious persons. Both took place in

Bavaria among Catholics, who are very little interested in spiritualistic phenomena.

MADAME T. DE CHRISTMAS DIRCKINCK-HOLMFELD.
Valby, Denmark.

..

The International Vegetarian Congress.

The Lucknow *Advocate*, in commenting on the Congress of Vegetarians held in London on June last, says:

The report of the inauguration of the International Vegetarian Congress..... suggests many thoughts. First of all, it adds another confirmation to our belief that the modern age is tending towards internationalism. People are eager to strengthen their hands by allying themselves with those of similar convictions in other lands. This is one of the best and most hopeful tendencies of civilisation. The inaugural meeting of the international Vegetarian Congress which took place in London on the 22nd June is, taken by itself, a hopeful sign of the times. It shows unmistakably that the Vegetarian movement is gaining ground in the West. The Memorial Hall, where the meeting was held, is reported to have been crowded with visitors. The Hon'ble Mrs. Eliot Yorke, President of the Women's Temperance Union, opened an Exhibition of Vegetarian foods and sundries in an adjoining room, and the Presidential address delivered by Mr. Arnold Hills teemed with thoughtful passages. He believed vegetarianism was one of the movements by which the world would be won from misery to peace and joy.

..

The Indian Mirror and the Rev. Mr. Vance.

The *Indian Mirror* has unflinchingly held aloft the banner of Theosophy these many long years, patiently enduring the ridicule of the opposition; however, the tide is beginning to turn, and it now says: "But those laugh best who laugh last, and we think the opportunity to laugh last and laugh best has come, at length, for us." It then proceeds to publish the following letter addressed to the London *Spectator*, by the Rev. G. Hamilton Vance of Dublin, and thinks its readers will fairly "adjudge the prize of this belated discovery to Theosophists."

There was in my congregation an old lady—since deceased—the Hon. Miss—, who valued greatly the privilege of attending divine worship in my church, and whose habit it was to come in by a side door and sit beside one of my daughters in the minister's pew. Her health being precarious and failing she was sometimes rather late. One Sunday morning I was about concluding the sermon, when I chanced to notice Miss— sitting in her usual place. The thought crossed my mind at the time, first of pleasure at seeing her again after some weeks' absence through illness, and then of surprise that I had not noticed her earlier in the service; and I also remember noting in my mind, in the pulpit at the time, that she was sitting unusually close to my daughter. When we got home, I remarked to the members of my family about Miss—'s presence in church. But they one and all denied that she had been there, and said with laughter, when I persisted that I had certainly seen her, that I must have been dreaming. Whether, in face of their unanimous negative, I should eventually have acquiesced in the opinion that I had been mistaken, I cannot say. But I happened to be calling that same Sunday afternoon on two ladies, members of my congregation, and I inquired casually of them whether they had noticed Miss— in church that morning. "Yes," they replied, "she was there." I was myself perfectly convinced that I had seen her: I never felt more strongly certain of any thing in my life; but so emphatically sure were the members of my family, in whose pew I had seen her,

that she was not there, that I determined to call on Miss—and ascertain from herself whether she had been in church or not. I did so; and the answer I received tends, in my opinion to substantiate the mysterious nature of the occurrence. Miss—had not, so she said, been to church that day; but she had had a very strong desire to go, had, indeed intended to go, and had ordered the carriage, which had even come to the door for the purpose of taking her, but at the last moment her strength was not equal to the exertion. Taking all the circumstances of this incident into view, it seems to me to prove that under certain conditions— intense volition being probably one—the mind may have the power of projecting the image of its own body elsewhere, so as to be even visible to the bodily eye of other people.

The Editor of the *Mirror* can certainly be pardoned for feeling somewhat elated over the admission, by the Reverend gentleman who ministers to his Dublin congregation, of the possibility, yes, even the actuality, of a human being projecting his double to a distance, by "intense volition." He says:

"When this power was claimed by those, who ought to know, on behalf of Indian Adepts, the world laughed. We resist the overwhelming temptation to deduce further triumphs from the authentic story of a trusted Christian divine."

..

We are indebted to the *Lahore Tribune* for the

Sun-spots and changes of Temperature. following:—

An interesting feature in connection with the Magnetic Survey which is to be undertaken in India is the discovery of the existence of interdependence between magnetic tension and sun-spots. The Meteorological Department in Simla has received a chart from Sir Norman Lockyer in which a comparison has been made between the record of the Bombay magnetic station and the curve of sun-spot frequency, showing an almost exact coincidence of the two. More remarkable still is the fact that in some cases the magnetic record is found to anticipate the sun-spot maxima. This may eventually lead to the possibility of foretelling the one from the other. In a paper in the *Proceedings of the Royal Society*, Sir Norman Lockyer and Mr. W. J. S. Lockyer have sought to prove the existence of a connection between solar changes of temperature, dependent upon sun-spots, and variations in the rainfall of the Indian region. By the light of the recent discovery of a large sun-spot (supposed to be responsible for the present heat wave all over the world) Sir Norman's conclusions regarding solar changes of temperature, dependant upon sun-spots, are calculated to excite much interest, and we cannot say if they do not apply to the variations that are unfortunately observable in the rainfall of the Indian region just now.

..

The Azamgarh Well.

There is a wonderful story in circulation concerning a leper who was cured by drinking water from a disused well and bathing in it. Referring to this the *Indian Mirror* makes the following observations:—

"The story reads much like certain "Miraculous cures" brought about in certain places through the instrumentality of Romish priests. But in this case, there were no priests nor professional miracle workers. The poor leper received heartless treatment. The kindness that sent him to the disused well might have proved fatal. The leper drank full draughts of the waters of the well, and bathed in it, and was a whole man again. What, then, becomes of the bacteria theory? The water must have been full of germs. Was it a homœopathic remedy which cured the unconscious patient? There is a pool of water at Bahraitch (Oudh), not far from the Nepal border, which is alleged to

have equally efficacious virtues, but priestcraft is there, and many patients have returned home uncurred and unconvinced. And these stories remind us of a true story, not very generally known, of an English doctor and sanitarian who filled a bottle with water taken from what he believed to be the impurest part of the sacred river Ganges, near Benares. He took the sample home in the full belief that he would be able to demonstrate that while the Hindu pilgrims bathed in the Ganges for achieving spiritual salvation, they were courting almost certain destruction. The dirty, filthy sample was taken home and the severest analysis showed no trace of bacteria or that sort of thing! How is the story to be explained away? Dr. Hankin of Agra has also found that the Ganges water is free from bacteria.

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*An opinion
adverse to
Reincarna-
tion.*

Mr. C. Staniland Wake, of Chicago, writes to *The Sunday Record-Herald* of that city, complimenting Col. Olcott for "his excellent outline of the main doctrines of Theosophy." Still he thinks "Many arguments could be advanced in opposition to the doctrine of reincarnation," which he considers superfluous. He says:

The main aim of evolution is the perfect development of the cosmos as an organized entity and not that of man, who partakes of the general progress, however, in being a part of the whole. Now, as the perfection of man is relative to that of the cosmos of which he forms a part, there is no occasion for the reincarnation of particular individuals, if this were actually possible. They are indeed mere cells in the cosmic organs constituted by particular classes of human beings or by the human race as a totality.

He thinks "terrestrial reincarnation is not required," because "Man can go on toward such a state of perfection as is necessary for him, elsewhere, beyond the confines of earth."

He closes as follows:

Notwithstanding the defects above referred to, Theosophy as a general system contains valuable truths, which will be recognized by science when they are put into plain language and freed from the exaggeration and imaginative speculation in which the Oriental mind is apt to indulge. Particularly good is its insistence on the doctrine of the divine trinity, the mystery which furnishes the key to all other mysteries of the cosmos, including that of man himself.

We understand that, since the publication of Mr. Wake's letter from which we have quoted, he has become a member of the Theosophical Society.

GENERAL REPORT OF THE TWENTY-FIFTH ANNIVERSARY AND CONVENTION

OF THE
THEOSOPHICAL SOCIETY,
HELD AT BENARES, INDIA,
DECEMBER 27TH AND 28TH, 1900,
WITH OFFICIAL DOCUMENTS.

The first Convention of the Society at Benares, under the new system of biennial meetings alternately at the Society's headquarters at Adyar, and the headquarters of the Indian Section at Benares, the adoption of which was announced by the President-Founder in 1898, was held on the 27th December and the Society's Twenty-fifth Anniversary in the Central College Hall, on the following day. The necessity for the change of custom has been already explained: India is so vast a country, our Branches are so scattered over the whole area and their members so poor, that the Northern Branches find it impracticable to send Delegates to Adyar, while those of Southern India are equally prevented from participating in the meetings of both the Society and Indian Section when they are held at Benares: by alternating the meetings between these two centres, each group of Branches is enabled to assist at them once in two years, and thus all are fairly treated.

The attendance of Delegates on this occasion was large and enthusiastic, and once more as in 1898, the President-Founder's heart was rejoiced to meet so many old and dear colleagues and to receive their filial greetings. To the onlooker it was delightful to see the affection shown him in their salutations. The names of 140 Delegates were written in the Register.

The noble conception of Mrs. Besant of a Central Hindu College is rapidly taking shape, and one can see that the experiment is to be an unqualified success. The College building, and those of the Indian Section, the Boarding House for students, the T.P.S., the Sub-Post Office, and for officers' quarters are built or nearly completed, and a swarm of coolies are bringing materials to the masons and carpenters, the sound of whose trowels, hammers and saws gives

evidence of intense work going on. Mrs. Besant's private bungalow, which is also the joint property and residence of the Countess Wachtmeister and Mr. Bertram Keightley, is all finished and makes a very comfortable dwelling. The venerable Mrs. Lloyd, and Dr. Richardson, Principal of the College, are also living there at present. The formal sessions of the Society and Indian Section, were supplemented by Mrs. Besant's usual four lectures, before the Convention, and meetings of the E.S.T., a number of conversational meetings conducted by Mrs. Besant, and lectures by Dr. Richardson on "Vibrations," with experimental illustrations; Mr. Harry Banbery, on "Visualisation as an art in teaching and learning;" Babu Jagadish Chandra Chatterji, on "India in the West;" and by Mr. K. Narayana-swami Iyer. The President-Founder was obliged to leave for home on the 30th December so as to prepare things at headquarters for his departure on tour, so he and Dr. English, Rec. Sec., who returned with him, missed Mrs. Besant's fourth lecture on "Womanhood" much to their regret. They brought away from Benares, however, very pleasant recollection of the entirely successful Convention and Anniversary of 1900. On the opening day of the Section's sessions, the President-Founder supported an appeal of the General Secretary for a sum large enough to finish the Sectional headquarters building and obtained subscriptions to the amount of about Rs. 7,800: more than was needed.

THE PRESIDENT'S ADDRESS.

Brethren and fellow-workers: If, at each recurrent anniversary of our Society in the past, we have mutually congratulated each other on the fact that we had been spared another year to work on and struggle towards our goal, how much more jubilant ought we not to be to-day, when we close the first quarter-century of our labors, and pass into the second period with the Society strong, vital, everflowing with energy, and full of reasonable hope for the future. Twenty-five years of activity, of vicissitudes, of failures and successes, of paramount victory behind us: a step on the path: a milestone by the roadside; an episode—and glorious one—in the cyclic evolutionary progress of each one of us; an ample season of sowing of the seed of good Karma, from which we must reap rich harvests hereafter. This period has brought the Society from its cradle to its time of adolescence, and vindicated its title to be considered as the friend of religion, of good morals, of intellectual development, a prominent social factor of our epoch, to be taken into account by the future historian. This is what to-day's gathering recalls to mind, this the panorama which memory is unrolling as we look inward upon the soul of our theosophical movement. Around me are men who have been my co-workers from almost the beginning of our Indian career, men who joined the Society, in 1879 and 1880; but they are few. Some of the noblest, most devoted, most

unselfish, have left us grieving for the loss of their companionship, yet not bereft of hope of future epochs of joint labour for the good of humanity. And of the survivors, which of us elders shall see the completion of the second quarter-century? The Convention will be held, but who shall preside over it, and who listen to his semi-centennial address? At least we know this, that Those who guide the movement will not let it die for lack of workers, and that our places when left vacant will be filled by others who, through many past rebirths, have been preparing themselves for service when wanted. Have we not had proof enough of this law of demand and supply, when we see how the torch, as it dropped from the dead hand of my co-founder, H. P. B., was snatched up by Annie Besant and carried on in the forefront of the battle? Have we not seen new workers stepping forward to fill vacancies made by the deaths of predecessors? Have we not seen new laborers coming forward to cultivate and harvest in every new field which the progress of the movement has opened out—in India, Great Britain, France, Spain, Scandinavia, Holland, the Colonies, the United States, South America, Hawaii, Japan, and other parts of the world? Have we ever seen the movement receive more than momentary checks from lack of helpers? No, as one valiant soul falls, another replaces him, and fresh writers, teachers, lecturers and organisers present themselves as their names are called along the corridors of time, and the bell of their ripened Karma rings out their signals.

My thought goes back to that small gathering in New York city on the 17th November 1875, and the scene unfolds before me. A small Hall, dimly lighted, with a small platform at one end, and book-cases lining the walls of the room, which belonged to another society occupying the room. A handful of thoughtful men and women, most of them since deceased, who created the nucleus out of which was to evolve this now majestic movement; they, ignorant of the future and planning for only the misty present. Some still live, and one of them, who heard my Inaugural Address, attended my lectures in the city of Nice last March, and told my audience about that first meeting of the Theosophical Society; how interesting an experience to me, you may imagine.

It will interest you all to know the progressive stages by which our membership has spread over the world, so I have classified the several countries within periods of five years each, as follows:

SPREAD OF THE T. S. MOVEMENT THROUGHOUT THE WORLD.

(Classified according to Quinquennial Periods).

The Society was founded at New York, U. S. A., in 1875, and its membership has spread throughout the world as follows:

1875-1880: England; Greece; Russia; India; Ceylon; Scotland.

1880-1885: United States of America (Charters from India); Ireland; Java; British Borneo.

1885-1890: Sweden; Japan; Australian Continent; Philippine Islands; Austria; Tasmania.

1890-1895: New Zealand; Holland; Norway; Denmark; Spain; Germany; Argentine Republic; France; Dominion of Canada; Hawaiian Islands; Bohemia; Canary Islands; Bulgaria; China.

1895-1900: Switzerland; Italy; Belgium; South Africa; British Columbia; British West Indies; Nicaragua, C. A.; Cuba; Mexico; Egypt; Finland; Algeria.

Making, in all, 42 countries.

The geographical boundaries of the movement are as follows: from Latitude 66° 5, N. to Latitude 46, S., and all round the globe. In English miles the distance between the Northern and Southern boundaries is 7,919 miles.

Think of this, my brothers. Take the map of the world and see how we have gradually sent our ideas and our influence from land to land, and across ocean after ocean. Yet the work has but begun, its active development is to come within the next quarter-century, its completion lies far off, in the dim distance of the future. Since we have proved faithful until now, we may certainly count on returning to the work in our next rebirth; for the Lords of Karma need trained agents and sub-agents, and will doubtless give us the chance for such further service as our evolved capacities fit us to perform. Even thus have many of us, who were linked together in world-service in previous countries and epochs, been drawn together now in the Theosophical Society; for so turns the wheel of Karma, and thus are gathered together those between whom stretch the unbreakable ties of associations, of sympathies, of karmic relationships. Thus were H.P.B. and I brought together in this birth and allowed to feel the old threads of love and loyalty which had tied us together in many past existences. Thus, too, shall we and all of you meet again and work together in the future. Our present concern should be to lay the foundations of our Society as deep and strong as those of the Pyramids, so that like them, it may endure from age to age, a monument to our fidelity, a beacon for the helping of the world.

The present moment is one when we should study the statistics of our corporate growth, and make them the guides of our future action. We first note that the growth of the past twelvemonth has been greater than it was in the previous one, thirty-six new Branches having been chartered as compared with twenty-eight between December 1898, and December 1899. Following is the table of charters issued between 1878—before which none was granted—and 1900, inclusive:—

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1900.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
1	2	10	25	52	95	107	124	136	156	179	206	241	279	304	352	394	408	428	492	542	570	607

NEW BRANCHES.

America has added ten new Branches to our list, during the past year ending November 1st, and seven of her former Branches have been dissolved.

India has added fifteen new Branches to the list of her Section and ten dormant ones have been revived.

The European Section has formed seven new Branches, and one charter has been given up.

The Australasian Section has added one new Branch, the Scandinavian Section one, and the French Section two, making a total of thirty-six new Branches throughout the world.

LOCALITIES OF NEW BRANCHES.

AMERICAN SECTION:—Dayton, Ohio; Portland, Oregon; West Superior, Wis.; Lewiston, Maine; Cedar Rapids, Iowa; Omaha, Neb.; Corry, Pa.; Santa Rosa, Calif.; two at Grand Rapids, Mich.—10.

EUROPEAN SECTION:—Leeds, Bath, Antwerp, Florence, Milan, Naples, Glasgow—7.

INDIAN SECTION:—Bansberia, Amraoti, Bettiah, Kulitalai, Marakpur, Nandalur, Srinagar, Tenali, Tindivanam, Tirukoilur, Villupuram, Vriddhachalam, Ariyalur, Harur, Srirangam.—15.

AUSTRALASIAN SECTION:—Fremantle, Newtown.—2.

SCANDINAVIAN SECTION:—BODEN (North of the Polar Circle)—1.

FRENCH SECTION:—L'Essor, Ana Bai.—2.

BRANCHES REVIVED: INDIAN SECTION:—Broach, Cuddalore, Erode, Guntur, Krishnagiri, Rangoon, Tirivallur Adoni, Kanigari, Narasaraopet.

AUSTRALASIAN SECTION:—Toowoomba.

BRANCHES DISSOLVED: AMERICAN SECTION:—Portland, Oregon; Santa Cruz, California; Ellensburg, Wash.; Clinton, Iowa; Lily Dale, N. Y.; Green Bay, Wis.; Albany, N. Y.—7.

EUROPEAN SECTION:—Corfu.—1.

Within the past year I visited the Branches in ten European countries, *viz.*, England, Scotland, France, Belgium, Holland, Germany, Denmark, Sweden, Norway and Italy—the longest tour I have ever made in Europe. I was on the whole pleased and satisfied with what I saw. Many of our colleagues are extremely earnest and excellent workers, some less so, some only nominally members. In

France there is a new-born zeal which is a most pleasant contrast with what we have seen in the past, France having been, as I have sometimes said, a graveyard of theosophical Branches. But to push on the work there we need more workers, our leader, Commandant Courmes, is getting on in life, and Doctor Pascal is overworked. Italy is a new field and full of promise, as you will infer when the report of Mrs. Cooper-Oakley is read. The credit for the initiative of this encouraging outlook is due to the respected Mrs. Lloyd, whom you see here present, and about whom the Italians spoke to me in most affectionate terms during my tour in their country.

The Sweden, Danes, Norwegians, and Finns, among whom I passed some happy weeks last summer, are the kindest, most hospitable, most sincere people I have almost ever met, and in no part of the world have we colleagues more capable of understanding our ancient philosophy. But there, again, we need active workers, to go from Branch to Branch and do for them what our District Branch Inspectors are doing for the Indian Branches. As for England, much need not be said for the bulk of our best literature is being written there, and many of the Branches are models for imitation; especially so the Blavatsky Lodge, of which Mrs. Besant is President and whose membership is, I believe, the largest in the world. Holland has for years occupied a leading place in our European movement, there being collected together at the Amsterdam headquarters several persons of high capacity and unquenchable zeal; drawing their inspiration largely from the beloved and respected Mme. Meulemann. Belgium is a fresh field but warm blood is running through her veins and we have some excellent workers there. Germany is sluggish and dispirited and the outlook is not just now encouraging. This comes almost wholly from the physical prostration of Dr. Hübner-Schleiden, the eminent scholar and pioneer leader of the movement who, after making many sacrifices and a long struggle against difficulties caused by the mental attitude of the educated German public, which he had for a time to carry on with very few helpers, has had to retire to his library. There he is applying himself to the writing of a great work showing the historical and scientific basis of the theory of Reincarnation. A younger generation has entered the field, among whom I found several men full of fervor and zeal, but turned aside into by-paths traced out by the leaders of secession. What will be their future relationship with us is as yet undetermined.

From the reports of the various General Secretaries of Sections, presently to be read, you will be able to take a birds-eye view over the whole theosophical field, and judge for yourselves how encouraged we ought to be as to our future part in shaping the intellectual and religious history of our times.

To us, it seems incredible that the general public should be so ignorant as they are about us and our work. Most of them think we

are Spiritualists, some going so far as to regard us with contempt as exposed tricksters and charlatans; thousands of devout Christians hate and fear us as professed enemies of their religion, and one ignorant of an army officer, acting as Treasurer of a hospital, wished his Board to refuse to accept the proceeds of a theosophical lecture because it was "devil-money." But let us take a calm, dispassionate survey of what we have actually accomplished since 1880 only, and what do we see? Let us divide our results into seven categories.

Firstly, then: We have spread throughout the world the teachings of the ancient Sages and Adepts about the Universe, its origin and its laws, showing its intimate agreement with the latest discoveries of Science; and about man, his origin, evolution, manifold powers and aspects of consciousness, and his planes of activity.

Secondly: We have won thousands of the most cultured and religiously inclined people of the day to the perception of the basic unity and common source of all religions.

Thirdly: In loyalty to our declared object of promoting human brotherhood, we have created in Western lands among our members a kindlier feeling towards colleagues of other nationalities; and, far more wonderful than that, we have effected a fraternal agreement between the Northern and Southern schools of Buddhism to accept a platform of fourteen statements of belief as common to both; thus bringing about for the first time in history such a feeling of common relationship.

Fourthly: We have been the chief agents for bringing about this revival of Hinduism in India which, we are told, by the highest Indian authorities has revolutionised the beliefs of the cultured class and the rising generation. An outcome of this is the revival of Sanskrit literature, much of the credit for which was given us by the late Prof. Max Müller, and, so far as India is concerned, has been conceded by the whole Native press and the pandit class. Another evidence is the foundation of this Central Hindu College which, within the past two years, has received gifts in cash of Rs. 1,40,000 and in real estate of Rs. 80,000. After only this short lapse of time we see success achieved, contributions of money flowing in constantly, and every augury of a grand future career of beneficence before it.

Fifthly: We have revived Buddhism in Ceylon to such an extent that the situation as regards the relations between the Sinhalese and Missionaries has been completely changed; the people generally are now familiar with the fundamentals of their religion, and their children, previously ignorant of even the smallest feature of it, are now being taught it in every respectable household.

Sixthly: We have started an educational movement in Ceylon, which has already led to the opening of 150 schools, attended by 18,400 pupils, under the management of our Society members in Ceylon, and some fifty other Buddhist schools under private

management, whose pupils would bring up the above registered attendance to about 23 or 24 thousand.

Seventhly: An attempt to educate and uplift the distressfully down-trodden Pariahs of Southern India is promising the most gratifying results—as Dr. English's note elsewhere shows. Not only Miss S. E. Palmer, the General Superintendent, but Mr. P. Krishna-sawmy and his subordinate teachers deserve credit for this showing.

Have I exaggerated in anything? If not, then let these seven categories of indisputable achievements by the Theosophical Society be its vindication against its calumniators and the proof of its title to be ranked as a social force working for the help of the race. What other Society can point to so much work done and good Karma won?

The most striking feature of this affair is the absolutely trifling cost of the work. Look at the various sectarian societies of the West having their incomes running up to almost fabulous sums—say in the case of the Salvation Army, “whose total income is considerably over a million pounds a year” (vide *Windsor Magazine*, November 1900), and say with what equally great achievements on the higher planes of consciousness they can match what we have done. Let me read you a note I have prepared for your information:

FINANCIAL DIGEST OF THE THEOSOPHICAL SOCIETY FROM THE
DATE OF ITS FOUNDATION IN 1875 TO DECEMBER
20TH, 1900, INCLUSIVE.

RECEIPTS.

	RS.	A.	P.	RS.	A.	P.
Received from all sources, including Charter and Entrance Fees, Annual Dues, Donations, Subscriptions to all Funds, * etc.	...	295,630	10	2		
Given by the two Founders	...	37,375	2	0		
Total Receipts...				333,005	12	2

OUTLAY.

Gross expenditure for all objects, including the purchase, and furnishing of the Adyar headquarters; taxes; the building and furnishing of the Convention Hall and the Asiatic and Western Libraries; purchase of books and collection of MSS.; the making of new buildings and new rooms; repairs; digging of tanks; planting of trees; salaries; servants' wages; travelling expenses; charities; fuel;

* The Permanent Headquarters, Anniversary, White Lotus Day, Founders, Subbarow medal, Travelling, etc.

	RS.	A.	P.
lights; stable expenses; printing; postage; telegrams; stationery; investments in Government Securities and Loans on Land Mortgages, etc., etc.	...	280,962	12 5

Cash balance, (represented in Bank deposits, mortgage loans, cash in hand, &c.)	...	52,042	15 9
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OTHER ASSETS.

	RS.	A.	P.
Estimated value of the Adyar estate, including buildings	...	30,000	0 0
7,000 growing trees	...	7,000	0 0
Furniture and fixtures	...	0,000	0 0
vehicles, horses, etc.	...	0,000	0 0
MSS. and books in the Oriental Library	...	30,000	0 0
Books in the Western Library	...	5,000	0 0
		78,000	0 0

Total (Headquarters) Assets of the Theosophical Society on the 21st December 1900	...	130,042	15 9
	E. & O. E.		

ADYAR, MADRAS,
20th December 1900.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

Examined and found correct.

T. SAMBIAH,
Auditor of Accounts.

It should be noted that the above Digest deals only with the financial transactions of the Executive headquarters of the Society, not taking account of the outlays and incomes of our Sections and Branches, which do not come under the Treasurer's cognizance.

It is, I believe, generally known that the Founders of the Society have never received any salary or emoluments, and that the same remark applies to Mrs. Besant and almost all our leading colleagues. Those others who are paid at all received but a bare subsistence allowance, the desire common to all of us being to help as we can our fellow-men without selfish motive. But for this fact, our expenditure account would, of course, have run up to a much higher figure.

THE SUBBA ROW MEDAL.

The book of the year most worthy of the award of the Subba Row Medal is Mr. Mead's “Fragments of a Faith Forgotten,” a really important contribution to contemporary literature, and I should have awarded the Medal to him but for the fact of his having had it before, and for my feeling that it ought to be reserved for the encouragement of fresh writers to enter our literary field, rather than

be given over and over again to the same person. Mrs. Besant, for example, produces from time to time books worthy of special distinction, and so do Mr. Sinnett and Mr. Leadbeater; but the distinction of the Medal having been once bestowed on them, I gave the preference last year to the author of "The Great Law" rather than to either of the others. And I think it a sound policy.

ACTIVITY AMONG THE PARSIS.

I am personally much pleased to hear good reports from my friend N. F. Bilimoria as well as from our Parsi brothers now present, of the state of religious feeling in the Bombay Parsi community. It seems as if there had begun a stirring among the dry bones of their conservation. Meetings at our Branch rooms to discuss and expound Zoroastrianism are well attended, a religious class for Parsi ladies is finding favour, such distinguished scholars as Mr. K. R. Cama and Ervad Jivanji J. Modi are attending meetings, our literature is being more and more read, and our membership among the young men is increasing. Let us hope the day may come when the long-needed Parsi Exploration Fund or Archæological Society will be founded, and great discoveries be made of the buried literary remains of that great, that once world-conquering, people.

THE PRESIDENTIAL TOUR OF 1901.

In pursuance of the plan announced last year, I shall devote the year 1901 to tours in North and South America. My passage is engaged for the N. D. Lloyds steamer of January 11th from Colombo to Japan and thence by the Pacific Mail S.S. Co., to San Francisco, *via* the Hawaiian Islands. On my way I hope to spend a week at Honolulu with our faithful Aloha Branch T. S. and to reach my destination by the 26th February. A tour through the United States, to cover several months, is laid out for me, after which I shall visit our Branches in the Argentine Republic, and then return home *via* Europe and the Red Sea. This will be one of the longest tours ever made in the Society's interests, and one which promises to be a completely successful one.

THE ADYAR LIBRARY.

Our Library, which was founded in 1886, completes its fourteenth year to-day, and offers us every encouragement as to its future. The Oriental Department already contains 2,333 different works in manuscript, comprising 3,762 volumes, and 3,321 volumes of printed books, all on Oriental subjects. The Western department contains about five thousand volumes. At a low estimate our pandits and shastris value the Oriental collection at about thirty thousand rupees, and that in the other department at five thousand, or an average of only about one rupee per volume. I thought it best to keep well within the mark in this as in all other of my estimates. In 1892 we had in the Library only 515 MSS., so that we have increased our literary treasures sevenfold, thanks, largely, to the energy and zeal of

Mr. R. A. Sastry, whose official Report will be found to be exceptionally interesting and instructive, and who has a special talent for collecting MSS. in South Indian villages.

Manuscripts and printed books in the Oriental Section of the Adyar Library, as per stock taken on the 20th December 1900.

Number.	Subjects.	Manu- scripts.		Printed books.		Number.	Subjects.	Manu- scripts.		Printed books.	
		No. of Vols.	No. of works.	No. of Vols.	No. of works.			No. of Vols.	No. of works.	No. of Vols.	No. of works.
1	Vedas	68	31	66	77	37	Tamil language	59	59	224	224
2	Vedālakṣhaṇa	42	33	4	6	38	Telugu do	136	136	151	136
3	Upa-nishads	67	42	28	124	39	Canarese do	3	3	30	25
4	Srouta	57	54	11	6	40	Malayalam	...	...	7	49
5	Itihāsa	98	19	27	1	1	Hindi	1	1	...	...
6	Purāṇas	127	62	82	85	42	Mahrathi	...	...	71	71
7	Dharma Śāstras	44	284	13	162	43	Gujarati	...	...	48	48
8	Vedānta (general)	47	24	42	36	44	Bengali	...	...	51	51
9	Advaita Vedānta	146	85	56	54	45	Sanskrit publica- tions including	...	...	...	...
10	V. Vedānta (Sansk.)	93	73	53	53	...	Kāvyamāla, Anan- dāśrama, Mysore	...	...	...	...
11	Do (Tamil)	101	43	24	24	...	library, Vizianaga- ram, the Pandit,	...	...	...	...
12	Dvaita Vedānta	16	8	9	58	...	the Vidyodaya, and	...	...	...	...
13	Nyāya	170	96	26	23	...	the American	...	...	167	312
14	Pūrvamīmāṃsa	39	17	13	11	...	Oriental Series.	...	...	...	...
15	Sāṅkhya	3	3	7	7	...	Vernacular diction- aries	...	...	41	41
16	Yoga	30	17	21	19	...	Catalogues of Sans- krit works	...	...	50	50
17	Vyākaraṇa	208	144	81	60	...	Sinhalese works	48	48	36	36
18	Kośa	63	25	47	37	16	Burmese	6	6	8	8
19	Jyautisha	233	159	3	33	...	Siamese	...	...	59	39
20	Vaidya	11	10	14	12	47	Pali Text Society's transliterations	...	...	48	48
21	Āgama (general)	59	47	5	5	...	Chinese & Japanese.	...	...	1279	307
22	Śāktāgama	85	48	32	32	48	Buddhist works in English	...	...	112	112
23	Saivāgama	100	69	12	15	9	Persian & Arabic	...	...	86	86
24	Mantra	212	145	...	50	...	Reference books, in- cluding translations	...	...	...	...
25	totra	540	338	2	166	51	of original Sanskrit, Trübner's "Oriental Series," "Sacred Books of the East," etc.	...	...	670	670
26	Vrata	111	51	1	1	...					
27	Kāvya	184	72	71	61	52					
28	Nātaka	47	22	43	4	53					
29	Alankāra	60	28	25	22	...					
30	Nītigranthas	24	9	15	15	54					
31	Sāmudrika	6	5	...	...	55					
32	Sakuna	2	2	...	...	...					
33	Sangita	7	6	16	15	...					
34	Silpa	2	2	...	...	...					
35	Jaina works	4	4	27	27	...					
36	Misc. works	3	3	...	...	...					
Total...							Total...	3762	2833	4141	3821

Rs.

Total number of vols. = 7,903.

Do works = 5,654.

* Including one engraved copper-plate book.

† Approximate value.

For 3,715 MSS. @ Rs. 5 per vol. = 18,575.

For 47 Sinhalese codjan MSS. = 3,000.

For printed works @ Rs. 2 per Vol. = 8,282.

Total Rs. 29,857

Books Published in 1900.

- "Avataras," Mrs. Besant.
 "Some Difficulties of the Inner Life," Mrs. Besant.
 "Some Problems of Life," Mrs. Besant.
 "Old Diary Leaves" (Second Series), H. S. Olcott.
 "Fragments of a Faith Forgotten," G. R. S. Mead.
 "The Great Law," W. Williamson.
 "Karma" (London Lodge transaction), A. P. Sinnett.
 "Traces of a Hidden Tradition in Masonry and Mediæval Mysticism," Mrs. Cooper-Oakley.
 "Science of the Emotions," Bhagavan Das.
 "Karma, Works and Wisdom," Charles Johnston.
 "Memory of Past Births," Charles Johnston.
 "The Mystic Guide in the Gospel according to St. John," H. A. V.
 "Reincarnation in the New Testament," James M. Pryse.
 "Rules for Daily Life," A. Siva Row.
 "Relation of Man to God," A. Schwarz.
 "Consciousness," A. Schwarz.
 "Ten Commandments of Manu," M. D. Shroff.
 "Dawn of a New Era," G. E. Sutcliffe.

FRENCH.

- "La Sagesse Antique" (trans.), A. Besant.
 "Vers le Temple" (trans.), A. Besant.
 "Qu'est-ce-que la Théosophie," Léon Cléry.
 "Conférences on Congrès de 1900," Mrs. Besant and Mr. Chakravarti.
 "Le Sentier du Disciple" (trans.), A. Besant.
 "La Mort et les Etats qui la Suivent" (trans.), C. W. Leadbeater.
 "La Théosophie et ses Enseignements" (trans.), A. Besant.
 "La Vision des Sages de l'Inde" (trans.), J. C. Chatterji.

DUTCH.

- "Are the Dead ever Raised," Dr. T. A. Binnenwig.
 "Theosophy and Religion," P. Pieters.
 "Natural Science and Theosophy," M. van den Bosch.
 "The Ancient Mysteries," C. W. Leadbeater (trans. by J. J. Hallo), and the following translations by Johan van Manen:
 "Karma," Annie Besant.
 "Man and his Bodies," Annie Besant.
 "The Astral Plane," C. W. Leadbeater.
 "Secret Doctrine," three parts: the fourth part is now in preparation.

SWEDISH.

- "Arcana, Thought-images," B. N. G.
 "The Religion of the Future," Pekka Ervast.

"The Ancient Wisdom" (trans.), A. F. A. and E. Z. *Theosophical Pamphlets*. No. 6. Orion Lodge members also a Furnish translation of the "Introduction to Theosophy."

VERNACULAR.

A Tamil translation of "Vichârasâgar," second edition, and the "Upanishadartha Dipika" Series, by A. Siva Row.

A Telugu translation of the Gîtâ has also been prepared by Lt. H. Wahab, Hyderabad, Deccan.

MAGAZINES.

	English (Monthly).
<i>The Theosophist</i> ,	
<i>The Theosophical Review</i> ,	" "
<i>Vâhan</i> ,	" "
<i>Prasnottara</i> ,	" "
<i>Theosophic Gleaner</i> ,	" "
<i>Arya Bala Bodhini</i> ,	" "
<i>The Buddhist</i> ,	" "
<i>Journal of the Mahabodhi Society</i> ,	" "
<i>The Punjab Theosophist</i> ,	" "
<i>The Pantha</i> ,	" "
<i>Theosophy in Australasia</i> ,	" "
<i>New Zealand Theosophical Magazine</i>	" "
<i>Modern Astrology</i> ,	" "
<i>Theosophical Messenger</i> ,	" "
<i>The Golden Chain</i> ,	" "
<i>Sanmarga Bodhini</i> ,	Telugu (Weekly).

POLYGLOT.

	Monthly.
<i>Teosofisk Tidskrift</i> (Swedish),	
<i>Balder</i> (Norwegian),	"
<i>Revue Théosophique Française</i> (French),	"
<i>Sophia</i> (Spanish),	"
<i>Philadelphia</i> (Spanish),	"
<i>Theosophia</i> (Dutch),	"
<i>Teosofia</i> (Italian),	"
<i>Der Vâhan</i> (German), trans. and original	"
<i>Le Bulletin Théosophique</i> ,	"
<i>L'Idée Théosophique</i> (French),	Quarterly.

Thus we close our brief account of the progress of the Theosophical Society and of the whole movement up to the close of the year 1900, and now we turn our faces towards the future. Hand clasped in hand, heart beating with heart, let us move forward to accomplish the destiny we have prepared for ourselves.

The Recording Secretary, Dr. English, then reported the receipt of telegraphic messages of greeting from Australia, Holland, Switzerland, Rome, Karachi, Hyderabad, Mahableshwar, Madura and from Prince Harisinhji, who telegraphed from Sihor. Telegrams have since been received from the Branches at Tenali and Broach.

REPORTS OF SECTIONS.

Reports of the various Sections were then read in the following order:—

Indian ; Bertram Keightley.
 American ; Dr. W. A. English.
 European ; Mrs. Annie Besant.
 French ; Mr. F. T. Brooks, of Brussels.
 Scandinavian ; Mr. Harry Banbery.
 Australian ; Miss J. M. Davies.
 New Zealand ; Miss Annie Davies.
 Netherlands ; Mr. Max Thurlwall.

The Report of the T.S. movement in Italy, of Buddhist Schools in Ceylon, also of the Buddhist Press at Colombo, were read by the President-Founder.

Notes on the Panchama Educational Movement were read by Dr. English.

REPORT OF THE INDIAN SECTION.

*To the President-Founder, T. S. :—*An important feature of the past year's work has been the building of our new Headquarters, which matter will be dealt with at some length, in my complete Report to the Section.

Our Office staff is now better manned than ever before, and our work is being done in a more systematic and satisfactory manner.

In visiting Branches much successful work has been accomplished by Mrs. Besant, Brother Govinda Das, Dr. Richardson, the Joint General Secretaries, the Branch Inspectors and others, 78 Branches having been visited, exclusive of visits paid to, and lectures delivered at, other places where no Branches as yet exist.

During the Session, 472 new members joined the Section, as against 363 during the previous year, showing a gain of over one hundred, a very satisfactory increase. Of these 472 new members, 301 paid the full Entrance Fee, 133 paid reduced Fees and 38 were admitted free, including two members who were transferred to our Section from foreign Sections.

Twelve new Branches were formed during last year, *viz* :—Amraoti, Bansberia, Bettiah, Kulitalai, Marakpur, Nandalur, Srinagar, Tenali, Tindivanam, Tirukoilur, Villupuram and Vriddhachalam, while since the end of our official year (September 30th) four more new Branches have been added to our roll by the exertions of our indefatigable brothers T. Ramachendra Row and K. Narayana Swami Aiyar, making fifteen, to this date.

Seven old and dormant Branches were also revived during last year, *viz* : Broach, Cuddalore, Erode, Guntur, Krishnagiri, Rangoon, Tirivallur and since September 30th, three more have been added to these, *viz* ; Adoni, Kanigari and Narasaraopet.

There were a number of Branches in an almost hopelessly dormant condition last year, which this year we have decided definitely to class as dormant, 21 in all. And thus summing up the situation we find that at the beginning of the Session we numbered 155 Branches (including the 21 just alluded to) which were classed as active, so that we have now (deducting these 21) only 143 really active Branches on our rolls.

We have lost twenty-three members by death, nine by direct resignation and 55 by refusal of the V. P. receipt for the Annual Dues, which counts as resignation.

Prasnottara has, on the whole, well sustained its increasingly useful and interesting character. We have already doubled its size and added a cover but we hope in the near future to be able to do still better, especially in respect to its editing, when the demands of our building work are done with. In this we shall be much helped by the increasing flow of useful contributions from various parts of India and especially by the publication in our pages of the lectures which Mrs. Besant is now delivering to the Benares Branch on the Bhagavad Gitâ.

This year, I am very glad to say, our financial position is much more satisfactory than was the case at the close of last Session. Our total receipts for the past year have increased by Rs. 1,651, while our expenditure, in spite of various additional charges, is less by Rs. 435. And this will be seen to be the more satisfactory in that this increase is almost entirely due to additional receipts from our Entrance Fees and Annual Dues. Indeed our total donations during the past year have fallen off from Rs. 1,560 to Rs. 1,187, a diminution of Rs. 375 ; while the contributions to travelling expenses have decreased from Rs. 602 to Rs. 120, a loss of Rs. 481. Hence under these two important heads our income has been less than that of last year by Rs. 855. Thus our net increase under the heads of Entrance Fees and Annual Dues has amounted to Rs. 1,154 from Rs. 1,120 from Entrance Fees making together a total increase under these two heads of Rs. 2,284 which seems to me exceedingly satisfactory, especially when we recall the terrible burden of famine and plague which still pressed so heavily throughout the year upon many parts of our beloved country. We have the sum of Rs. 554 now standing to the credit of a Deposit Account.

It is even more gratifying to find, on studying the details of the accounts, that not only is our movement spreading and growing rapidly, but that further we are re-awakening active interest in the minds of a good many old members who had quite dropped out of touch. In many instances we have received back Annual Dues from such for several years, in some cases for as many as nine, and this fact appears to me a most hopeful and encouraging sign.

It gives me very great pleasure to announce that we are at last in a position to make our Sectional Headquarters available as a

real centre to which our members can come for rest, peace or spiritual refreshment, no less than for further instruction in Theosophy.

The following Publications have continued to be issued during the past year, namely :—*The Arya Bala Bodhini*, Madras, which henceforward will become the *Hindu College Magazine*; *Pantha*, Calcutta, *The Theosophic Gleaner*, Bombay; and the *The Punjab Theosophist*, Lahore.

A new work published this year is the “Gîtâ Prakashini” being a translation of the Gîtâ into Telugu, by Lieut. Henry Wahab, of Hyderabad, Deccan.

To sum up, we have, I think, good reason for satisfaction in the record of the past year's work. A most important step onwards has been taken in the building of our permanent Headquarters, and when the work on them which still remains to be done is finished, I am confident that each passing year will increase their value and usefulness to our movement. We are favoured by the presence amongst us of our revered Teacher, Mrs. Besant, and during this new Session shall also derive great help and benefit from the work of our able and devoted sister, Miss Lilian Edger, M. A., who is now at Adyar and will make a prolonged tour in the North-West and Sindh during the early months of 1901. If it can be arranged for our Section to have the advantage of her permanent residence amongst us, either with Madras or some other Presidency Town as a centre, we shall have taken a great stride towards providing for efficient work and supervision throughout a large and important field.

Our most grateful thanks are due to Dr. Balakrishna Kaul of Lahore, for most valuable and able assistance in many ways, and to our able and energetic Provincial Secretary, Mr. K. Narayana Swami Aiyar, for the splendid work he has accomplished in the South, as also to his devoted helpers, Judge A. Ramachandra Row, J. Srinivasa Row, of Gooty, R. Jagannathiah, and also K. Lakshmi Narayana Aiyar. Good work has been done in other fields, but that in the South is especially deserving of mention; while over the whole field it is most encouraging and satisfactory to find a spreading and deepening of interest in Theosophy as well as a growing recognition of the usefulness of our Society and its vital importance for the future of our beloved India.

With so many hopeful signs we may well look forward to the future with confidence and courage. We have lived through many dark and gloomy days in the past; India has been suffering sorely indeed during these last four years, but still our movement has grown, steadily gaining, year by year, in strength and solidity. And so long as we remain true to our ideal, so long as we labour selflessly and devotedly for the good of humanity, so long as we seek the Truth and the Light, and keep firm our faith and trust in those Mighty Teachers who have called our Society into being and still

give energy and real spiritual life to our movement, so long no storm can overthrow us, no foe injure, no adverse power hem the progress of the work which we are striving to do for Their service. Upon Their wisdom we can ever rely, upon Their strength we can confidently build, sure that so long as we are faithful and true, They will never abandon us or leave us without the light of Their guidance and the support of Their mighty hands.

BERTRAM KEIGHTLEY,
General Secretary.

REPORT OF THE AMERICAN SECTION.

To the President-Founder T. S.:—On behalf of the American Section T. S. I report the statistics thereof from November 1, 1899, to November 1, 1900.

Ten new Branches have been chartered: Manasa T. S., Dayton, Ohio; Mount Hood Lodge T. S., Portland, Oregon; North Star Lodge T. S., West Superior, Wis.; Lewiston T. S., Lewiston, Maine; Cedar Rapids T. S., Cedar Rapids, Iowa; Omaha T. S., Omaha, Neb.; Eltka T. S., Corry, Pa.; Santa Rosa T. S., Santa Rosa, Calif.; Grand Rapids T. S., Grand Rapids, Mich.; Valley City T. S., Grand Rapids, Mich.

The following Branches have dissolved: Willamette T. S., Portland, Oregon; San Lorenzo T. S., Santa Cruz, Calif.; Ellensburg T. S., Ellensburg, Wash.; India T. S., Clinton, Iowa; Lily Dale T. S., Lily Dale, N. Y.; Green Bay T. S., Green Bay, Wis.; Albany T. S., Albany, N. Y.

The total number of Branches is 73.

Members admitted during the year (not including a few restorations), 281; resigned, 46; died, 4; number of branch members, 1,218; members-at-large, 173; total membership, 1,391; decrease of membership during the year, 28.

Magazines issued are *The Theosophical Messenger*, *The Golden Chain*, and the American edition of *The Theosophical Review*.

The loss in membership is certainly regrettable, yet it may in part be accounted for by the policy explained in the report of last year, to wit, the predominant attention given by our travelling lecturers and workers to the training of Branches, over that given to public addresses. The number of such lecturers has been remarkable, six having been in the field during more or less of the year. If our resources increase we hope to arrange for one whose whole time will be given to this service and who can remain with each Branch sufficiently long to ensure thoroughness to his plans. One exceedingly gratifying fact is the increasing number of members competent not only to address Branches but to publicly lecture.

The Convention of 1899 determined upon the incorporation of a body of Trustees legally empowered to receive legacies and gifts for

Theosophical use, and such charter was actually obtained, but the legal conditions being such that all control of the Section was removed from Convention and transferred to the Trustees, the Convention of 1900 found it necessary to direct the abandonment of the charter and the appointment for such purposes of either the General Secretary for the time being or a Trust Company already incorporated.

In response to a request from India I published in *Messenger* an appeal to the Section for aid to the Indian Famine Fund, and the amount received therefrom, \$477.55, was duly transmitted to Mr. David Gostling of Bombay for use through his Committee.

The great event of the year has but just begun—the tour of Mr. C. W. Leadbeater in America. Originally intended to last for only three months, requests for its prolongation have been so earnest that it will extend over about five, thus making possible the inclusion of some of the most distant Branches in the States and of the two in British territory. It is hardly possible to over-state for eagerness felt to see and hear this illustrious man; and everywhere are heard expressions of delight at such a boon to the Section as this visit.

And then will follow the long-desired tour of the President-Founder. Ten years will have passed since his preceding visit to this country, and twenty-five since, with H. P. B., he established here the Theosophical Society. At the request of the New York Branch he has promised a memorial letter for use in that city, where the Society was formed, on the anniversary day, November 17th, the letter to be distributed through the Section. Preliminaries for his tour have been begun, and after January 1st, arrangements will be rapidly made so that a large proportion of the Branches may be visited before and after the annual Convention at which he will preside. Delight at this prospect is coupled with conviction that at this particular era his presence and influence will produce incalculable good to the Section and the Cause.

Thus the first year of the Twentieth Century is anticipated by American Theosophists with fervent exhilaration. It demonstrates the continued existence of the Society which was founded here, received here the traitorous blow which many feared might cause its death, has rallied, aroused itself to fresh energy and devotion, put forth most vigorous effort, and is ever drawing in new health and strength. And that year is to be adorned by long visits from the President and from one of the greatest of the members. Rightly may the Theosophists of America feel joy and hope and assurance and distinction.

ALEXANDER FULLERTON,
Gen. Secretary.

REPORT OF THE EUROPEAN SECTION.

*To the President-Founder of the T. S.:—*In my Report of the activities of this Section, the first place is claimed by the change of Head-quarters to 28 Albemarle Street, mentioned in the last Report, and successfully carried out at the beginning of this year, under the superintendence of the then General Secretary, the Hon. Otway Cuffe. The new Head-quarters are of easy access from all parts of London, and the hope that a large number of visitors would be attracted by the removal to a more central situation has already been, to a considerable extent, realised. On the first floor there are a large Lecture Room and a Drawing Room; the next provides very convenient quarters for the Sectional and Lending Libraries, with a private office for the General Secretary; and the general office is on the floor above. The rooms have been, since the opening, largely used for Theosophic works the Blavatsky Lodge meets in the Lecture Room, which has also been utilized for several courses of lectures. In January Mr. Mead gave a course of four lectures on the "Mysteries of the Greeks;" in March on the "Wisdom Schools of the Earliest Christendom;" and he is now delivering a course of eight lectures entitled "Fragments of a Faith Forgotten." In February and March Mr. Leadbeater delivered a course of four lectures; and during Mrs. Besant's all too short stay amongst us she gave two courses to crowded audiences, one on "The Emotions, their Place, Evolution, Culture and Use," and another of four lectures on "Thought Power, Its Control and Culture." The Drawing-room has also been made good use of. In the Spring the Countess Wachtmeister and other ladies gave a series of At Homes at which various members spoke and answered questions on Theosophical subjects; and since the Summer vacation the work has been carried on by a Ladies' Committee, appointed by the Convention, who are arranging classes and meetings for the Winter. On Sunday evenings lectures open to the friends of members are given, under the management of the Blavatsky Lodge.

Many generous contributions have been received towards the heavy expenses of removal and furnishing; and, thanks to these, the finances of the Section are in a fairly satisfactory state. It is hoped that the activities which are centering around our new rooms will furnish the best evidence to our friends that their money has been spent to the profit of the cause.

A matter of very serious regret to us all is that Mr. Cuffe, upon whom all the burden of the removal and the new arrangements has rested, and who has devoted much valuable time and attention to the business of the Section, has found himself compelled, on leaving England, to resign the office of General Secretary. During his tenure of office he has made himself beloved and respected by all who came into contact with him, and the hearty thanks and good wishes of the Section follow him to his new home in Ireland.

During the year ending 15th October 1900, 309 new members were enrolled; and though a careful revision of the lists has resulted in the striking off of 128 names as lapsed, the resignations (32) are few, and the deaths (6) still fewer; the active membership now reaches the very respectable total of 1,520.

Six new Charters have been issued during the same period; to *Leeds* (renewal), *Bath*, *Antwerp*, *Florence*, *Milan* and *Naples*.

The Ionian Branch, which had long been dormant, was formally dissolved in July last.

The Convention, which was held in London on the 7th and 8th of July, was well attended, a larger number of foreign members than usual being present; probably to assist in welcoming Col. Olcott, under whose presidency the meetings passed off very successfully.

The quarterly meetings of the North of England Federation have been presided over by Mrs. Besant, the Countess Wachtmeister and Mr. Leadbeater; and the meeting of the South-Western Federation by the President-Founder, whilst on his Western tour.

In addition to the lectures before named, Mrs. Besant gave four Sunday evening lectures in London, besides others in different parts of the country; and much good work has been done in visiting the branches and in lecturing, by the Countess Wachtmeister, Mrs. Cooper-Oakley, C. W. Leadbeater, J. C. Chatterji, G. R. S. Mead and others, not only in England but also in Belgium, France, and Italy.

In Italy the work has been carried on vigorously, although Mrs. Lloyd has now gone to Benares, abundance of energetic workers being left. A strong and promising Branch has been formed at Milan, mainly through the exertions of Mrs. Williams, and the other new foundations, Florence and Naples, are doing well. Captain Boggiani and Mrs. Cooper-Oakley have been appointed temporary organizing Secretaries, and there is every prospect that in the near future Italy will be qualified to form an independent Section of its own.

The literary activity of the Section during the past year has not been very great. From Mrs. Besant we have had, "Avatâras," "Some Problems of Life," and new editions of "Man and His Bodies" and the "Evolution of Life and Form."

Mr. Mead has brought out his important and long expected work entitled "Fragments of a Faith Forgotten." Mrs. Cooper-Oakley's "Traces of Hidden Tradition in Masonry" and "Mediæval Mysticism;" a London Lodge Transaction (No. 34) by Mr. Sinnett, entitled "Karma"; and a new edition of Leadbeater's "Astral Plane," complete the list.

The *Theosophical Review*, now simultaneously published in England and New York, has been regularly brought out, and has contained good work by new contributors as well as the regular writers. This is as it should be, and promises well for the future. The *Vâhan* has maintained its recent level and much valuable information and counsel have been communicated to the members; the apprecia-

tion of which has been manifested by the reproduction of the answers in many of our Theosophical Magazines and in various languages.

I have reserved to the last, my dear President-Founder, the acknowledgment of what the Section owes to your own visit during the past Summer. You have carried the stirring influence of your presence and your exhortations over our Branches in Italy, London, the North of England and Scotland, the West of England, and Belgium, leaving behind you, everywhere, encouragement and a most affectionate and grateful remembrance of your unwearied labours and never-failing kindness of heart and speech. Permit me, on behalf of our members, to offer to you, personally, our best thanks for all that you have done for us (not excluding that form of gratitude which has been well defined as a lively sense of favours—to come!), and at the same time to convey to your meeting and all the Sections there represented, the assurance of our hearty fraternal good wishes. The Anniversary Meeting of the Society is the symbol of that inner unity which is the indispensable condition of our usefulness to the world at large; and our greeting is the expression of our faith that for us, Theosophists, there is no distinction of Eastern or Western, but only the one world-wide body of earnest seekers for the Truth and ardent workers for good, whose existence is the best pledge for the world's future, and membership of which is the highest honour to which we can aspire.

ARTHUR A. WELLS,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

To the President-Founder T. S.:—At the time of the Annual Convention in May 1900, the total number of members amounted to 484; since then 16 new ones have been admitted, but as one has left, the total number of members amounted to 499 on the 1st of November.

A new Branch was formed in the presence of Colonel Olcott, May 25th, at Boden, in the extreme North of Sweden, within the Arctic Circle, under the Chairmanship of Mr. Edward Johansson. The Branches of the Section are thus 13, and during the last year there has been a considerable activity in all of them with public and private lectures and discussions. The visit in May, of dear Colonel Olcott to the Section, gave a new and strong impulse to the spiritual devotion of our members. The Colonel delivered public lectures in the towns of Copenhagen, Gothenburg, Christiania, Stockholm, Lulea and Lund, and presided at the Convention in Stockholm. Brother Pekka Ervast of Finland, invited to Stockholm by the Executive Committee, lectured during a month's stay here (April-May) at the Branch-meetings, delivered a public lecture at the Convention, and especially put his

time and energy at the disposal of the Committee and the General Secretary. He returned to Stockholm, October 14th, and has been since then engaged on a lecturing tour in Sweden, visiting several Branches.

At the Fifth Annual Convention of the Section, held in Stockholm, May 20th and 21st, the following officers were elected :

General Secretary : Mr. T. E. Liljestränd.

Executive Committee : { Dr. E. Zander (Vice-Chairman.)
Mrs. F. Ingestrom.
Mr. F. Lund.
Mr. O. Zander (Treasurer) ;

the Presidents of the Branches are members, *ex officio*, of the Committee.

During the year the following literature has been published :
Teosofisk Tidskrift, 10 numbers, "The Ancient Wisdom," by Annie Besant ; translated into Swedish by A. F. A. and E. Z. ; *Balder*, the Norwegian T. S., magazine, *Theosophical Pamphlets*, No. 6, edited by members of the Orion Lodge.

A Finnish translation of the "Introduction to Theosophy," of Annie Besant.

"Arcana, Thought-images," by B. N-G. (Swedish), "The Religion of the Future," by Pekka Ervast (Swedish.)

P. ERIC LILJESTRAND,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T.S.—Before entering on the business details regarding the work of our Section during the past year it is my pleasing duty to convey to you in the name of all our members our heartfelt greetings and congratulations on this first General Convention of the T.S. following the completion of its 25th year.

You alone of those who met together in New York in 1875 are with us still, and we look on you in a certain sense as the embodiment of the theosophical interest through the world. You as President of the Society have piloted it through many storms, and we congratulate ourselves that you are still with us, still robust, full of zeal and full of energy, still able to stand at the helm and steer the ship safely into the twentieth century.

The Society founded by you and Madame Blavatsky, twenty-five years ago, has grown strong and is a real force to-day in the world of thought. She is no longer with us in bodily presence but her work remains, and a loving and grateful remembrance of the two co-founders of the T.S. is with us always ; although most of us have only been privileged to meet one of the founders personally.

In this, my fourth annual report of the Dutch Section, I have no new Lodges to record but, notwithstanding this, I feel able to assure you that the work here is making sure, if slow, progress. It

is mentioned by the daily press and from the pulpit as a phase of modern thought which, though one may not agree with it, deserves study as an existing movement that must be kept account of and that no longer can be set aside with ridicule or indifference.

New centres of activity have been started, holding regular weekly meetings, but have not as yet formed themselves into Lodges, believing it better first to prepare themselves by regular study, so as to be able to teach before applying for charters.

Sixty-four members have been admitted during the year. Eight members resigned and we lost one through death.

Six members are entered as Unattached during the year ; the total membership is therefore 278, showing an increase of fifty-five.

During the year, the "Theosophische Uitgevees Maatschappij" has published Vol. VIII, of *Theosophia*, twelve Nos.

"Karma," by Annie Besant—translated by Johan van Manen.

"Man and his Bodies," by Annie Besant—translated by Johan van Manen.

"The Astral Plane," by C. W. Leadbeater—translated by Johan van Manen.

"The Ancient Mysteries," by C. W. Leadbeater—translated by J. J. Hallo.

"Secret Doctrine," 3 parts—translated by Johan van Manen—the fourth part is in preparation and will shortly appear.

Other books written by members but not published by the T. U. M. are :—

"Are the dead ever raised ?" by Dr. T. A. Binnenweg.

"Theosophy and Religion," by P. Pieters.

"Natural Science and Theosophy," by M. van den Bosch.

Two Theosophical novels published in French, "La peine du Dam," and "Vengeance," by M. Reepmaker.

The T. U. M. has secured premises two doors from the Section Head-quarters, where T. S. literature in all languages is on sale.

This has proved a good move, for a decided increase in the sale of T. S. books and pamphlets has taken place since the book-shop was opened in March last.

Our library has been able to secure a number of works, thanks to the legacy of 500 fcs. left us for that purpose by our late colleague and fellow-worker, Madame O'Brien, better known to readers of the *Theosophist* as "Afra."

Mr. Leadbeater's visit last Spring was one of two great events that have marked this year's work. He spent fourteen days with us and was untiring, holding two and sometimes three meetings in one day. He gave several public lectures in Amsterdam, the Hague and other towns, and lectured always to a crowded and attentive audience. Many of the Provincial members came long distances to hear him.

His lectures were taken down in shorthand by one of our members, Mr. J. J. Hallo, and have since appeared in *Theosophia*.

The second great event (in point of time) was the visit of the President-Founder who, with his adopted daughter, arrived here from Sweden in time to preside at our Fourth Dutch Convention. A reception was held at the Section Head-quarters, Amsteldijk 76, on the eve of the Convention, and a large number of members gladly availed themselves of the opportunity of making the President's acquaintance personally.

The ten days following the Convention were devoted to a tour in the provinces, and the Lodges were delighted to have the pleasure of welcoming the President-Founder and hearing him lecture. He worked so hard while with us that I fear the Dutch Section will get sadly into bad repute for mercilessly overworking its guests. Our only excuse is that we have not the President often within reach and so make the most of the opportunity when such is the case.

On the last evening of his stay in Holland he was the guest of the Vâhana Lodge, who availed themselves of that opportunity, to present him with an engraved copper bowl as a souvenir of his visit here.

With regard to general activities, a large number of public lectures have been given during the year and at all these there was Theosophical literature on sale in the Hall where the lectures were held. In addition to the public lectures the various lodges hold fortnightly or monthly lectures to which visitors are admitted; cards of admission are obtainable free of charge from Secretaries of Lodges; classes for study meet regularly, in some places three, in others four, times a week. The Lotus circle meets every week and 24 children attend regularly.

You will undoubtedly have a large gathering this year in Benares. In thought your Dutch brethren will be with you too, though distance, alas! prevents their being with you in person, but one and all send hearty and loving greetings to all our brothers and sisters there assembled in Convention, and join them in the hope that the Theosophical Society may flourish in the century just opening and become more and more a living power for good and for the helping of mankind.

W. B. FRICKE,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION T. S.

To the President-Founder, T. S. :—In the absence of our esteemed General Secretary, Dr. Marques, it is my duty to report to you that the number of active Branches now belonging to the Australasian Section is ten; the names of five others still remain upon our Roll but they are at present dormant. The increase of three on last year's Report comes from the Toowoomba Charter of 1881 having been revived, a Charter having been granted to Newtown Branch (Sydney) and another to the Fremantle T. S., notice of which accompanies this Report.

Since our last Report 65 new members have joined us, but owing to a drastic revision of our Roll, from which the names of all those who have not paid their annual dues for two years have been erased, our total number now is 350. Five members have died, among whom were Mrs. D. J. Parker of Ibis, T.S.; Mr. H. F. Kessal of Mt. Gambier, Mr. C. Handley of Cairns, and Mr. F. F. Cox of Sydney, all of them earnest members and hard workers for the Society.

Owing to the prevalence of the Bubonic Plague in Sydney last Easter, our Annual Convention could not then be held, but it is hoped that it will be possible to hold it this month.

The necessity for attending to private business matters in Honolulu took Dr. Marques away from us in April, but he is now on his way back to Sydney.

During the year just closed, our Federal Lecturer, Miss Lilian Edger, has visited and lectured in Perth, Fremantle and Albany, the great activity since shown in Western Australia being evidently the result of her efforts.

Adelaide, Melbourne, Hobart, Warrnambool, Ballarat, Sydney, Arundale, Toowoomba, Townsville, Charter's Towers, Cairns, Mackay, Rockhampton, Bundaberg, Maryborough and Brisbane were visited by her, and from a week to a month spent in each, giving public lectures and meeting enquirers and members.

Miss Edger's farewell lecture before her departure for India was delivered in Sydney on Oct. 21st. We all deeply regret the loss we are suffering but hope that in the future we may again have the pleasure of her presence and her help.

The Branches at Adelaide, Hobart, South Yarra, Melbourne, Sydney and Brisbane continue their public lectures, classes for study and meetings for inquirers without cessation, each one of them able to keep its own activities going without outside assistance; and by their lending Libraries, in all cases open to the public at a merely nominal fee, they are doing much to spread the knowledge of Theosophy among the public. The Book Depôts at Melbourne, Sydney and Brisbane are also doing good work.

The Sectional Library is proving of valuable assistance to the smaller branches and unattached members, the addition of the "Sacred Books of the East" which we expect shortly, will put a

their disposal books which very few members or Branches even would be able to buy for themselves.

The Sectional Organ, *Theosophy in Australasia*, has been issued regularly each month during the year and its size has been increased to 24 pages.

I enclose a list of our Branches with the names of the officers and addresses of the Secretaries.

H. A. WILSON,
Assistant General Secretary.

REPORT OF THE NEW ZEALAND SECTION, T. S.

To the President-Founder, T. S.— I have much pleasure in again reporting on the condition of the New Zealand Section; in which, during the year, much active work has been done.

Though no new Branches have been formed, a good deal of activity is going on in various new centres, such as Onehunga, near Auckland, Port Chalmers, near Dunedin, and Nelson, from which, Branches in due course should result.

Twenty-four new members have been added to our Register; but during the year two members have left the Colony, three have resigned, and seventeen have lapsed by non-payment of dues, a total of twenty-two in all; so that our last year's membership of 189 is only increased by two. Of the 191 members, 155 are Branch members, and 36 are "Unattached." Though there is not much actual increase in numbers, the quality of those remaining is excellent. They are much sounder, more energetic than last year. There is a good deal more vital force in the Section than at any previous time.

A new leaflet on "Evolution" has been printed; and in the beginning of the year the *New Zealand Theosophical Magazine* was issued, under the Editorship of Mrs. Draffin and myself. The success of this activity has far exceeded our expectations; and though we have been compelled to raise the price from one penny to two-pence, the price remains moderate, and the size of the magazine has also been increased. The circulation grows larger all the time, and next year we hope to have it firmly established as a permanent activity. Its usefulness we cannot overestimate.

The Fourth Annual Convention of our Section was held in Dunedin on January 1st and 2nd, 1900, and was as successful, useful and harmonious as all the previous ones. As before, I was accompanied by Mr. and Mrs. Draffin, of Auckland, and Mrs. Draffin again gave a series of very successful lectures in Dunedin, Christchurch, Wellington, Woodville, Pahiatua and Wanganni. The *New Zealand Theosophical Magazine* was adopted as the official "organ" of the Section.

The Theosophical Book Depot continues its useful work of distributing the literature of the movement; there is a steady and continuous demand from all parts of the country, which augurs well for the future of the Society in New Zealand.

In Auckland and in Wellington, afternoon meetings for ladies who are for the most part unable to come to the Sunday evening meetings, have been started, presided over by Mrs. Draffin in Auckland, and by Mrs. Richmond in Wellington. These have proved highly successful, are held monthly, and the social element is introduced by "afternoon tea" following the address. The same element has also been utilised by the holding of very enjoyable "Social meetings in Auckland and in Dunedin; in the latter case the Branch showed its great appreciation of the services of its energetic Secretary, that old and earnest worker Mr. A. W. Maurais, who has done so much for the cause in New Zealand, by making him a presentation as a mark of their love and esteem.

Dunedin has done good work for the Section this year; not only by its general activity, but by bringing out gifted and devoted workers—Miss Christie, Miss Horne and Mr. Burn, M.A.—whose lectures and general work have aroused much interest, not only in Dunedin, but in various outlying districts visited by them.

Christchurch I should like to see more active; the elements are not sufficiently uniform to ensure real solid progress.

In all the four chief centres, Auckland, Wellington, Christchurch and Dunedin, public lectures are given every Sunday night, which are also duly advertised in the daily press and in all the Branches. Besides the lectures there are numerous active works whose influence materially assists the labours of the speakers.

The "Golden Chain" movement is taking a good hold of New Zealand: already we have thirty children enrolled in it and a good many more are coming in; so that this useful and interesting activity is likely to have a good deal of influence in this Section.

On behalf of the New Zealand Section, I beg to send the heartiest fraternal greetings and good wishes to the Annual Convention assembled at Benares and to you the President-Founder of the Society, hoping that as in the past the blessing of the Masters may be with you in your deliberations, and feeling that your meeting will be a centre of peace, harmony, and prosperity for the T. S. throughout the world.

C. W. SANDERS,
General Secretary.

To the President-Founder, T.S.:—I have the honour to make the following report upon the present condition and prospects of the French Section of the Theosophical Society. I shall begin with some statistics:—

1. Names and location of new Branches :
 " L' Essor," 21 Avenue Montaigne Paris, 17/12/1899.
 " Ana Bai," 125, Boulevard Chàve, Marseilles, 27/6/1900.
2. Names of Branches dissolved none.
3. Names of Branches revived none.
4. Total number of Branches 11
5. Number of Members admitted during the year ... 96
6. " " resigned " " ... 7
7. " " deceased " " ... 2
8. " of Branch Members 161
9. " Members unattached 88
10. Total membership 249
11. Increase of membership during the year ... 86
12. Magazines issued : 1st *Le Lotus Bleu*.
 2nd Le Bulletin Théosophique.
13. Books or pamphlets issued :
 1st, original : " La Théosophie en Quelques Chapitres,"
 par le Dr. Pascal.
 " Qu'est-ce-que la Théosophie," par Léon Cléry.
 " Conférences au Congrès de 1900," Mr. Chakravarti and
 Mrs. A. Besant."
 2nd, translated : " Le Sentier du Disciple," A. Besant.
 " La Mort et les Etats qui la Suivent," C. W. Leadbeater.
 " La Thésophie et ses Enseignements," A. Besant.
 " La Vision des Sages de l'Inde," J. C. Chatterji.
 (Conference donnée à Paris.)

The condition of the Theosophical movement in France is very satisfactory. It is not from the point of view of the number of its members that it should be judged, but rather from the devotion of a large number of them, and by the marked influence which our doctrines are acquiring over the general thought of the nation. Literature, philosophy and religion are gradually becoming impregnated with the new light and one may thus follow, step by step, the spread of the moral, the mental and the spiritual influence of the Theosophical Society. When all our theosophists shall know the power of their heart-vibrations, when they shall have learned that their thought, however isolated, however distant, however unsuspected it may be, can continually affect the human atmosphere, and gently raise the race towards the highest stages of evolution, a great step will then be made within a few years.

An important event to notice is the appeal made to our dear Mrs. A. Besant, by the Department of Public Instruction of the

Canton of Geneva (Switzerland), that she would kindly give, during the course of the Winter, two theosophical lectures in the great Hall l'Aula. Mrs. Besant, being obliged to reach India by the 15th September, has been forced to decline the offer, but has suggested as a substitute Dr. Pascal, General Secretary of the French Section. He has accepted and will give, on the 28th of November, a first lecture on "Theosophy and its Teachings," and a second on the 1st of December on "The Relations of Theosophy with Science, Philosophies and Religions." A third lecture will be given, finally, in another hall of the city on "The Proofs of Re-incarnation."

It is to be hoped that this first official patronage of the theosophical ideas, promulgated under their true names, at the University of Switzerland, will be the prelude of their admission into the universities of other countries. We, theosophists, who believe in the Divinity incarnated in the world to push on evolution, have no doubt upon that point.*

FOR DR. TH. PASCAL,
Ch. Blech, Jr., Private Secretary.

THE REPORT ON BUDDHIST SCHOOLS FOR 1900.

*To the President-Founder, T. S. :—*It was in June that I assumed the duties of management. Mr. A. E. Buultjens went on leave in January, and from that date onward to his final retirement in June Mr. D. S. S. Wickramaratna acted as General Manager.

The resignation of Mr. Buültjens, through ill-health, is a serious loss to our work. He assumed the responsibility of management at a critical juncture, when the Buddhist educational movement was in its infancy, meeting with a strong opposition that threatened its very existence. For ten long years, Mr. Buültjens guided the efforts of the Buddhists with consummate ability and steady zeal, and, thanks to his able management, our Society to-day occupies a prominent and recognised position in the field of education in this Island.

Our work for the past year has been on the whole satisfactory, steady progress being visible on every side. Many new schools have been opened; attendance has consequently increased; and several schools have been registered for grants. A reference to the

* Inadvertently, of course, no mention is made of the holding of the International Theological Congress at Paris, June 24 to 28 inclusive, which was attended by Delegates from France, Great Britain, Germany, Holland, Belgium, Spain, Italy, Russia, the United States of America, and India, and was a great success in every respect. The chief credit for initiating the gathering is due to Commandant D. A. Courmes, our oldest French member and a devoted personal friend of the Founders, while its success was largely due to the exertions of Dr. Pascal, M. Blech, M. Gillard and their associates. The President-Founder presided, and Mrs. Besant took an active part. The results of the Congress promise to be very important.—EDITOR.

following tabular statement will indicate the gradual expansion of our work :—

	1899.	1900.
Number of schools	134	150
Number of Reg'd. schools	92	119
Total attendance	15,490	18,400
Grants	Rs. 20,271.70	Rs. 24,168.88

New schools opened during the year are : *Western Province* :—Asgiriya (Ver. Girls) ; Heneratgoda (Ver. Girls) ; Halugam (Ver. Boys) ; Kudagammana (Ver. Boys) ; Kalutara (Eng. Boys) ; Kalutara (Ver. Boys) ; Kaliyawadana (Ver. Mixed) ; Madabaurta (Ver. Boys) ; Nawana (Ver. Boys) ; Dodangoda (Ver. Mixed) ; Dombagoda (Ver. Mixed) ; Hebiyana (Ver. Mixed) ; Wetara (Ver. Girls) ; Dalupitiya, (Eng. Boys) ; Dalupitiya (Ver. Girls) ; Narahenpita, (Ver. Mixed) ; Medemula (Ver. Boys). *Southern Province* :—Polwatte (Ver. Girls) ; Totagomuwa (Ver. Boys) ; Beliatta (Ver. Boys). *North-western Province* :—Mawila (Ver. Boys). *Central Province* :—Laggala (Ver. Boys) ; Gampola (Training School) ; Bembija (Night School) : 24 in all.

The following schools have been registered for grants :—Madelgomuwa, Ambanwia, Dalupitiya (Eng.), Mukalangomuwa, Polgahawela, Boralesgomewa, Moraketiyare, Diyogama, Galgana, Kudagammana, Kussala, Meevitigammana, Madabawita, Nagoda, Narawila, Narahenpita, Polwatte (English), Rukmale, Raddoluwa, Uggalboda, Bandarawela, Dankanda, Gampola (Training School), Widiyawatta : 24 in all.

Applications for the registration of twenty-five schools are now before the Educational Department. New buildings have been put up or existing buildings extended at Polwatte, Dodangoda, Diyagana, Galgana, Ganimulla, Heneratgoda, Katana, Wellawatta, and Kadewidiya. A spacious building is in course of construction at Kalutara North. I am glad to state that our English institutions are doing good work. Mr. Buültjen's retirement was certainly a great loss to Ananda College ; but thanks to the zealous and hearty co-operation of a competent staff, I have been able to maintain the efficiency of the College in an unimpaired condition. Our numbers are rapidly increasing. The curriculum of studies includes, besides work prescribed for University and Government Examinations, such practically useful subjects as Drawing, Shorthand, and Book-keeping, which are taught free of cost to such students as are likely to be benefited by them. Mr. C. Jinarajadasa, B. A. (Cantab.) has recently joined the College as Vice-Principal, considerably adding to the strength of the staff.

Dharmaraja College (Kandy) which was a source of considerable anxiety last year, has made very creditable progress under its new Principal, Mr. C. S. Rajaratnam, B. A. The last Government

examination was a thorough success and the work has elicited commendation from the Chief Inspector of the Central Province.

The new English school at Kalutara has so far been a success. If the Buddhists will only unite to support the school, Mr. Faber, the Head-Master, will, I am sure, show good results in the near future.

The English schools at Badulla, Matale, and Kurunegala have passed satisfactory examinations, but the same cannot be said of Katugastota, Hatton, and Ampitiya. The Sanghamitta (Girls) schools had to be finally closed about the middle of the year. Our leading Vernacular schools, too, are doing excellent work, particularly those at Wekada, Kadewidiya, Tangalle, Gampola, Dikwela, Kalutara North, and Ataragalle. Gampola has recently been registered as a Training School, which, I hope, will in course of time remove the great difficulty now experienced of securing teachers for our schools. It gives me much pleasure to note that no less than 43 of our Vernacular teachers obtained certificates this year.

Coming to finances, it will be seen from the statistical summary given above that the total amount of grants received during the past year was Rs. 24,168.88. The total expenditure incurred by the Society was Rs. 34,254.91. From lists furnished by a majority of local managers, I find, moreover, that over Rs. 16,000 have been expended locally, in most cases on buildings, repairs, &c. It will thus be seen that during the year under review a sum exceeding Rs. 50,000 has been spent by the Buddhists for the purposes of education.

My predecessor's Report for 1899 alludes to the amalgamation of the schools in the Kandyan Districts with those of the Western and Southern Provinces, under one management. This amalgamation, absolutely necessary to save the up-country schools from total collapse, involved the payment of large arrears of salary due to the teachers of those schools. This financial responsibility, undertaken with more generosity than discretion, naturally made it difficult for the Society to meet the ordinary legitimate demands upon its exchequer—a difficulty which resulted, I fear, in grave dissatisfaction among the teachers in the Western and Southern Provinces, whose salaries very often could not be paid punctually. A great effort was, however, made to meet this emergency, and in consequence, I am able to state that every school under my management has been paid up to date.

The Annual Fancy Bazaar has been a success this year, though contributions from abroad have been disappointing, owing perhaps to the unusual demands made upon the public on behalf of the War and Famine funds. As it was, the Fancy Bazaar may well be said to have saved the situation, and great credit is due to their energetic friends who worked it up so successfully. But I have reason to apprehend a large deficit next year. I would therefore express the

earnest hope that the next Fancy Bazaar may receive the hearty support of our friends and well-wishers abroad.

The annual meeting of Local Managers and Teachers was held on the 24th of November, when great enthusiasm prevailed. Over seventy representatives were present, and several important resolutions were discussed and adopted. It was decided to introduce a uniform system of religious (Buddhist) education with examinations, in all our schools, and to make "result payments" to teachers upon the results of the annual Government Examination.

In conclusion I have to express my thanks to our friends and sympathisers; to the Local Managers, to whose disinterested efforts the success of our work is greatly due; and to the Inspectors and Teachers, who have performed their duties conscientiously. My best thanks are also due to Mr. D. S. S. Wickremaratna, who acted as General Manager during the first half of the year, and has since assisted me with his usual energy and zeal, and to the members of the Advisory Board, whose ready counsel has been always of great service.

D. B. JAYATILAKA, B.A.,
General Manager of Buddhist Schools.

BUDDHIST PRESS REPORT.

To the President-Founder, T. S.:—I have the honor to submit my report of the Buddhist Press for the year ending 30th November 1900.

In my report for the last year I had the pleasure of acquainting you of the steady progress in all the departments under my control. It is gratifying to see that I am again able to inform you that my work is in a highly satisfactory condition.

Want of proper accommodation was much felt during the previous years and I was therefore not able to effect the improvements necessary to my satisfaction. In July last, thanks to the indefatigable members of the Colombo T. S., a new wing, on the property belonging to the Society, has been added, to which the editorial offices of the *Sandaresa* newspaper and the staff of compositors have been removed; leaving the Job Department in the old premises.

The quad royal machine imported from England and the other small machines, together with the gas engine by which the former is worked, are all fitted up in the new quarters.

Perhaps you will be glad to hear that the circulation of the *Sandaresa* has increased steadily within the last year. We now print 4,000 copies each time. This number, in a small country like Ceylon, is indeed very gratifying, exceeding, as it does, the circulations of other papers.

The Jobbing Department is fully occupied with several important religious and classical works. I hope to issue them as early as possible.

As a novel departure in the art of Sinhalese printing I have tried colour-printing, and I am glad to be able to say that I am satisfied with what was done (with hardly any necessary materials at hand) in connection with the last Buddhist Fancy Bazaar.

I have been able to add to our press this year a branch for stereotyping. The work turned out is splendid. A stereotyping branch was a long-felt want in our press, and it has, during the few months since its establishment, proved very useful and paying, besides facilitating business to a considerable extent.

The English Department is also doing good work, although I regret to report poor progress in connection with our monthly magazine, *The Buddhist*, through lack of steady editorial help. Pecuniarily, much might be expected from this department by way of job works and in printing and issuing useful Buddhist works, if any European, American or Indian brother who sympathises with our work, would help me in getting a foolscap Platen machine and a few fonts of fancy type of assorted varieties.

My cordial thanks are due to all the members of the staff, without whose efficient co-operation the present satisfactory condition of our affairs could not have been expected.

H. S. PERERA,
Manager.

REPORT FROM ITALY.

VIA SOMMA CAMPAGNA, 15.
ROME, December 8th, 1900.

To the President-Founder, T.S.:—It is with much pleasure that we are able to send for the first time a report from the "Central Office" of the Theosophical Society in Italy, to the General Convention of the Theosophical Society.

The opening of a "Central Office" and a "Bureau for Publications and Literature" has been necessitated by the development of our work during the past year. There are, at present, four chartered Lodges in Italy, three of which have been formed during the past year, and the list of their members is steadily increasing, notably so in Rome.

The translations are also adding to their number, and we have now four good pamphlets in Italian for distribution; the "Path of Discipleship" and "Esoteric Buddhism" are also translated, and we are expecting the "Ancient Wisdom" and the "Inner Purpose of the Theosophical Society," from the printers.

A very decided development in interest in Theosophy is being noticed in Rome, and much quiet activity is going on, the result of which cannot be, at present, gauged.

A small reference library has also been opened in the Central Office; the nucleus of the future Sectional library: this office and its Committee are purely temporary institutions to serve as a 'Centre' round which will grow up the "Italian Section" of the Theosophical Society. During the past year much valuable help has been given to Theosophy in Italy by the lectures delivered by Mr. Chatterjee in Rome and Florence. In April Mrs. Besant lectured in Naples, Rome, and Florence. The effects of her words are still lingering in the hearts of those who heard her. Italy gives many indications which are very hopeful, but your organizing Secretaries—dear Mr. President—feel that with the very peculiar conditions that exist here, it is wise to have as little in public print as is consistent with the active work your members are carrying on.

We beg you to convey to all our colleagues the heartfelt greetings of Italian members, and ask our far-off Brothers to feel that here in Italy we are one with them in heart and work.

With most cordial greetings, dear Mr. President, to you, and to all who are with you,

We are your faithful Colleagues,

ISABEL COOPER-OAKLEY,

CAPTAIN OLIVERA BOGGIANI.

For the Central Committee of the work in Italy.

ED. NOTE:—Mrs. Oakley seems to have forgotten how many thanks we owe to Mrs. Lloyd for her excellent pioneer work, as, also, the recent Italian tour of the President-Founder.—EDITOR.

REPORT ON THE ADYAR LIBRARY.

To the President-Founder:—In submitting herewith my report on the Oriental Section of the Adyar Library for the current year, I beg to state that nearly 900 MSS. have been added since last year.

My tour for the year was confined to Conjeeveram, Kalahasti, and Coimbatore. During my research I came across rare works, among which were the Vasugupta's Sakti Sûtras and Saiva Sûtras, with different commentaries, and I have secured them all for the Library.

Until now the British Museum Library alone could boast of an old Text of the Sakti Sûtras, without commentary. That Library demanded £20 for supplying us with a copy of the work. We have now, however, that text in good order with different commentaries. I can safely say that this Library now contains more than 200 rare MSS. that are not found in the "Catalogus Catalogorum."

The number of MSS. in the year 1892 was only 515, but in the course of the past seven years the number has come up to 3,762, comprising 2,333 works. These MSS. have been secured without any cost to the Library.

Our thanks are due to Messrs. Ramaswamier, T. Sadasiva Aiyer, K. S. Subramania Iyer and Vaidyanathier, of Coimbatore, and T. Viswanatha Yogi, of Kalahasti, for this year's success in securing rare and useful MSS.

With the additional establishment of a Pandit and a copyist recently sanctioned, we hope to bring out a complete list of all the MSS. in the Library within a few months' time.

R. ANANTHAKRISHNA SASTRY.

EDUCATION OF THE PANCHAMAS.

To the President-Founder:—The Panchama educational movement, which was started by you in 1895, with 55 pupils, has steadily advanced, until we now have three schools with an attendance of about 125 pupils each; and ground has just been broken for another school, with a prospect of 100 pupils to open with. Calculating on the steady growth of the three schools now in operation, we shall have over 500 pupils under tuition as soon as this school opens.

The eagerness with which these poor children pursue their studies is really astonishing, and the results achieved at the Government examinations show a larger percentage of passes on the average than is found among European or caste schools.

The money for the establishment and up-keep of these schools has been contributed by friends of the movement, nearly all of it coming from Europeans and Americans.

As it is more blessed to give than to receive, it is to be hoped that Hindus will not always let this opportunity, of earning the blessings of the Holy Ones by conferring the blessing of education upon the lower classes about them, pass by. How can any of us dare ask for blessings from those above us, unless we are also earnestly seeking to confer blessings upon those below us?

The educational course followed in the schools is elementary but useful, the pupils being taken only up to the Fourth Standard. The object of the movement is not to turn out clerks or professional men, but only to fit the Pariah children for such kinds of employment as are open to them, such as domestic service with Europeans, tally-keepers in small bazaars, time-keepers under contractors, teachers in Panchama schools, petty shopkeeping, local guides for travellers, etc. Our teachers in our three schools are all of this community and they give great satisfaction. By degrees the people are coming to know of the great success obtained in all our three schools, and they are asking us to open new schools in their villages. I should not be surprised if the movement should spread with great rapidity and grow into one of prime importance. A gentleman of Europe gave to Col.

Olcott last summer the sum of Fcs. 36,000 in cash for investment, the income earned by the capital to be divided between the Adyar Library and the Panchama Education Fund, in the proportion of two-thirds and one-third respectively. This will give the schools a fixed income of about £22 per annum or Rs. 26 per mensem, enough to pay the salary of one teacher.

W. A. ENGLISH.

BUDDHIST THEOSOPHICAL SOCIETY,

GALLE, 12th December 1900.

COLONEL H. S. OLCOTT,
President-Founder, Theosophical Society, Madras.

SIR :

I beg to send, herewith, the Annual Report of the Buddhist Theosophical Society, Galle, for the year ending 31st December 1900, with statement of accounts.

I beg to remain,
Sir,

Yours obediently,
O. A. JAYASEKERE,
Secretary.

BUDDHIST THEOSOPHICAL SOCIETY,

GALLE, 13th December 1900.

REPORT,

The work of the Society is confined to educational matters. All the schools under the management of the Society did fairly well at the last Grant-in-aid-Examination.

Katukurunda mixed school is registered as a Grant-in-aid school and will be examined in the early part of next year. Want of funds prevents the Society from opening a few more schools in parts where there are no schools.

Last year when Colonel Olcott was here, a fund was raised for erecting a building for Mahinda College. It is deposited in the Chartered Mercantile Bank. Although Colonel Olcott made an application to the Government Agent of the Province for a plot of Crown Land adjoining the Dangedara mixed school for a sum of Rs. 250 and although he recommended to the Government the granting of the land for the purpose applied for, yet nothing has been heard from Government officially.

O. A. JAYASEKERE,
Secretary.

Statement of Galle Buddhistic National Fund for 1900.

To Collection by Col. H. S. Olcott	5,845	93	By principal due on Bonds...	2,100	0
To Interest from D. H. Prolis	90	0	" Do recovered	1,116	0
To Interest from W. P. Gunasekera	108	0	" Value of lands purchased.	975	0
To arrears of Interest due	804	51	" Allowance paid to Haberdashery School	110	0
			" Allowance paid to Dandera North	90	0
			" Balance in the hands of Mr. Perera	200	0
			" Balance in the hands of Mr. D. O. D. S. Gunasekera	496	0
			" Paid to Mahinda College.	70	0
			" Do for stamps to Mr. D.O.D.S. Gunasekera	200	0
			" Balance in C. M. Bank	1,491	44
Total...	6,848	44	Total...	6,848	44

GALLE, 14th December 1900.

T. D. S. AMARASURIYA.

Statement of Mahinda College Fund.

December 14, 1900			June 2nd, 1899, By paid for a cheque book	1	25
To amount of collections by Col. H. S. Olcott from June 1899	5,892	90	June 12th, 1899, By paid expenses for June collections...	37	0
" Amount of Interest received from C. M. Bank	83	25	August 17th, 1899, By paid Mahinda College	347	19
			August 31st, 1899, By paid Kandy College a loan to Mr. Hack	500	0
			September 23rd, 1899, By paid expenses for August and Sept. collections	60	0
			September 23rd, 1899, By paid Bank postage	0	07
			December 14th, 1900, By paid Balance in C. M. Bank	4,530	64
Total...	5,476	15	Total...	5,476	15

GALLE, 14th December 1900.

T. D. S. AMARASURIYA.

THE TWENTY-FIFTH ANNIVERSARY MEETING.

The celebration of the Twenty-fifth Anniversary of the Theosophical Society was held at Benares, on the evening of December 28th in the Central Hindu College Hall, which was beautifully decorated for the occasion, and closely packed with eager listeners. The President-Founder occupied the chair and made the opening speech, in which he referred to the beginning of the movement, twenty-five years ago, and traced its steady growth up to the present, through the storms and trials which have tried the hearts of its members. His remarks were highly appreciated.

The President then selected certain gentlemen as capable of testifying to the spread of the movement in their several localities, who addressed the meeting, *viz.*; first, for Northern India, the Honourable Norendro Nath Sen, Editor of the *Indian Mirror*, whose courageous, public advocacy of Theosophy, through evil report and good report, for a long period of time, has won the esteem of all Indian members of the T. S.

For South India, Mr. K. Narayanaswamy Aiyer, Southern Provincial Secretary. His enthusiastic remarks were loudly applauded.

For the Parsi community, Mr. J. N. Unwalla, M.A., Principal of Samaldas College, Bhavnagar, who next read a scholarly address on the progress of Theosophy among his people.

For Europe as a whole, Mr. Bertram Keightley, General Secretary of the Indian Section, was called upon, and drew an impressive contrast between the indifference felt for Theosophy in Europe twenty-five years ago, and the present widespread interest.

Mr. F. T. Brooks of Brussels next gave an interesting account of the growth of the movement in Belgium and France.

To Mrs. Lloyd, who rendered most important service in the beginning of the Italian movement, was assigned the duty of telling the meeting how things had developed in that world-centre of Christianity.

The closing speech of the evening was made by Mrs. Besant, whose fervid utterances were listened to with most profound attention and followed by prolonged applause.

Mrs. BESANT'S LECTURES.

The opening lecture of Mrs. Besant's course was given in the Central Hindu College Hall, on the evening of December 26th, her subject being, "The Four Ashramas." No brief report could do justice to her powerful discourse, which, together with the three subsequent ones, "Temples, Priests and Worship," "The Caste System," and "Womanhood," will soon be issued in book form.

The lecturer said she should try to put forth the ancient Indian

ideal, in sad and bitter contrast with the degraded present as it now exists. India can rise only by the greatness of her sons. Part of India is determined not to move at all. That means, *death*. The spirit of the age is the Divine impulse along the road of Evolution.

The problem is to preserve Indian spirituality and add to it everything which any other nation has to give which is of value.

Being interrupted by prolonged applause, Mrs. Besant said: "Will any of you give your *lives* for India, instead of the mere applause of your hands?"

Education should deal with the spiritual, the emotional, the intellectual and the physical. Modern education consists mainly in the development of the intellectual.

How many realise that man really succeeds only as he raises others along with himself.

The fourfold system of education is pursued in all the leading English Universities, Religious exercises are held every morning. On the walls of these buildings are inscribed the names of those who have made their lives glorious by noble deeds in the service of humanity, and great attention is paid to physical training, along with the intellectual work.

She spoke of the decreasing stature of Hindus, in localities where too early marriages prevail, and reprimanded their ignorance of, and indifference to, physiological laws.

In her second lecture, on "Temples, Priests and Worship," she spoke of the importance of right religious ideals and of their proper expression in true worship, and referred to the appalling degradation which is now manifest in the conduct of many of the Hindu Temples.

In her third lecture, on "The Caste System," she said that changes in social systems must be made with great forethought, and that we should carefully distinguish between essentials and non-essentials. The principles of caste are clearly stated in the *Gîtâ*. They are fundamental and natural divisions of people into four classes, and represent the different stages in the paths of evolution along which humanity travels. In countries where there is no definite caste, we find that the same fundamental differences in characteristics exist among the people. The easiest position lies with the lowest class, and the duties increase as the grade advances. The subtle bodies also differ among the four castes, and depend upon heredity, largely.

Men used to look on birth not as a matter of chance, but a matter of karmic law. These multitudinous sub-castes result from man's pride, selfishness and separateness. The Brâhmana walls himself around with barriers and is indifferent to the welfare of those below him. When man asks for privilege, forgetful of duty, resentment grows up instead of love. Vanity and the spirit of exclusiveness is common among the Brâhmanas. Let us try to

recognise the use of the original fourfold divisions and try to ignore the non-essential sub-divisions. Inter-marriage and inter-dining among all Brâhmanas should be recommended. Transition from one of the lower castes to a higher is not to be recommended. One should cheerfully accept the body one is born in, with its attendant Karma, and try to be worthy of a better one next time.

Outcasting was practised to preserve the purity of the caste, but who are now fit to be the proper judges in these cases. One may now outrage every principle of morality yet not be outcasted, if he keep up the outer forms; yet, if a young man travel abroad to get an education, he *may* be at once outcasted, or he *may* not—it seems now to be a mere matter of chance. According to the ignorance of the sub-castes is the cruelty of the outcasting. In the far past, Hindus were accustomed to travel freely in distant lands.

All the nations of the world are beginning to intermingle, one with another and enjoy the benefits to be derived from associating with each other. Other nations are getting much from India, why do you Indians shut yourselves off from others? Such association promotes Brotherhood. When will you recognise merit and demerit, instead of following prejudice and ignorance? The thoughtful, the religious, should mark out the line of life and walk in it.

Outside all caste there are thousands and millions of human beings who are utterly neglected and looked down upon. Hinduism is being slowly undermined by Christianity and Islamism: if this continues, Hinduism will sink lower and lower. Would it not be wiser for Hindus to devise some means of treating these people in a different manner, and recognise merit wherever it may be found? We should try to recognise the use of the ancient social system, instead of following the mere burlesque of it which we see at present. Let the truly learned take this matter in hand; let the *learned* lead, and let the ignorant follow.

We regret that we have no notes of the last lecture.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th December 1899	25,113	8	7	Amount to the Headquarters Fund transferred from the interest, to meet the current expenses	43	12	0
Interest on Mortgage of Rs. 5,000 with Messrs. Thompson and Co., @ 10½% per annum, for one year from December 1899 to November 1900, at a monthly interest of Rs. 43-12	525	0	0	Do do do	594	15	7
Interest from the Post Office Savings Bank on Rs. 10-0-9 for 1899-1900	0	8	0		638	11	7
				Balance loaned on securities...	25,000	0	0
Total Rs...	25,638	11	7	Total Rs...	25,638	11	7

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th December 1899	18	9	3	Cost of feeding at the caste kitchen	441	3	9
Mr. Pagra Rao Naidu, Bezwada, for 1898	5	0	0	Balance paid to Pandal Contractor	13	8	0
Mr. T. Seshachala Rao	1	0	0	Cost of feeding at the European table	162	4	0
Dr. J. Edal Behram, Surat	35	0	0	Printing Anniversary Reports	459	4	8
Contributions for 1899.	20	0	0	Extra servants Engaged	10	0	0
Chittoor Branch T. S. do...	10	0	0	Postage and Telegrams	29	1	6
Mr. A. S. Vaidianatha Iyer	10	0	0	Printing and Stationery	3	9	9
Contribution for 1899.	10	0	0	Loan from the Headquarters			
Namakkal Branch T. S. do...	10	0	0	Fund returned	50	0	0
Hope Lodge T. S., Colombo	30	0	0	Sundries	30	5	3
Contribution for 1899	10	0	0				
Sivaganga Branch T. S. do...	15	0	0				
Mr. E. Dessai do...	10	0	0				
The Salem Branch T. S. do...	5	0	0				
Bezwada do	5	0	0				
Karur do	9	0	0				
Palghat do	5	0	0				
Narasaraopet do	15	0	0				
Gooty do	5	0	0				
Vedaraniam do	50	0	0				
Parsi visitors from Bombay	5	0	0				
Contribution for 1899.	5	0	0				
Bala Samaj at Cocanada do ..	5	0	0				
Mr. S. K. Subroya Chettiar, Salem. Contribution for 1899.	5	0	0				
Mr. A. Sabhapathi Moodeliar	5	0	0				
Contribution for 1899.	5	0	0				
Mr. Kotiah Chetty Garu, Nellore, Contribution for 1899.	5	0	0				
Carried over..	279	1	3	Carried over...	1,199	4	11

ANNIVERSARY FUND—(Continued).

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Brought forward...	279	1 3	Brought forward...	1,199	4 9
Mr. C. Ramiah Garu, Nellore, Contribution for 1899.	2	0 0			
Mr. B. Ranga Reddy, Nellore, Contribution for 1899.	5	0 0			
Vedachela Mudr., Chingleput, Contribution for 1899.	5	0 0			
Dr. M. R. Jaganatha Raju do	3	0 0			
Mr. Venkatesa Iyer do	2	0 0			
„ U. Venkata Rao, Salem do	5	0 0			
Bala Samaj at Bezwada do	5	0 0			
Periakulam Branch T. S. do	4	0 0			
A Member of the T. S. do	1	8 0			
Mr. B. Pauchapagesa Sastri Contribution for 1899.	1	0 0			
A Member of the T. S. do...	1	0 0			
Mr. V. C. Sessa Charriar, Mylapore, Contribution for 1899.	15	0 0			
Mr. Balachandra Iyer do...	2	0 0			
„ A. Nanjundappa, Cudda- pah, Contribution for 1899.	10	0 0			
Mr. V. Padmanabiah do	3	0 0			
„ K. S. Subramani Iyer do	2	0 0			
„ V. Balaramiah Garu do	2	0 0			
„ A. Nilakanta Sastrial do	10	0 0			
„ D. Purushottam Garu do	2	0 0			
The Royadrug Branch T. S. Contribution for 1899.	5	0 0			
A friend do	1	0 0			
Mr. K. P. Perrazu, Cocanada, Contribution for 1899	20	0 0			
Mr. B. G. Bodenkar do...	2	0 0			
„ Ramachandriah do...	1	0 0			
„ M. V. K. do...	3	0 0			
„ A. Hanumanthá Charlu Contribution for 1899.	2	0 0			
Mr. Ramakrishna Iyengar do	1	0 0			
„ Raghava Charlu do	1	0 0			
„ S. V. do	1	0 0			
„ R. Giri Row do	3	0 0			
The Awakener of India do	2	0 0			
Mr. Sanjiviah do	2	0 0			
A friend from Conji do	1	0 0			
Mr. A. K. Sitarama Sastri do	2	0 0			
„ Sundararaja Rao & a friend Contribution for 1899.	1	12 0			
Dr. A. Marques for Aloha T. S. Contribution for 1899.	30	0 0			
Countess C. Wachtmeister do	100	0 0			
Mr. D. Gostling, Bombay, do	124	0 0			
The Adyar Lodge T. S. do	20	0 0			
Sir S. Subramanier do	100	0 0			
Mr. M. Singaravelu Mudr. do	5	0 0			
„ A. Ramaswami Sastrial Contribution for 1899.	7	0 0			
Carried over...	514	8 0	Carried over...	1,199	4 9

ANNIVERSARY FUND—(Continued).

[illegible]

HEADQUARTERS FUND. 1900.

RECEIPTS.	Amount.		EXPENSE.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1899	1,329	0	Food expense for guests	141	15 0
DONATIONS.			Postage and telegrams	147	1 6
Mr. Peter D'Abrew, Colombo	5	0	Printing and stationery	77	8 10
„ R. Nagasa Rao, Bezwada.	2	0	Repairs and construction	375	9 0
„ E. Annaswami Iyer, Trivellore	1	0	Travelling expense	64	14 9
Mr. P. Nanjunda Naidu, Hassan	3	0	Stable expenses	927	10 4
„ D. Nowroji, Bombay	3	0	Sundries	2,156	1 7
„ E. Annamalai Mudaliar..	1	0	Establishment charges	2,367	0 0
„ Anantarat Nattiji Mehta, Bhaunagar	84	0	Loan given to Anniversary Fund	320	0 6
A friend through English	3	0	Loan given to Library Fund..	270	0 0
Lala Hari Krishna Das, Lahore	12	0	Do returned to Library Fund	250	0 0
Miss Ida R. Patch, Donation.	45	11 0			
Miss Elena Adolfova, Italy £50 (Donation for Col's Travelling Fund, but lent to Headquarters)	750	0 0			
Mr. C. Sambiah, Subn. for 3 months	19	8 0			
Entrance Fees and annual Dues	60	9 0			
Recovery of loans to other funds	94	0 0			
Interest on mortgages and Deposits	641	6 7			
Sale of garden produce	175	7 9			
Recovery of advance for rice distribution	565	2 2			
Sundries	3	0 0			
25 % Dues from Sections:					
European Section, T. S.	521	8 4			
American do	1,203	6 3			
New Zealand do	111	14 0			
Australian do	197	10 3			
Scandinavian Section	399	13 0			
Dutch do	148	12 11			
French do	170	0 0			
Indian do	1,919	7 0			
Buenos Aires Branch	33	2 9			
				7,097	13 6
			Balance...	1,405	9 11
Total Rs...	8,503	7 5	Total Rs...	8,503	7 5

LIBRARY FUND. 1900.

RECEIPTS.	Amount.		EXPENSE.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on the 25th Decr. '99.	226	15 10	Establishment charges	822	3 6
DONATIONS.			Purchase of Books	423	1 0
Mr. T. Murugesu Nadar, Tranquebar	100	0 0	Binding charges	68	14 0
Mr. R. Sooria Row Naidu, Vizagapatam	20	0 0	Subscription to Periodicals...	31	4 0
Mr. A. Venkatakeniah, Namakal	1	4 0	Freight & Postage	24	13 6
Mr. A. Schwarz, Colombo	100	0 0	Sundries	105	4 3
Sir S. Subramaniam, Mylapore	100	0 0	Loans returned	495	0 0
Rt. Hon. the Earl of Metchborough	78	12 0			
Mr. Geo. Tubbs	73	14 7			
Mr. C. Sambiah, Mylapore	19	8 0			
An F. T. S. of Burma for whole year	600	0 0			
Mr. A. Schwarz	30	0 0			
Loan received from H.S.O.'s Private Fund	195	0 0			
Loan received from Headquarters Fund	270	0 0			
Loan recovered from Headquarters Fund	250	0 0			
Anon.	20	0 0			
Interest on P. O. Savings Bank	0	3 0			
				1,970	8 3
			Balance...	115	1 2
Total Rs...	2,085	9 5	Total Rs...	2,059	9 5

T. SUBBA ROW MEDAL FUND.

RECEIPT.	Amount.		EXPENSE.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1899	1,246	6 10	Cost of making a Gold Medal	51	6 0
			Do. Engraving on it	3	0 0
Interest from P. O. Savings Bank a/c for 1899-1900	38	9 0		54	6 0
			Balance Rs...	1,230	9 10
Total Rs...	1,284	15 10	Total Rs...	1,284	15 10

RECEIPT.			EXPENSE.		
Amount.			Amount.		
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1891	253	0 0	White Lotus Day Expense ...	23	3 0
DONATIONS.			Balance ...	338	0 0
Mr. T. P. Srivenkateswarulu,					
Cocanada	2	0 0			
The Dutch Section T.S. £7 1-8	106	4 0			
Total Rs...	361	4 0	Total Rs...	361	4 0

FOUNDERS FUND.

RECEIPT.		Amount.		EXPENSE.		Amount.	
	Rs.	A.	P.		Rs.	A.	P.
An F. T. S. in Paris Donated Fcs. 36,010 Converted into Sterling @ 25 Fcs. per Pound, amounting to £ 1,431-16-4 @ Rs. 15 per Pound	21,477	4	0	Discount charged by Madras Bank for purchasing Pro-Notes	50	13	7
Renewal Fee allowed by the Madras Bank	1	0	0	Do. Do for cashing a cheque on London and W.M. Bank, Limited	161	6	5
Premium allowed on 3 p. c. Government Pro-Notes for Rs. 10,000 in the safe custody of the Madras Bank (the remaining Rs. 12,600 Pro-Notes of 3 p. c. having been transferred to Messrs. Thompson and Co.)	1,000	0	0	Amount Advanced for the Accumulated interest on Government Securities	266	0	0
					478	4	0
				Balance Rs...	22,000	0	0
				Total Rs...	22,478	4	0
				DETAIL OF THE BALANCE.			
				Rs. A. P.			
				On Mortgage with Messrs. Thompson & Co., Madras, Rs. 12,000	0	0	0
				3 per cent. Government Pro-Notes in the safe custody of the Madras Bank, Rs.	10,000	0	0
				Total Rs...	22,000	0	0
Total Rs...	22,478	4	0				

T. S. PRESIDENT'S TOUR FUND.

RECEIPTS.		Amount.		EXPENSE.		Amount.	
	Rs.	A.	P.		Rs.	A.	P.
Babu Narendra Nath Mitter, Calcutta	50	0	0	Discount charged by Madras Bank	1	1	0
Babu Rasbihari Mukerji	200	0	0	Outfit	326	3	0
Rani Mrinalini of Pika para	200	0	0	Ticket, Madras to Tuticorin..	13	14	0
Sirdar Umrao Singh, Lahore.	230	0	0	Do Tuticorin to Colombo.	19	0	0
Dr. Balkishna Kaul do	100	0	0	Do 2nd Class to Naples .	280	0	0
Dr. A. Marques, Honolulu	15	0	0	Postage, Telegrams, &c. ...	47	6	0
Rai Bishamber Nath do	10	0	0	Travelling Expenses in 10 European Countries	1,891	7	0
Lala Suraj Bhan do	105	0	0	Return ticket to Colombo (2nd Class)..	420	0	0
Mr. A. E. Royle, thro. Mr. Scott	30	0	0	Do to Madras	50	0	0
Sir S. Subramania Iyer, Mysore	100	0	0	Sundry Expenses on Steamer.	27	8	0
Mr. Jehangir Sorabji, Hyderabad (Dec.)	28	0	0	Harbour Dues	9	12	0
" V. Coopwaswami Iyer, M.A.	17	0	0				
" A. Ramachandra Row, Bangalore	100	0	0				
" A. Nilakanta Sastri	10	0	0				
" V. Vengu Iyer, Palghat.	15	0	0				
" Janardhan S. Gadgil	25	0	0				
" V. C. Sessa Chariar	50	0	0				
" B. Jotindramohan Tagore	100	0	0				
" K. Perraju, Cocanada	10	0	0				
Dr. J. E. Behram, Surat	100	0	0				
Mr. T. M. Sundrum Pillai	10	0	0				
" D. Gostling, Bombay	100	0	0				
Babu Dharmasi Gokul Das	50	0	0				
Mr. A. Singaravelu Mudr.	11	13	0				
" B. S. Ramaswami, Salem.	10	0	0				
R. B. Sooria Row Naidu, Vizagapatam	75	0	0				
Babu Neel Comul Mukherji.	20	0	0				
Mr. J. M. Boys, Mangalore...	20	0	0				
K. B. N. D. Khandalvala	30	0	0				
Dorabji Desabbhoj	50	0	0				
Mr. P. Naraina Iyer, Madura.	10	0	0				
" J. L. Pagi, Lucknow	10	0	0				
" A. Ramasami Sastri	5	0	0				
Amount subscribed on the Continent...	612	0	0				
Do do in United Kingdom...	516	0	0				
Countess Wachtmeister	450	0	0				
Amount collected by Mr. A. Fullerton, from American Section T. S. for Tour of 1901 in £90-1-8	1,351	4	0				
					3,086	2	0
				Balance...	1,809	14	0
				Total Rs...	4,896	1	0
Total Rs...	4,896	1	0				

To

The President of the Theosophical Society.

DEAR SIR AND BROTHER:—In accordance with Rule 29 of the Rules as revised Society's accounts should be certified annually by auditors, we have carefully examined the accounts for the year ending December 1900 and have found them correct. The several items of receipts and remitted the money, and in the latter case by receipts from the parties who received

We beg to suggest for the favourable consideration of the President that a for the entry of loans and advances recovered from servants and other borrowers, in advances outstanding at the end of the year may be seen at a glance,

Account current of Theosophical Society for the period from

Particulars of Receipts.	RECEIPTS.							
	By Cash.		By transfer.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Balance on 26th December 1899.								
Permanent Fund					25,113	8 7		
Anniversary do					18	9 3		
Library do					226	15 10		
Headquarters do					1,329	0 5		
Subba Row Medal do					1,246	6 10		
White Lotus do					253	0 0		
President Founder's do								
Founders do								
Total...					28,187	8 11	28,187	8 11
Receipts in 1900.								
Permanent Fund	525	3 0			525	3 0		
Anniversary do	904	8 0	420	0 0	1,324	8 0		
Library do	1,123	9 7	735	0 0	1,858	9 7		
Headquarters do	6,522	3 10	652	3 2	7,174	7 0		
Subba Row Medal do	38	9 0			38	9 0		
White Lotus do	108	4 0			108	4 0		
President Founders' do	4,896	1 0			4,896	1 0		
Founders' Fund do	22,478	4 0			22,478	4 0		
Total...	36,596	10 5	1,807	3 2	38,403	13 7	38,403	13 7
Detail of Balances in different Funds on the 20th Decr. 1900.								
Permanent Fund	25,000	0 0						
Anniversary do	143	12 4						
Library do	115	1 2						
Headquarters do	1,405	9 11						
Subba Row Medal								
Fund	1,230	9 10						
White Lotus do	338	0 6						
President Founders' Tour Fund	1,809	14 0						
The new Founders' Fund	22,000	0 0						
Total Rs.	52,042	15 9					66,591	6 6

by the General Council at the Convention of December 1897, enjoining that the mined the accounts of the Society for the period from 26th December 1899 to 20th expenditure are supported, in the former case by letters, &c., from the parties who the payments and by accounts signed by Col. Olcott for Bazaar purchases, &c.

separate column, both in the debtor (receipt) and creditor (expenditure) side be opened the former, and of loans and advances given, in the latter, so that the loans and

25th December 1899 to 2nd December 1900.

Particulars of Outlays.	OUTLAYS.							
	By Cash.		By transfer.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Permanent Fund	638	11 7			638	11 7		
Anniversary do	1,199	4 11			1,199	4 11		
Library do	1,455	8 3	515	0 0	1,970	8 3		
Headquarters do	5,423	2 6	1,674	11 0	6,097	13 6		
Subba Row Medal do	54	6 0			54	6 0		
White Lotus do	23	3 6			23	3 6		
President-Founder's tour do	3,086	3 0			3,086	3 0		
The Founders' do	478	4 0			478	4 0	14,548	6 9
Total...	12,358	11 9	2,189	11 0	14,548	6 9		
Balance of								
Amount lent to Babu Krishna Row and brother @ 10½% on mortgage of lands in the North-West Provinces					20,000	0 0		
Amount lent to Mr. O. Cunda-sawmy Mudaliar, his brother and his minor sons, on mortgage of buildings at 10½ per cent. Do in 6 per cent.					5,000	0 0		
Deposit.—								
Do in 3 per cent. Government Promissory Notes, in safe custody at Madras Bank					10,000	0 0		
Madras Bank, as per pass book					757	5 0		
President-Founders' Tour Fund with Col. Olcott in Madras Bank					458	10 0		
Do London and Westminster Bank £90-1-8					1,351	4 0		
Post Office Savings Bank deposit.								
Permanent Fund	10	3 9						
Anniversary do	3	2 0						
Headquarters do	9	0 0						
Library do	6	0 9			1,259	0 6		
Subba Row Medal								
Fund	1,230	0 0						
Cash in London and Westminster Bank, Limited in the name of H. S. Olcott £35-1-6 at 16 Rs. and the balance £33-15 at 15 per £.					527	7 0		
Postage stamps Rs. 10 0 0 and cash " 679 5 3					689	5 3	52,042	15 9
Total Rs...							66,591	6 6

C. SAMBIAH.
S. V. RANGASWAMI AIYANGAR,

20th December 1900.

PANCHAMA EDUCATION FUND.
1900.

RECEIPTS.	Amount.			EXPENSE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th Dec. 1899.	7,490	11	4	Purchase of property ...	1,061	8	0
Donations:—				Cost of repairs ...	93	12	1
Mr. A. K. Sitarama Sastri,				Salaries of teachers ...	1,136	8	9
Cuddapah ...	1	0	0	Books purchased ...	55	4	5
Babu Govinda Das, Benares...	20	0	0	Cooking Class and Food ex-			
Mrs. Annie Besant do ...	10	0	0	penses ...	68	9	2
Mr. A. Schwarz, Colombo ...	5	0	0	Rent of the school ground ...	24	0	0
" D. Gostling, Bombay ...	20	0	0	Printing and Stationery ...	101	4	4
An European F. T. S., 2nd				Loans returned ...	245	0	0
gift by cheque ...	1,500	0	0	Loans issued ...	200	0	0
Amount collected by Dr.				Stable charges, including pur-			
English for boys ...	10	0	0	chase of a horse and a			
Mr. V. K. Desikachariar,				brougham, &c. ...	698	9	7
Periakulam ...	0	12	0	House and Municipal Taxes...	11	9	4
Mr. E. Annaswami Mudelliar,				Sundries ...	52	15	0
Trivellore ...	2	0	0				
Miss Elena Adolfovna, Milano,				Cash balance in hand...	7,612	14	8
£50 ...	750	0	0				
Miss Lillian Edgar, M.A., F.T.S.,							
Australia ...	50	0	0				
Rao Bahadur B. Suria Row							
Naidu, Vizagapatam ...	10	0	0				
A friend through Dr. English.	2	0	0				
Mr. J. Stcherbatchoff, Ceylon.	25	0	0				
Mr. C. Wrenn, Madras ...	10	0	0				
Mr. Campbell ...	1	8	0				
Part Loan recovered from the							
Library Fund out of Rs.							
1,200 given ...	210	0	0				
Part Loan recovered from the							
Theosophist Fund out of							
Rs. 200 ...	100	0	0				
Rent of the Mylapore school							
house ...	3	0	0				
Interest from Thompson and							
Co., on Mortgage for 1 year	525	0	0				
Loan received from Col. Olcott	100	0	0				
Government grant for O. F.							
School ...	175	7	0				
Loan received from the Theo-							
sophist Fund ...	130	0	0				
Cash received for a horse sold							
to the Headquarters ...	220	0	0				
Sale of mangoes at Kodam-							
bankam ...	0	9	0				
DETAILS.	RS.	A.	P.				
On Mortgage with							
Thompson & Co.,							
Madras ...	5,000	0	0				
In Madras Bank...	1,649	0	11				
In London and							
W. M. Bank, Ltd.,							
£50-2-0 ...	751	8	0				
Cash in hand ...	212	5	9				
Total ...	7,612	14	8				
Total Rs...	11,361	15	4	Total Rs...	11,361	15	4

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 shall be issued to the member, 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 of the T. S., according as the applicant resides within a sectionalized or non-sectionalized territory.

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 ad-

ministrators 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 Headquarters 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.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters 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 the usual 5s. Entrance Fee and 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.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, 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.

W. B. FRICKE, Netherlands Section.
Address : 76, Amsteldijk, Amsterdam.
DR. TH. PASCAL, French Section.
Address : 52, Avenue Bosquet, Paris.

President's Private Secretary : MISS NETTA E. WEEKS.
Address : Adyar, Madras.

CABLE ADDRESSES :

The President-Founder.—“Olcott, Madras.”
Gen. Sec. Indian Section.—“Besant, Benares.”
Do. European Section.—“Theosoph, London.”
Do. Eastern School.—“Blavatsky, London.”
Do. American Section.—“Confucius, Newyork.”*
Do. Australasian Section.—“Theosoph, Sydney.”
Do. New Zealand Section.—“Theosophy, Auckland.”
Buddhist Committee.—“Sandaresa, Colombo.”

BRANCHES
OF THE
THEOSOPHICAL SOCIETY

(Corrected up to December 1900).

INDIAN SECTION.

* [Written thus, the name of the City of New York goes as one word.]

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OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

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HENRY S. OLCOTT,  
*(Late Colonel S. C., War Dept., U. S. A.)*

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Vice-President.

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Auckland, N. Z.

# INDIAN SECTION.

| Place.       | Name of the Branch.            | Date of Charter | President.                               | Secretary.                          | Secretary's Address.                                  |
|--------------|--------------------------------|-----------------|------------------------------------------|-------------------------------------|-------------------------------------------------------|
| Adoni        | The Adoni T.S.                 | 1882            | Mr. V. Rama Chetty Garu...               | Mr. R. Sambasiva Row                | Secretary of the Municipality, Adoni, Dt. Bellary.    |
| Adyar        | The Adyar Lodge T. S.          | 1897            | Dr. W. A. English                        | Mr. V. C. Seshà Cháriar, B.A., B.L. | High Court Vakíl, Mylapur, Madras.                    |
| Ahmedabad    | The Ahmedabad Branch T.S.      | 1899            | Mr. Ganesh Gopal Pandit, B.A.            | Mr. Indravadan Madhavacharām Horā.  | Bhadra, Ahmedabad.                                    |
| Aligarh      | The Aryan Patriotic T. S.      | 1898*           | Kumar Lukshmi Narain Dube.               | Babu Kedárnáth Chatterji            | Pleader, Aligarh, N.W. P.                             |
| Ambasamudram | The Ambasamudram T. S.         | 1889            | Mr. G. P. Nilakantier                    | Mr. H. T. Subbasámi Aiyar           | Pleader, Ambasamudram.                                |
| Amritsar     | The Jignysá T. S.              | 1896            | Mr. Harjirám                             | Mr. Amolakrám                       | Bazaar, Sirki Bandan, Amritsar.                       |
| Amraoti      | The Amraoti T. S.              | 1900            | Mr. N. M. Desai                          | Mr. Vishwanáth Káshináth Kali.      | Pleader, Amraoti, Berar.                              |
| Anantapur    | The Anantapur T. S.            | 1885            | Mr. P. Veeranna Naidu Garu.              | Mr. M. Subramaniaya                 | Vernacular Head Clerk, Collector's Office, Anantapur. |
| Ariyalur     | The Nrisimha T. S.             | 1900            | Mr. M. J. Sundaraiyar                    | N. S. Váudeva                       | Ariyalur.                                             |
| Arni         | The Arni T. S.                 | 1885            | .....                                    | Mr. V. Subba Row                    | Secretary, Arni T.S.                                  |
| Arrah        | The Arrah T. S.                | 1882*           | Babu Kailash Chandra Banerji, M.A., B.L. | Babu Kisori Lal Halder, B.L.        | Secretary, T.S., Arrah.                               |
| Baidyanath   | The Brahma Vidyá Sabha T. S.   | 1899            | Babu Abinash Chandra Banerji, B.A.       | Rai Bahadur Baroda Prasad Basu.     | Retired Executive Engineer, Baidyanath-Deoghur.       |
| Bangalore    | The Bangalore Cantonment T. S. | 1886            | Mr. T. C. Mohaswamy Pillai.              | Mr. A. Singáravalu Moodelliar.      | Resident's Office, Bangalore.                         |

|            |                              |      |                                              |                                      |                                                    |
|------------|------------------------------|------|----------------------------------------------|--------------------------------------|----------------------------------------------------|
| Bankipore  | The Behar T. S.              | 1882 | Babu Purnendu Narain Sinha, M.A., B.L.       | Babu Siva Sankar Sahay               | Pleader, Bankipur.                                 |
| Bansbaria  | The Bansbaria T. S.          | 1900 | Rajah Kshibendra Deb Roy Mahachoy.           | Babu Pasupatináth Chatterji...       | Bansbariah, Hooghly.                               |
| Bara-Banki | The Gyanodaya T. S.          | 1883 | Pandit Parmeshwari Das                       | .....                                | (Pres.) Govt. Pleader, Bara-Banki.                 |
| Bareilly   | The Bohilkhund T.S.          | 1881 | Pandit Cheda Lal, B.A.                       | Rai Bishan Lal, M.A., LL.B.          | High Court Vakíl, Bareilly.                        |
| Baroda     | The Rewah T. S.              | 1882 | Rao Bahadur Janárdan Sakhláram Gadgil, B.L.  | Rao Sahib Maneklal Ghelabai-Jhaveri. | Baroda.                                            |
| Bellary    | The Bellary T. S.            | 1882 | Hon'ble Rai Bahadur A. Sabhápáti Moodallier. | Mr. B. P. Narasimmiáh, B.A.          | Translator, Dist. Court, Bellary.                  |
| Benares    | The Kasi Tatwa Sabha T. S.   | 1885 | Babu Jogendranath Ghose, B.A., LL.B.         | Babu Breshwar Banerji, M.A.          | Professor, Central Hindu College, Benares City.    |
| Berhampore | The Kádi Bhautic Bhátrá T.S. | 1881 | Babu Dinanath Ganguli                        | Babu Natar Das Roy                   | Zemindar, Gorábazár, Berham-pore.                  |
| Bezwada    | The Bezwada T.S.             | 1887 | Mr. T. Venkatanarasimh                       | Mr. S. Gopayya, M.A., B.L.           | Pleader, Munsiff's Court, Bez-wada.                |
| Bhagalpore | The Bhagalpore T.S.          | 1881 | Babu Parbati Charan Mukherji.                | Mr. Devi Prasad                      | Shekandarpur, Bhagalpore.                          |
| Bhavnagar  | The Bhavnagar T. S.          | 1882 | Raval Sri Prince Harishihji Rupsinhji        | Mr. J. N. Unwalla, M.A.              | Principal, Samaldas College, Bhavnagar, Kathiawar. |
| Bombay     | The Blavatsky Lodge T. S.    | 1880 | Mr. D. Gostling                              | Mr. Ramachandra Purusho-tham Kamat.  | 37, Hornby Row, Fort, Bombay.                      |



## Indian Section.—(Continued.)

| Place.      | Name of the Branch.        | Date of Charter. | President.                                           | Secretary.                               | Secretary's Address.                                                       |
|-------------|----------------------------|------------------|------------------------------------------------------|------------------------------------------|----------------------------------------------------------------------------|
| Broach      | The Atma Vidya Lodge T. S. | 1892*            | Rao Bahadur Mohlal Chuni Lal                         | Mr. Sinajram Jamiabram Thaker.           | Lalubhai's Peit, Chakler, Broach.                                          |
| Calcutta    | The Bengal T. S.           | 1882             | Hon'ble Novendra Nath Sen.                           | Babu Hirendranath Dutt, M.A., B.L.       | 139, Cornwallis Street, Calcutta.                                          |
| Cawnpore    | The Chohan T. S.           | 1882             | Babu Devi Pada Roy                                   | Babu Haran Chandra Deb                   | Translator, Judge's Court, Cawnpore.                                       |
| Chayra      | The Chapra T. S.           | 1899             | Babu Tej Chandra Mukherji                            | Babu Gopi Krishna Chandra                | Head Master, Chapra Institution, Chapra, Behar.                            |
| Chingleput  | The Chingleput T. S.       | 1883             | Mr. D. Raghurama Row                                 | Mr. K. K. Krishniah, B.A.                | Head Master, Native High School, Chingleput.                               |
| Chittore    | The Clittore T. S.         | 1887             | Mr. C. Bhashyam Iyengar                              | Mr. C. M. Duraswamy Mudaliar, B.A., B.L. | District Court Vakil, Chittore.                                            |
| Cocanada    | The Gautama T. S.          | 1885             | Mr. K. Peraraju                                      | Mr. V. Venkata Rayudu                    | First-grade Pleader, Cocanada.                                             |
| Coimbatore  | The Coimbatore T. S.       | 1883             | Mr. T. Sadasivaiyar, B.A., B.L.                      | Mr. S. N. Ramaswamy Iyer                 | Pleader, Coimbatore.                                                       |
| Colombo     | The Hope Lodge T. S.       | 1898†            | Mrs. M. M. Higgins                                   | Miss C. Kofel                            | Museum School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo. |
| Comilla     | The Tatwagnana Sabha T. S. | 1889             | Prince Rajkumar Navadvip-chandra Dev Varman Bahadur. | Babu Chanda Kumar Guha                   | Sheristadar, Collectorate, Comilla, Tipperah, East Bengal.                 |
| Conjeeveram | The Satyavrata T. S.       | 1897             | Mr. N. Venkata Raghava Iyer.                         | Mr. Venkatachariar                       | 19, Yathokkari Sannadhi Street, L. Conjeeveram.                            |

|            |                           |       |                                 |                                        |                                                                 |
|------------|---------------------------|-------|---------------------------------|----------------------------------------|-----------------------------------------------------------------|
| Cuddalore  | The Cuddalore T. S.       | 1883‡ | Mr. M. Tillanayagam Pillai.     | Mr. R. Venkata Row                     | Pleader, District Munsiff's Court, Cuddalore.                   |
| Cuddapah   | The Cuddapah T. S.        | 1886  | Mr. A. Nanjundappa, B.A., B.L.  | Mr. C. Ramiya Garu, B.A., B.L.         | Secretary, Municipal Council, Cuddapah.                         |
| Dehra-Dun  | The Dehra-Dun T. S.       | 1892  | Lala Baldeo Sing                | Babu Ishan Chandra Dev, B.A.           | G. T. Survey Office, N.-W. P., Dehra-Dun.                       |
| Delhi      | The Indraprastha T. S.    | 1883  | .....                           | Babu Dharam Das Mukherji.              | Accountant, E. J. Canal, Delhi.                                 |
| Dharampor  | The Ramjyanti T. S.       | 1897  | Mr. Harpatram Harmukhram Mehta. | Mr. Dabiyabhai Vasanji Desai.          | Assistant Master, English School, Dharampor.                    |
| Dharmapuri | The Darmapuri Lodge T. S. | 1898  | Mr. C. Kuppuswamy Iyer          | Mr. Ramaswami Naiker                   | Mittadar, Dharmapuri, Dt. Salem.                                |
| Durbhanga  | The Durbhanga T. S.       | 1883  | Babu Vindyanath Jha             | Babu Gangenath Jha, M.A.               | Durbhanga.                                                      |
| Ellore     | The Gupta Vidya T. S.     | 1887  | Mr. D. Srinanulu                | .....                                  | (Pres.) First-grade Pleader, Subordinate Judge's Court, Ellore. |
| Erode      | The Erode T. S.           | 1891‡ | Mr. T. T. Rangachariar          | Mr. C. S. Subramania Aiyar, B.A., B.L. | Pleader, Erode.                                                 |
| Fatehgarh  | The Gnana Marga T. S.     | 1885  | Munshi Bakhtwar Lal, B.A.       | Lala Har Prasad                        | Head Clerk, R. M. Railway Loco. Office, Fatehgarh, N.-W. P.     |
| Fyzabad    | The Ayodhya T. S.         | 1883§ | .....                           | Babu Avadh Behary Lal                  | Teacher, Collegiate School, Fyzabad.                            |
| Ghazipore  | The Ghazipore T. S.       | 1883  | Kumar Bharat Singh, C.S.        | Pande Ram Saran Lal                    | Koylaghat, Ghazipur.                                            |
| Gooty      | The Gooty T. S.           | 1883  | Mr. J. Srinivasa Rao            | Mr. M. Subba Row                       | Pleader, Gooty.                                                 |

\* Revised and Rechartered, 1900. † The year of amalgamation with the Section. ‡ Revived in 1900. § Revived in 1898. || Revived in 1899.

**Indian Section.—(Continued.)**

| Place.             | Name of the Branch.            | Date of Charter. | President.                   | Secretary.                          | Secretary's Address.                               |
|--------------------|--------------------------------|------------------|------------------------------|-------------------------------------|----------------------------------------------------|
| Gorakhpur          | The Sarva Hitkari T. S.        | 1883             | .....                        | Babu Haridas Dās                    | Govt. Pensioner, Naya Bazaar, Gorakhpur.           |
| Gudiwada           | The Gudiwada T. S.             | 1898             | .....                        | Mr. T. Gopalkrishna Murti           | Second-grade Pleader, Gudiwada.                    |
| Gujranwallah       | The Gujranwallah Centre        | 1894             | Mr. Ralla Ram Arora          | Mr. Dewan Chandra Varna             | Sub-Overseer, Lane Mull Singh Kapur, Gujranwallah. |
| Guntur             | The Krishna T. S.              | 1882             | Mr. A. M. Sundarasivaiah     | Mr. K. Pundarikakshudu              | Guntur.                                            |
| Guntur             | The Sadvichar T. S.            | 1891             | Mr. Chegu Kanakaratbna Garu. | Mr. S. Ramasami Gupta Garu.         | Merchant, Guntur.                                  |
| Gya                | The Gya T. S.                  | 1882             | Babu Harihar Nath Sircar     | Babu Nilkant Sahay                  | Pleader, Gya, Behar.                               |
| Habiganj           | The Habiganj T. S.             | 1897             | .....                        | Babu Mahim Chandra Dutt, M.A., B.L. | Pleader, Habiganj.                                 |
| Hajipur            | The Hajipur Centre             | 1899             | .....                        | Babu Dhurandhar Prasad, B.L.        | Hajipur, Behar.                                    |
| Harur              | The Harur T. S.                | 1900             | Mr. C. Seshagiri Row         | Mr. C. V. Sāminadha Aiyar           | Sub-Registrar, Harur, Salem District.              |
| Hooghly            | The Hooghly T. S.              | 1899             | Babu Hari Chavan Roy, M.A.   | Dr. Prasad Das Mullick, M.A.        | Druggists Hall, Hooghly.                           |
| Hyderabad (Deccan) | The Hyderabad T. S.            | 1882             | Mr. Dorabji Dosabhoj         | Mr. Jehangir Sorabji                | Chadder Ghat, Hyderabad, (Deccan).                 |
| Jalandhur          | The Tatwagnana Pracharni T. S. | 1893             | Babu Sandeeram               | Babu Sawan Mui                      | Basteegoozan, Jalandhur, Punjab.                   |

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|-------------|--------------------------|------|-----------------------------------------|----------------------------------------|-----------------------------------------------------------------------------|
| Jamalpure   | The Jamalpure T. S.      | 1882 | Mr. B. J. Ellias                        | Babu Kali Bhushan Roy                  | Loco. Office, Jamalpure.                                                    |
| Jubbulpore  | The Bhirgu Kshetra T. S. | 1883 | Babu Kalicharan Bose, B. A.             | Mr. Govind Prasad                      | Clerk, Dist. Engr's Office, G. I. P. Ry., Jubbulpore, C. P.                 |
| Kanigiri    | The Olcott T. S.         | 1890 | Mr. T. Varadarājulu Naidu Garu.         | Mr. A. V. Ramānuja Charlu              | Pleader, Munsiff's Court, Kanigiri.                                         |
| Kapurthala  | The Kapurthala T. S.     | 1883 | Sirdar Bhagat Singh                     | Lala Harichand                         | Judicial Assistant, Kapurthala, Punjab.                                     |
| Karachi     | The Karachi T. S.        | 1896 | Mr. Cavaaji Eduljee Ankle-sarai.        | Mr. Damodar Vishram                    | c/o Messrs. Ewart Rytic & Company, Karachi.                                 |
| Karur       | The Karur T. S.          | 1885 | Mr. M. J. Padmanābha Iyer.              | .....                                  | (Pres.) Second-grade Pleader, Karur.                                        |
| Kumbaconam  | The Kumbaconum T. S.     | 1883 | Dr. A. Vythiawara Sastrial, L. M. S.    | Mr. C. Krishnasami Aiyar               | Second-grade Pleader, Kumbaconam.                                           |
| Krishnagiri | The Krishnagiri T. S.    | 1897 | Mr. A. Sriuvasa Iyengar                 | Mr. Dharmaram Seshagiri Iyer           | Pleader, Krishnagiri, District Salem.                                       |
| Kulitalai   | The Kulitalai T. S.      | 1900 | Mr. S. Rāmaswāmi Aiyangar, B. A., B. L. | Mr. G. Rāmachandra Aiyar, B. A., B. L. | Pleader, Kulitalai.                                                         |
| Kurnool     | The Satkalakshapa T. S.  | 1883 | Mr. T. Chidambara Row                   | Mr. C. Venkataramiah                   | Collector's Office, Kurnool.                                                |
| Lahore      | The Lahore T. S.         | 1887 | Mr. Motilal Ghosh                       | Pandit Ikbalhath Taimini               | Superintendent, Reve. Secretariat, Jummo.                                   |
| Lucknow     | The Satya Marga T. S.    | 1892 | Rai Narāindas Bahadur                   | Babu Mitrunjaya Chatterji, B.A.        | Head Clerk, General Department, Office of the Post-Master-General, Lucknow. |

\* Revived in 1900.

† Revived in 1898.

‡ Revived in 1899.

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 A. C. Biswas                          | Clerk, Deputy Commissioner's Office, Ludhiana.                                          |
| Madanapalle | The Jignasa T. S.                  | 1891             | Mr. S. V. Sundara Charlu        | Mr. R. Seshagiri Row                       | Pleader, Madanapalle, District Cuddapah.                                                |
| Madras      | The Madras T. S.                   | 1882             | Mr. Koralla Subbarayadu Garu.   | Mr. C. B. Krishnamachariar, B. A., B. L.   | High Court Vakil, 30, Kapai Poluchetty Street, Madras, or No. 340, Mint Street, Madras. |
| Madura      | The Madura T. S.                   | 1883             | Mr. P. Narayan Iyer, B.A., B.L. | Mr. A. Rangaswamy Iyer, B.A., B. L.        | High Court Vakil, Madura.                                                               |
| Malegaon    | The Malegaon T. S.                 | 1897             | Rao Bahadur Dadoba Sakharam.    | Dr. Krishnagiri Anandgiri                  | Malegaon.                                                                               |
| Markapur    | The Keshava Samajam or Lodge T. S. | 1900             | Mr. C. Rajagopal Row, B.A.      | Mr. T. Ramakrishnaia                       | Pleader, Markapur.                                                                      |
| Masulipatam | The Masulipatam T. S.              | 1887             | Kota Ananda Row                 | Mr. V. Venkateshaia                        | Srikillipetta, Masulipatam.                                                             |
| Meerut      | The Meerut T. S.                   | 1882             | Babu Rama Prasad, M.A.          | .....                                      | (Pres.) Pleader, Meerut.                                                                |
| Midnapore   | The Midnapore T. S.                | 1883             | Babu Girish Chander Mitra.      | Babu Ishan Chandra Singh                   | Pleader, Judge's Court, Midnapore.                                                      |
| Monghyr     | The Monghyr T. S.                  | 1887             | Babu Satcorie Mukerji           | .....                                      | Behar.                                                                                  |
| Motihari    | The Motihari T. S.                 | 1896             | Babu Ramballabh Misra, M.A.     | Babu Nando Lal Bhattacharjee, M. A., B. L. | Pleader, Motihari.                                                                      |

|               |                          |      |                                  |                                  |                                                                          |
|---------------|--------------------------|------|----------------------------------|----------------------------------|--------------------------------------------------------------------------|
| Muttra        | The Muttra T. S.         | 1891 | Pandit Jai Narain Bararu, C. E.  | Dr. Ramji Mull, L. M. S.         | Medical Hall, Muttra City.                                               |
| Multan        | The Multan T. S.         | 1886 | Rai Bahadur Harichand            | .....                            | (Pres.) Pleader, Multan City.                                            |
| Muzaffarpur   | The Muzaffarpur T. S.    | 1890 | Jnanendra Nath Deb, B. A.        | Babu Reghunandana Prasada Sarma. | Zemindar of Mahamedpur Susta, via Silout, T. S. Railway, Muzaffarpur Dt. |
| Naini Tal     | The Kurmachal T. S.      | 1888 | Babu Lakshmi Narayan Banerji.    | Babu Hira Lal                    | Allahabad Bank, Ltd., Naini Tal, N.-W. P.                                |
| Namakkal      | The Namakkal T. S.       | 1897 | Mr. S. Sundara Iyer              | Mr. N. V. Anantaram Aiyar        | Pleader, Namakkal.                                                       |
| Nandalur      | The Nandalur T. S.       | 1900 | Mr. P. Gopala Krishna Aiyar      | Mr. C. Seshachala Aiyar          | Pleader, Nandalur, Cuddapah District.                                    |
| Nandyal       | The Nandyal T. S.        | 1898 | Mr. B. Koneri Row Garu           | Mr. C. Subramani Aiyar           | Nandyal.                                                                 |
| Narasaravupet | The Narasaravupet T. S.  | 1891 | Mr. T. Anjaneya Sastri           | Mr. K. Viyyanna Pantulu          | Pleader, Narasaravupet.                                                  |
| Nellore       | The Nellore T. S.        | 1882 | Mr. V. Sundaramaia, B.A.         | Mr. B. Ranga Reddy               | Collector's Office, Nellore.                                             |
| Nilphamari    | The Nilphamari T. S.     | 1892 | Babu Janakinath Biswas           | Babu Rajani Kanta Sirkar         | Pleader, Nilphamari, Bengal.                                             |
| Ongole        | The Ongole T. S.         | 1891 | Mr. T. Swamy Iyer Avergal, B. A. | Mr. B. Lachminarayana Row        | Pleader, Ongole.                                                         |
| Ootacamund    | The Dodabetta T. S.      | 1883 | Major-General H.R. Morgan        | Mr. L. Sethu Aiyar               | Head Clerk, Forest Office, Ootacamund.                                   |
| Palghat       | The Malabar T. S.        | 1882 | Mr. V. Vengu Iyer                | Mr. S. Veeraraghava Iyer         | Sekharipuram, Palghat.                                                   |
| Patukota      | The Patukota Lodge T. S. | 1898 | Mr. A. C. Kannan Nambyar.        | Mr. S. Ramaswami Aiyar           | Pleader, Patukota, Tanjore Dt.                                           |
| Purasawalkam  | The Sri Rama Lodge T. S. | 1898 | Mr. M. A. Chinmaya Pillai.       | Mr. G. Runganatha Mudaliar.      | 7, Kariappa Mudali St., Purasawalkam.                                    |

## Indian Section.—(Continued.)

| Place.      | Name of the Branch.           | Date of Charter. | President.                                 | Secretary.                    | Secretary's Address.                                                       |
|-------------|-------------------------------|------------------|--------------------------------------------|-------------------------------|----------------------------------------------------------------------------|
| Penukonda   | The Penukonda T. S.           | 1893             | Mr. A. Rāmachendria                        | Mr. N. Kūratlalwar            | Head-Master, Board Lower Secondary School, Penukonda.                      |
| Periyakulam | The Periyakulam T. S.         | 1884             | Mr. V. Rāmabhadra Naidu.                   | Mr. B. Sundara Rājamaiyar     | Sanitary Inspector, Municipality, Periyakulam.                             |
| Poona       | The Poona T. S.               | 1882             | Khan Bahadur Naoroji Dorabji Khandalwalla. | Mr. Rajana Linga              | Pleader, Malcohan Tank Road, Poona.                                        |
| Poonamalle  | The Poonamalle Lodge T. S.    | 1898             | .....                                      | Mr. T. Rāmakrishnaiyar        | Poonamalle, Chingleput.                                                    |
| Rajahmundry | The Rajahmundry T. S.         | 1887             | T. Gopāla Krishna                          | Mr. K. Rāma Brahmam Garu.     | Rajahmundry.                                                               |
| Rajkot      | The Rajkot Branch T. S.       | 1899             | Rao Bahadur Ganpat Rao Narayan Land.       | Mr. Raoji Rāmji Pavlekar      | Rajkotpura, Kathiawar.                                                     |
| Ramdasapur  | The Ramdasapur Centre T. S.   | 1899             | .....                                      | Babu Devanandan Prasad        | Village Ramdasapur, Sondhui P. O. Via Garaul, T. S. Ry., Dt., Muzaffarpur. |
| Rangoon     | The Shavai Daigon T. S.       | 1885             | Mr. Taw Sein Ko.                           | Mr. Maung Aung Thine          | Assistant Government Translator, Burma Secretariat, Rangoon.               |
| Do.         | The Rangoon T. S.             | 1885             | Mr. N. G. Cholmely, B.A., C.S.             | Mr. T. M. Rāmaswāmi Aiyar     | Clerk, Custom House, Rangoon.                                              |
| Rawalpindi  | The Rawalpindi T. S.          | 1881             | Babu Shyama Charan Bose.                   | Babu Dharendra Kumār Banerji. | Rawalpindi.                                                                |
| Rayadrug    | The Brahma Vidya Branch T. S. | 1898             | Mr. V. Subbarāya Mudaliar.                 | Mr. R. Obala Row              | Late Head Master, Rayadrug School, Rayadrug.                               |

|              |                                |       |                                 |                                      |                                                            |
|--------------|--------------------------------|-------|---------------------------------|--------------------------------------|------------------------------------------------------------|
| Salem        | The Salem T. S.                | 1897  | Mr. V. Krishnaswāmi Aiyar.      | Mr. U. Venkatarāma Aiyar, B.A., B.L. | High Court Vakil, Salem.                                   |
| Sangrur      | The Sangrur T. S.              | 1896  | Babu Ragunāth Das               | Mr. Shazad Singh                     | Translator, Foreign Office, Sangrur, Jind State, Punjab.   |
| Satur        | The Satur T. S.                | 1897  | .....                           | Mr. M. V. Bhagwanta Row              | Second Grade Pleader, Satur, Tinnevely Dt.                 |
| Secunderabad | The Secunderabad T. S.         | 1882  | Mr. Bezonji Aderji              | Mr. Kavasha Eduljee                  | Pleader, Tower Street, Secunderabad, Deccan.               |
| Sholinghur   | The Sholinghur T. S.           | 1889  | Mr. J. Swāminathaiyar, R.A.     | Mr. M. Subramani Aiyar               | Pleader, Sholinghur, North Arcot.                          |
| Simla        | The Himalayan Esoteric T. S.   | 1882* | Babu Kumud Chandra Mukherjee.   | Babu Bal Govind                      | Librarian, United Service Club, Chota Simla Bazaar, Simla. |
| Sivaganga    | The Sivaganga T. S.            | 1897  | Mr. K. Annāsawmy Iyer           | Mr. M. S. Sankaraiyar, R.A.          | Sheristadar, Lessees' Head Office, Sivaganga.              |
| Siwan        | The Siwan T. S.                | 1899  | Pt. Rām Bhujawan Punde          | Pt. Baldeo Sahai                     | Nagir, Munsiff's Court, Siwan.                             |
| Srinagar     | The Kashyapa T. S.             | 1900  | Pt. Vas Kak Dur                 | Pt. Ananda Kaul                      | 4th Bridge, Srinagar.                                      |
| Srirangam    | The Srirangam T. S.            | 1900  | Mr. C. Sāmbasiva Iyer           | Mr. S. M. Rāja Rām Rao               | West Chitra Street, Srirangam.                             |
| Srivaikuntam | The Srivaikuntam T. S.         | 1897  | Mr. V. Veeraraghava Iyer        | Mr. S. T. Ponnambalanatha Mudaliar.  | Pleader, Srivaikuntam, Tinnevely Dt., Madras Presidency.   |
| Surat        | The Sanatan Dharma Sabha T. S. | 1887  | Mr. Nautamrām Uttamrām Trivedi. | Mr. Ghelabhai Lalabhai               | Satan Falia, Surat.                                        |
| Tumuk        | The Tamralipti T. S.           | 1889  | Babu Umānath Ghosal             | Dr. Sāsi Bhusan Mukherjee            | Assistant Surgeon, Tumuk.                                  |

\* Revived in 1899.

**Indian Section — (Continued.)**

| Place.          | Name of the Branch.            | Date of Charter. | President.                     | Secretary.                       | Secretary's Address.                              |
|-----------------|--------------------------------|------------------|--------------------------------|----------------------------------|---------------------------------------------------|
| Tanjore         | The Tanjore T. S.              | 1883             | Mr. M. Nataraja Iyer           | Mr. T. Sadasiya Row              | High Court Vakil, Tanjore.                        |
| Tenali          | The Tenali T. S.               | 1900             | Mr. V. Bhavanashari            | Mr. D. Purushottam               | Pleader, Tenali, Krishna Dt.                      |
| Tindivanam      | The Tindivanam T. S.           | 1900             | Mr. M. Umapathi Mudaliar       | Mr. V. Muthuswamiiah, B.A.       | Second Grade Pleader, Tindivanam.                 |
| Tinnevely       | The Tinnevely T. S.            | 1881             | Mr. T. A. Anantaram Aiyar      | Mr. S. Ramachandra Sastri        | Clerk, District Court, Tinnevely.                 |
| Tirupati        | The Srinivasa Lodge T. S.      | 1898             | Mr. V. Sesha Aiyar, B.A.       | Mr. Chella Ramkrishnaia          | Clerk, District Munsiff's Court, Tirupati.        |
| Tirupatur       | The Brahma Vichara Lodge T. S. | 1894             | Mr. V. Sesha Aiyar, B.A., B.L. | Mr. T. Ramanijam Pillai          | Sub-Engineer, P. W. D., Tirupatur, (Salem).       |
| Tirukoilur      | The Tirukoilur T. S.           | 1900             | Mr. R. Sundaresa Mudaliyar     | Mr. P. S. Venkataraniar          | Second Grade Pleader, S. Arcot District.          |
| Tirur           | The Tirur T. S.                | 1894             | .....                          | Mr. C. S. Adinarayana Aiyar      | Pleader, Tirur, Malabar.                          |
| Tiruturaispundi | The Bilwa Aranya Lodge T. S.   | 1898             | Mr. T. K. Atmanatha Sastriyar. | Mr. P. B. Sambantha Mudaliar     | Civil Apothecary, Tiruturaispundi.                |
| Tiruvallur      | The Veeraraghava Lodge T. S.   | 1898             | Mr. M. Chinnappa Pillai        | Mr. E. Annaswami Mudaliar        | Medical Officer, Tiruvallur, Chingleput District. |
| Tiruvalur       | The Tiruvalur T. S.            | 1891             | Mr. N. Vaidyanathier           | Mr. T. K. Ramaswamier            | 2nd Grade Pleader, Tiruvalur, Tanjore District.   |
| Trichinopoly    | The Trichinopoly T. S.         | 1883             | Mr. K. Vasudeva Aiyangar.      | Mr. N. Harihara Iyer, B.A., B.L. | Pleader, Trichinopoly, (S.I.Ry.)                  |

|               |                                 |      |                                      |                                 |                                                                   |
|---------------|---------------------------------|------|--------------------------------------|---------------------------------|-------------------------------------------------------------------|
| Triplicane    | The Parthasarathy Lodge T. S.   | 1898 | Mr. R. Shadagopachariar, B.A., B.L.  | Mr. K. Subba Row                | Clerk, Chief Secretariat, Nallathamby Street, Triplicane, Madras. |
| Vedaraniem    | The Vedavichara Sabha T.S.      | 1898 | Mr. T. C. Ramachandra Row.           | Mr. N. Pichai Pillay            | Retired Tahsildar, Vedaraniem.                                    |
| Vellore       | The Vellore T. S.               | 1894 | Mr. P. Venkata Kanniah Garu.         | Mr. Krishnaswamy Iyer           | Pleader, Vellore.                                                 |
| Villupuram    | The Vasudeva T. S.              | 1900 | Mr. V. Rangachary                    | Mr. S. Iyyaswamy Aiyar          | Villupuram.                                                       |
| Vizagapatam   | The Vizagapatam T. S.           | 1887 | Rai Bahadur Sarya Row                | Mr. P. T. Srinivasalingar, M.A. | Principal, Hindu College, Vizagapatam.                            |
| Vridhdachalam | The Vridhdachalam T. S.         | 1900 | .....                                | Mr. B. Sanjeevi Row             | Pleader, Vridhdachalam.                                           |
| Wai           | The Wai Centre                  | 1899 | Rai Bahadur Janardan Sekharan Gadgil | Mr. Ganesh R. Vaidya            | Wai, Satara.                                                      |
| Walajahnagar  | The Walajah-Ranipet Lodge T. S. | 1898 | Mr. T. P. Narasimha Chariar.         | Mr. W. Vijayaraghava Mudaliar.  | Pleader, Walajahnagar, North Arcot.                               |

# Dormant Branches.—Indian Section.

| Place.       | Name of Branch.               | Date of Charter. | Place.      | Name of Branch.          | Date of Charter. |
|--------------|-------------------------------|------------------|-------------|--------------------------|------------------|
| Agra         | Agra T. S.                    | 1893             | Chittagong  | The Chittagong T. S.     | 1887             |
| Allahabad    | The Prayag T. S.              | 1891             | Chakdighi   | The Chakdighi T. S.      | 1883             |
| Almorah      | The Tatwa Bodhini Sabha T. S. | 1893             | Chinsurah   | The Chinsurah T. S.      | 1883             |
| Arcot        | Arcot T. S.                   | 1884             | Coimbatore  | The Satchidananda Centre | 1895             |
| Bangalore    | The Bangalore City T. S.      | 1886             | Dacca       | The Dacca T. S.          | 1883             |
| Barakar      | The Sadhu Sanga T. S.         | 1892             | Darjeeling  | The Kanchinjunga T. S.   | 1882             |
| Bankura      | The Sanjeevan T. S.           | 1883             | Dindigul    | The Dindigul T. S.       | 1884             |
| Barisal      | The Barisal T. S.             | 1887             | Dumraon     | The Dumraon T. S.        | 1883             |
| Beauleah     | The Rajshahye Harmony T. S.   | 1883             | Ernacolum   | The Ernacolum T. S.      | 1891             |
| Bettiah      | The Bettiah Centre T. S.      | 1899             | Hoshangabad | The Narbudda T. S.       | 1885             |
| Bhawani      | The Bhawani T. S.             | 1893             | Howrah      | The Howrah T. S.         | 1883             |
| Bhawanipur   | The Bhawani T. S.             | 1883             | Jalpaiguri  | The Jalpaiguri T. S.     | 1889             |
| Bolarum      | The Bolarum T. S.             | 1882             | Jand        | The Jand Centre          | 1894             |
| Buland Shahr | The Baron T. S.               | 1887             | Jessore     | The Tatwagnana Sabha     | 1883             |
| Burdwan      | The Brahma-Vidya Lodge T. S.  | 1883             | Jeypore     | The Jeypore T. S.        | 1882             |
| Calcutta     | The Ladies T. S.              | 1882             | Karwar      | The North Canara T. S.   | 1883             |

|              |                        |      |                              |                          |      |
|--------------|------------------------|------|------------------------------|--------------------------|------|
| Krishnagur   | The Nuddea T. S.       | ...  | Rai Bareilly                 | The Gyanavardhini T. S.  | 1893 |
| Kuch Behar   | The Kuch Behar T. S.   | 1890 | Rajmahal                     | The Rajmahal T. S.       | 1887 |
| Mannargudi   | The Mannargudi T. S.   | 1889 | Ranchi                       | The Chota Nagpore T. S.  | 1887 |
| Mayaveram    | The Mayaveram T. S.    | 1891 | Rangoon                      | The Irawadi T. S.        | 1885 |
| Moradabad    | The Atma Both T. S.    | ...  | Searsole                     | The Searsole T. S.       | 1883 |
| Muddehpoorah | The Muddehpoorah T. S. | 1881 | Seoni Chapra                 | The Seoni T. S.          | 1885 |
| Mysore       | The Mysore T. S.       | 1896 | Sholapore                    | The Sholapore T. S.      | 1882 |
| Nagpur       | The Nagpur T. S.       | 1885 | Siliguri                     | The Siliguri T. S.       | 1885 |
| Narail       | The Narail T. S.       | 1883 | Simla                        | The Simla Eclectic T. S. | 1881 |
| Nassik       | The Nassik T. S.       | 1891 | Srivilliputtur               | The Natchiyar T. S.      | 1883 |
| Negapatam    | The Negapatam T. S.    | 1883 | Tirupattur (Madura District) | The Tirupattur T. S.     | 1884 |
| Noakhali     | The Noakhali T. S.     | 1886 | Trevandram                   | The Trevandram T. S.     | 1883 |
| Orai         | The Orai T. S.         | 1886 | Udamalpet                    | The Udamalpet T. S.      | 1894 |
| Pahartali    | The Mala Muni T. S.    | 1887 | Umballa                      | The Umballa T. S.        | 1891 |
| Pakur        | The Pakur T. S.        | 1891 | Vaniyambadi                  | The Vani Lodge T. S.     | 1897 |
| Palni        | The Palni T. S.        | 1887 | Vizianagaram                 | The Vasishta T. S.       | 1884 |
| Paramakudi   | The Paramakudi T. S.   | 1885 | Warangal                     | The Satyavichara T. S.   | 1891 |
| Pollachi     | The Pollachi T. S.     | 1885 |                              |                          |      |
| Prodattur    | The Prodattur T. S.    | 1893 |                              |                          |      |

Address :—Babu Upendranath Basu, Gen. Sec., Benares, N.-W. P. Cable address : "Besant, Benares."

AMERICAN SECTION.



## AMERICAN SECTION.

| Place.                | Name of the Branch.     | Date of Charter. | President.              | Secretary.                 | Secretary's Address.       |
|-----------------------|-------------------------|------------------|-------------------------|----------------------------|----------------------------|
| Chicago, Ill.         | Chicago T. S.           | 1884             | R. H. Randall           | Mrs. Laura H. Randall      | Room 426, 26 Van Buren St. |
| Minneapolis, Minn.    | Ishwara T. S.           | 1887             | C. G. Hillman           | Mrs. Harriet C. Dodge      | 1713 Stevens ave.          |
| Muskegon, Mich.       | Muskegon T. S.          | 1890             | F. A. Nims              | Mrs. Sarah E. Fitz Simons  | 157 Peck Street.           |
| Toronto, Canada       | Toronto T. S.           | 1891             | A. G. Horwood           | Mrs. Mary Darwin           | 52 Oxford Street.          |
| St. Paul, Minn.       | St. Paul T. S.          | 1891             | Mrs. H. Emma Pruden     | Miss Maud Simmons          | 524 Cedar Street.          |
| Toledo, Ohio          | Toledo T. S.            | 1892             | Mrs. Kate H. Maguire    | Mrs. Sarah J. Truax        | 1321 Huron Street.         |
| Los Angeles, Cal.     | Harmony Lodge T. S.     | 1894             | C. O. Haskell           | Hamilton Michelsen         | 441 23d ave., East L. A.   |
| Chicago, Ill.         | Shila T. S.             | 1894             | Mrs. Julia A. Darling   | Miss Angelina Wann         | 6237 Kimbark ave.          |
| Honolulu, H. I.       | Aloha T. S.             | 1894             | Augustus Marques        | Mrs. E. M. O. Marques      | Box 554.                   |
| East Las Vegas, N. M. | Annie Besant T. S.      | 1895             | John Knox Martin        | Almon F. Benedict          | P. O. Box 444.             |
| San Francisco, Cal.   | Golden Gate Lodge T. S. | 1895             | Wm. J. Walters          | Mrs. Clara A. Walters      | Room A. Odd Fellows' B'dg. |
| Pasadena, Cal.        | Unity Lodge T. S.       | 1896             | Mrs. Caroline W. Beaton | Mrs. Mary J. H. Garter     | Ninde Place.               |
| Seattle, Wash.        | Ananda Lodge T. S.      | 1896             | Thomas A. Barnes        | Mrs. Hattie Mc L. Randolph | 918, 34 Ave.               |
| Spokane, Wash.        | Olympus Lodge T. S.     | 1896             | Mrs. L. M. Ashenfelter  | Dr. Hermione W. Andrews    | 715 Riverside ave.         |
| Butte, Montana Terr.  | Butte Lodge T. S.       | 1896             | Adolphus B. Keith       | Carl J. Smith              | 115 N. Main Street.        |

|                         |                                |      |                          |                         |                        |
|-------------------------|--------------------------------|------|--------------------------|-------------------------|------------------------|
| Sheridan, Wyoming Terr. | Sheridan T. S.                 | 1896 | Henry A. Coffeen         | Fernando Herbst         | ...                    |
| Minneapolis, Minn.      | Yggdrasil T. S.                | 1897 | Niels Juel               | Jacob N. Meyer          | 2523 15th ave., S. E.  |
| Streator, Ill.          | Streator T. S.                 | 1897 | John E. Williams         | George Goulding         | ...                    |
| Buffalo, N. Y.          | Fidelity Lodge T. S.           | 1897 | Edward F. Pickett        | Mrs. Jennie L. Hooker   | 1596 Jefferson Street. |
| Chicago, Ill.           | Englewood White Lodge T. S.    | 1897 | Mrs. Maude L. Howard     | Miss Estelle C. Reese   | 623 W. 63rd Street.    |
| Brooklyn, N. Y.         | Mercury T. S.                  | 1897 | Mrs. Sarah A. McCutcheon | Mrs. Annie E. Parkhurst | 173 Gates ave.         |
| Cleveland, Ohio         | Cleveland T. S.                | 1897 | Dr. Quincy J. Winsor     | Mrs. Helen B. Olmsted   | 649 Prospect Street.   |
| New York, N. Y.         | New York T. S.                 | 1897 | Dr. L. M. Homburger      | Frank F. Knothe         | 124 5th ave.           |
| Washington, D. C.       | Washington T. S.               | 1897 | Azro J. Cory             | Mrs. Sarah M. MacDonald | 1315 N Street N. W.    |
| Philadelphia, Pa.       | Philadelphia T. S.             | 1897 | ...                      | Miss Anna M. Breadin    | 3041 Susquehanna ave.  |
| Topeka, Kansas          | Topeka T. S.                   | 1897 | ...                      | Mrs. Emma B. Greene     | 1231 Monroe Street.    |
| Chicago, Ill.           | Eastern Psychology Lodge T. S. | 1897 | Mrs. Eva M. Blackman     | Herbert A. Harrell      | 5912 S. State Street.  |
| Denver, Colo.           | Isis T. S.                     | 1897 | Mrs. Julia H. Scott      | Mrs. Ida D. Blakemore   | 2336 Race Street.      |
| San Diego, Cal.         | H. P. B. Lodge T. S.           | 1897 | Mrs. Sylvia A. Leavitt   | Edward Meister          | 1162 5th Street.       |
| Sacramento, Cal.        | Sacramento T. S.               | 1897 | Mrs. Mary J. Cravens     | Mrs. Eliz. Hughson      | 1014 18th Street.      |
| Menomonee, Wis.         | Menomonee T. S.                | 1897 | John H. Knapp            | Dr. Kate Kelsey         | ...                    |
| Kalamazoo, Mich.        | Kalamazoo T. S.                | 1897 | Dr. J. W. B. La Pierre   | Miss Agnes Bevier       | 422 Oak Street.        |
| Jackson, Mich.          | Jackson T. S.                  | 1897 | Mrs. Allie S. Rockwell   | John R. Rockwell        | Lock Drawer 552.       |

**American Section—(Continued).**

| Place.                  | Name of the Branch. | Date of Charter. | President.              | Secretary.              | Secretary's Address.      |
|-------------------------|---------------------|------------------|-------------------------|-------------------------|---------------------------|
| Lynn, Mass.             | Lynn T. S.          | 1897             | Mrs. Helen A. Smith     | Nathan A. Bean          | 28 Verona Street          |
| Galesburg, Ill.         | Galesburg T. S.     | 1897             | Dr. David E. Coulson    | Miss Carol Sykes        | 774 Liberty Street.       |
| Detroit, Mich.          | Detroit T. S.       | 1897             | Dr. M. V. Meddaugh      | Mrs. Alice E. Meddaugh  | 465 Greenwood ave.        |
| Rochester, N. Y.        | Blavatsky T. S.     | 1897             | Mrs. Agnes T. Probst    | George Hebard           | 153 Carter Street.        |
| Syracuse, N. Y.         | Central City T. S.  | 1897             | Dr. T. C. Walsh         | Dr. Francis G. Barnes   | 206 Harrison Street.      |
| Boston, Mass.           | Alpha T. S.         | 1897             | Cornelius A. Russell    | ...                     | ...                       |
| Kansas City, Mo.        | Olcott Lodge T. S.  | 1897             | Sclden M. Burton        | Mrs. Eliz. M. Wardall   | 910 E. 9th Street.        |
| St. Joseph, Mo.         | St. Joseph T. S.    | 1897             | Mrs. Annie M. Goodale   | Mrs. Anna S. Forgrave   | 1201 Sylvania Street.     |
| Newton Highlands, Mass. | Dharma T. S.        | 1897             | Mrs. Minnie C. Holbrook | Mrs. Florence A. Taylor | 12 Floral ave.            |
| Creston, Iowa           | Creston T. S.       | 1898             | Jonathan M. Joseph      | Daniel W. Higbee        | 165 E. Montgomery Street. |
| Findlay, Ohio           | Findlay T. S.       | 1898             | ...                     | Miss Laura Athey        | 230 W. Front Street.      |
| Lima, Ohio              | Lima T. S.          | 1898             | Louis P. Tolby          | ...                     | ...                       |
| New Orleans, La.        | Louisiana T. S.     | 1898             | Miss Caroline Durrive   | Miss Sidonia A. Bayhi   | 4819 Prytania Street.     |
| Vancouver, B. C.        | Vancouver T. S.     | 1898             | Thos. E. Knapp          | Wm. Yarco               | 700 Jackson ave.          |
| Indianapolis, Ind.      | Indiana T. S.       | 1898             | Dr. Henry Van Hummel    | Dr. Helen G. Baldwin    | 725 N. Penna Street.      |

|                      |                        |      |                          |                          |                            |
|----------------------|------------------------|------|--------------------------|--------------------------|----------------------------|
| South Haven, Mich.   | South Haven T. S.      | 1898 | Hiram T. Cook            | Wm. H. Payne             | South Haven, Mich.         |
| Peoria, Ill.         | Peoria T. S.           | 1898 | Gustave P. Benezet       | Mrs. Ellen G. Smith      | 2039 Knoxville ave.        |
| Council Bluffs, Iowa | Council Bluffs T. S.   | 1898 | Mrs. Harriot F. Griswold | Mrs. Juliet A. Merriam   | 201 Eagan Street.          |
| Freeport, Ill.       | Freeport T. S.         | 1898 | Chas. H. Little          | Wm. Brinsmaid            | 167 Foley Street.          |
| Lansing, Mich.       | Lansing T. S.          | 1898 | Mrs. Jennie L. K. Haner  | A. T. Van Duvort         | 206 S. Capitol ave.        |
| Saginaw, Mich.       | Saginaw T. S.          | 1898 | Lincoln E. Bradt         | Mrs. Amie A. Hubbard     | 421 Stark Street, W. S.    |
| St. Louis, Mo.       | St. Louis Lodge T. S.  | 1898 | Miss Margaret K. Slater  | Miss Eliz. J. Longman    | 4346 Evans ave.            |
| Oakland, Cal.        | Oakland T. S.          | 1898 | Mrs. Sarah E. Merritt    | Mrs. Eliza J. C. Gilbert | University, Berkeley, Cal. |
| Tacoma, Wash.        | Narada T. S.           | 1899 | Mrs. Ida W. Mudgett      | Mrs. Mary B. Brook       | 934 1/2 C. Street.         |
| Tampa, Fla.          | Tampa T. S.            | 1899 | Samuel P. Stewart        | Mrs. Marietta Cuscaden   | ...                        |
| Leavenworth, Kan.    | Leavenworth T. S.      | 1899 | Prof. D. W. McGill       | Miss Maude M. Oneel      | 206 Fifth ave.             |
| Holyoke, Mass.       | Holyoke T. S.          | 1899 | Mrs. Orpha Bell          | John H. Bell             | 10 Cottage ave.            |
| Charlotte, Mich.     | Charlotte T. S.        | 1899 | ...                      | Mrs. Agnes E. Spencer    | ...                        |
| Pierre, So. Dakota   | White Lotus T. S.      | 1899 | Dr. Oscar H. Mann        | Mrs. May T. Gunderson    | ...                        |
| Lincoln, Neb.        | Luxor Lodge T. S.      | 1899 | Miss Phoebe L. Elliott   | Mrs. Emma H. Holmes      | 1144 J. Street.            |
| Dayton, Ohio         | Manasa T. S.           | 1899 | Wm. M. Thompson          | Mrs. Agnes V. Thompson   | 106 Plum Street.           |
| Portland, Ore.       | Mount Hood Lodge T. S. | 1899 | Mrs. Abbie C. French     | Mrs. Belle J. Morse      | 395 Salmon Street.         |
| West Superior, Wis.  | North Star Lodge T. S. | 1900 | ...                      | Mrs. Frances P. Murdock  | 116 Agen Block.            |
| Lewiston, Maine      | Lewiston T. S.         | 1900 | Lindley L. Hamilton      | Miss Clara L. Hamilton   | 16 Arch ave.               |

**American Section.—(Continued).**

| Place.              | Name of the Branch. | Date of Charter. | President.            | Secretary.               | Secretary's Address        |
|---------------------|---------------------|------------------|-----------------------|--------------------------|----------------------------|
| Cedar Rapids, Iowa. | Cedar Rapids T. S.  | 1900             | ...                   | Albert J. Bohart         | 1212 Fourth ave.           |
| Omaha, Neb.         | Omaha T. S.         | 1900             | John J. Points        | U. Grant Crispell        | 1722 N. Twenty-seventh St. |
| Corry, Pa.          | Elka T. S.          | 1900             | Mrs. Helen S. Johnson | Mrs. Josephine R. Wilson | 85 W. Washington Street.   |
| Santa Rosa, Calif.  | Santa Rosa T. S.    | 1900             | Chas. W. Otis         | Peter van der Linden     | 526 College ave.           |
| Grand Rapids, Mich. | Grand Rapids T. S.  | 1900             | Alborne A. Weston     | Miss Abbie L. Weller     | 103 Lagrane St.            |
| Grand Rapids, Mich. | Valley City T. S.   | 1900             | Mrs. Mary J. Clark    | Miss Euphemia Haberkom   | 294 11th ave.              |

Address :—Alexander Fullerton, General Secretary; 46, Fifth Ave., New York City. Telegraphic Address : "Confucius New York."

## EUROPEAN SECTION.

# EUROPEAN SECTION.\*

| Place.      | Name of the Branch.     | Date of Charter. | President.    | Secretary.        | Secretary's Address.                               |
|-------------|-------------------------|------------------|---------------|-------------------|----------------------------------------------------|
| Bath        | Bath Lodge              | 1900             | Edwin Hill    | F. Bligh Bond     | Sec., Alliance Chambers, 31, Corn Street, Bristol. |
| Birmingham  | Birmingham Lodge        | 1890*            | F. J. Hooper  | H. M. Chaplin     | Sec., 44, Douglas Road, Handsworth, Birmingham.    |
| Bournemouth | Bournemouth Lodge       | 1892*            | H. S. Green   | Dr. Nunn          | Sec., Gestingthorpe, Boscombe, Bournemouth.        |
| Bradford    | Athene Lodge            | 1893             | H. Saville    | Miss E. H. Atkins | Sec., 81, Manningham Lane, Bradford.               |
| Brighton    | Brighton Lodge          | 1890*            | .....         | Dr. Alfred King   | Sec., 30, Buckingham Place, Brighton.              |
| Bristol     | Bristol Lodge           | 1893             | .....         | F. Bligh Bond     | Sec., Alliance Chambers, 31, Corn Street, Bristol. |
| Edinburgh   | Edinburgh Lodge         | 1893             | G. L. Simpson | A. P. Cattianach  | Sec., 67, Brunswick Street, Edinburgh.             |
| Harrogate   | Harrogate Lodge         | 1892*            | Hodgson Smith | Miss Shaw         | Sec., 7, James Street, Harrogate.                  |
| Leeds       | Leeds Lodge             | 1900             | A. R. Orage   | W. H. Bean        | Sec., 21, Kensington Terrace, Hyde Park, Leeds.    |
| Liverpool   | City of Liverpool Lodge | 1895             | J. H. Duffell | Mrs. Gillison     | Sec., 14, Freehold Street, Fairfield Liverpool.    |

|               |                       |       |                 |                      |                                                         |
|---------------|-----------------------|-------|-----------------|----------------------|---------------------------------------------------------|
| London        | Adelphi Lodge         | 1891* | J. M. Watkins   | S. F. Weguelin-Smith | Sec., 2, Doric Villas, King's Road, Kingston-on-Thames. |
| Do.           | Blavatsky Lodge       | 1887* | Mrs. Besant     | Mrs. Sharpe          | Sec., 28, Albemarle Street, W.                          |
| Do.           | Chiswick Lodge        | 1891* | A. A. Harris    | W. C. Worsdell       | Sec., 6, Cumberland Place, Kew.                         |
| Do.           | Croydon Lodge         | 1898* | P. Tovey        | Fred. Horne          | Sec., 27, Keen's Road, Croydon.                         |
| Do.           | Hampstead Lodge       | 1897* | Mrs. Alan Leo   | Alan Leo             | Sec., 9, Lyncroft Gardens, Finchley Road, N. W.         |
| Do.           | London Lodge          | 1878  | A. P. Sinnett   | C. W. Leadbeater     | Pres., 27, Leinster Gardens, W.                         |
| Do.           | North London Lodge    | 1893* | A. M. Glass     | R. King, junr.       | Sec., 69, Barnsbury Street, Liverpool Road, Islington.  |
| Do.           | Wandsworth Lodge      | 1898  | Dr. M. Sharples | H. Warren            | Sec., 15, Eccles Road, Clapham Junction, S. W.          |
| Do.           | West London Lodge     | 1897* | Miss Ward       | G. H. Whyte          | Sec., 7, Lambill Road, Elgin Avenue, W.                 |
| Manchester    | Manchester City Lodge | 1892* | M. H. Larnuth   | Mrs. Larnuth         | Sec., 24, Eccles Old Road, Pendleton, near Manchester.  |
| Middlesbrough | Middlesbrough Lodge   | 1893* | Baker Hudson    | W. H. Thomas         | Sec., 7, Ryedale Terrace, Middlesbrough.                |
| Norwich       | Norwich Lodge         | 1891  | J. Fitch Thorn  | Selby Green          | Sec., The Croft, Linetree Road, Norwich.                |
| Edinburgh     | Scottish Lodge        | 1881* | .....           | Dr. G. Dickson       | Sec., 9, India Street, Edinburgh.                       |
| Sheffield     | Sheffield Lodge...    | 1896  | Frank Dallaway  | C. J. Barker         | Sec., 183, Intake Road, Sheffield.                      |

\* London Library

**European Section.—(Continued).**

| Place.                | Name of the Branch.    | Date of Charter. | President.                             | Secretary.          | Secretary's Address.                                    |
|-----------------------|------------------------|------------------|----------------------------------------|---------------------|---------------------------------------------------------|
| <b>Antwerp</b>        | Antwerp T. S.          | 1899             | <b>Belgium.</b><br>Armand Maclot       | A Schenck           | Sec., 37, Champ Vlemmickx, Antwerp.                     |
| <b>Brussels</b>       | Brussels Lodge         | 1898             | Wilhem H. M. Kohlen                    | A. Vanderstraten    | Pres., 2, Rue de l'Industrie, Brussels.                 |
| <b>Do.</b>            | Branche Centrale Belge | 1898             | Dr. Victor Lafosse                     | Miss Lilly Carter   | Sec., 21, Rue du Vallon, St. Josse-ten-Noode, Brussels. |
| <b>Berlin</b>         | Berlin Lodge           | 1894*            | <b>Germany.</b><br>Dr. Hübbe-Schleiden | Graf von Brockdorff | Sec., Alt-Moabit 97, Berlin, N. W.                      |
| <b>Charlottenburg</b> | Charlottenburg T. S.   | 1899             | Julius Engel                           | Frl. Foersteemann   | Sec., Kneselsack Strasse, 18, Charlottenburg.           |
| <b>Hamburg</b>        | Hamburg Lodge          | 1898             | Bernhard Hubo                          | J. Gus. Scharlan    | Pres., 12, Wartenau, Hamburg.                           |
| <b>Hanover</b>        | Hanover Lodge          | 1898             | Dr. Hübbe-Schleiden                    | Julius Lange        | Sec., 441., Grosse Barlinge, Hanover.                   |
| <b>Florence</b>       | Florence T. S.         | 1899*            | <b>Italy.</b><br>J. C. Chatterji       | Capt. A. von Pelka  | Sec., 11a, Viale Principe Eugenio, Florence.            |
| <b>Milan</b>          | Milan T. S.            | 1900*            | Dr. L. Barbieri de Intromi.            | Miss E. Gatey       | Sec., 11 Villino, Via, Cernaia 1, Milan.                |
| <b>Naples</b>         | Naples T. S.           | 1900*            | Mrs. Cooper-Oakley                     | Giuseppe Rinonapoli | Sec., Salita Stella 14, Naples.                         |

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|                  |                     |       |                                      |                    |                                                        |
|------------------|---------------------|-------|--------------------------------------|--------------------|--------------------------------------------------------|
| <b>Rome</b>      | Rome Lodge          | 1897* | Gualtiero Aureli                     | Decio Calvari      | Sec., Via Pietroccosa 3, Rome.                         |
| <b>Alicante</b>  | Alicante Lodge      | 1894  | <b>Spain.</b><br>Manuel F. Maluenda  | Carbonel Jover     | Sec., Calle Cid 10, Alicante.                          |
| <b>Barcelona</b> | Barcelona Lodge     | 1893  | José Plana y Dorca                   | José Quérol        | Sec., 30 y 32, Calle de la Cendra, 30, 1A, Barcelona.  |
| <b>Madrid</b>    | Madrid Lodge        | 1893* | José Xifré                           | Manuel Treviño     | Sec., 3 and 5, San Juan, Madrid.                       |
| <b>Zurich</b>    | Zürich Lodge        | 1896  | <b>Switzerland.</b><br>J. Sponheimer | Dr. A. Gysi        | Sec., Börsenstrasse 14, Zürich I.                      |
|                  | Battersea Centre    | ...   | <b>British.</b><br>.....             | P. Tovey           | 28, Troby Road, Southwark Park Road, Bermondsey.       |
|                  | Eastbourne Centre   | ...   | .....                                | Jas. H. MacDougall | 68, Willingdon Road, Eastbourne.                       |
|                  | Exeter Centre*      | ...   | .....                                | Miss L. Wheaton    | Longbridge Cottage, Newton Street, Cyres, near Exeter. |
|                  | Glasgow Centre*     | ...   | .....                                | James Wilson       | 151, Sandyfaulds Street, Glasgow.                      |
|                  | Herne Bay Centre    | ...   | .....                                | H. A. Vasse        | 25, William Street, Herne Bay.                         |
|                  | Hull Centre*        | ...   | .....                                | H. E. Nichol       | 97, Westbourne Avenue, Hull.                           |
|                  | Leigh-on-Sea Centre | ...   | .....                                | A. Moutrie         | Woronora, Leigh-on-Sea.                                |

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# European Section.—(Continued).

| Place. | Name of the Branch.    | Date of Charter. | President.      | Secretary.        | Secretary's Address.                              |
|--------|------------------------|------------------|-----------------|-------------------|---------------------------------------------------|
|        | Margate Centre         | ...              | .....           | Mrs. Holmes       | 39, High Street, Margate.                         |
|        | Plymouth Centre        | ...              | .....           | J. W. Cock        | 6, Haydock Terrace, Devonport.                    |
|        | Stoke-on-Trent Centre* | ...              | .....           | Thomas Ousman     | 36, South Street, Mount Pleasant, Stoke-on-Trent. |
|        | Tavistock Centre*      | ...              | .....           | Rev. John Barron  | 5, Broadpark Terrace, Whitechurch, Tavistock.     |
|        | York Centre            | ...              | .....           | E. J. Dunn        | Kelfield Lodge, near York.                        |
|        |                        |                  | <b>Foreign.</b> |                   |                                                   |
|        | Coruña Centre          | ...              | .....           | Florencio Pol     | Ordences, Galicia.                                |
|        | Genoa Centre           | ...              | .....           | Stanley C. Bright | 35, Via SS. Giacomo e Filippo, Genoa.             |
|        | Leipsig Centre         | ...              | .....           | R. Bresch         | 31, Koernerstrasse, Leipsig.                      |
|        | Liège Centre           | ...              | .....           | M. Lepersonne     | 23, Rue Louvrex, Liège.                           |
|        | Munich Centre          | ...              | .....           | O. Huschke        | Lerchenfeldstrasse 5, Munich.                     |

\* Lending Library.

Address :—Dr. Arthur A. Wells, General Secretary, European Section, 28, Albemarle St., London, W. Telegrams—"Blavatsky, London."

## SCANDINAVIAN SECTION.

# SCANDINAVIAN SECTION.

| Place.             | Name of the Branch.                                      | Date of Charter. | President.                            | Secretary.            | Secretary's Address.†           |
|--------------------|----------------------------------------------------------|------------------|---------------------------------------|-----------------------|---------------------------------|
| <b>Boden</b>       | Boden Lodge                                              | 1900             | <b>Sweden.</b><br>Mr. Edw. Johansson  | Mr. J. Moberg         | Boden.                          |
| <b>Göteborg</b>    | Göteborg Lodge*                                          | 1893             | Mr. Gust Sjöstedt                     | Mrs. Helen Sjöstedt   | Victoriagat 15, Göteborg.       |
| <b>Luleå</b>       | Bäfrast Lodge*                                           | 1897             | Mr. S. T. Sven-Nilsson                | Miss L. Edström       | Luleå.                          |
| <b>Lund</b>        | Lund's Lodge*                                            | 1893             | Mr. H. Sjöström                       | Mr. A. J. Wetterström | Trädgårdsgat 15, Lund.          |
| <b>Örebro</b>      | Örebro Lodge K. V.*                                      | 1893             | Mr. P. E. Larsson                     | Mr. P. E. Larsson     | Kungsholmsbragats 2, Stockholm. |
| <b>Stockholm</b>   | Original Swedish Lodge; Charter. Stockholm Lodge*        | 1889<br>1893     | .....<br>Mr. A. Knös                  | .....<br>.....        | .....<br>Stockholm.             |
| <b>Do</b>          | Orion Lodge*                                             | 1893             | Mr. J. F. Rossander                   | Mrs. Ada Rossander    | Lill Jans Plan 4, Stockholm.    |
| <b>Sollefteå</b>   | Sollefteå Lodge*                                         | 1895             | Miss Alma Kjellon                     | Mr. Axel Westberg     | Sollefteå.                      |
| <b>Sundsvall</b>   | Sundsvall Lodge*                                         | 1898             | Mr. Aug. Berglund                     | Miss Agnes Steiniger  | Sundsvall.                      |
| <b>Uppsala</b>     | Uppsala Lodge                                            | 1895             | Mr. G. B. Lindborg<br><b>Norway.</b>  | Mr. Hjalmar Lindborg  | Börjögat 15, Uppsala.           |
| <b>Christiania</b> | The Norwegian T. S.*<br>(Det Norske Teosofiske Samfund.) | 1893             | Mr. J. A. Sundgran<br><b>Denmark.</b> | Mr. S. T. Leunback    | Christiania.                    |
| <b>Copenhagen</b>  | Copenhagen Lodge*                                        | 1893             | Mr. H. Thanning                       | Mr. V. Dresler        | Copenhagen.                     |
| <b>Do</b>          | Eirene                                                   | 1899             | E. F. Andersen                        | .....                 | .....                           |

Address:—P. Eric Liljestränd, General Secretary, Scandinavian Section, Engelbrechtsgatan 7, Stockholm, Sweden.

\* All Branches marked with an Asterisk have Theosophical Lending Libraries.

† New addresses not sent us.

# NETHERLANDS SECTION.



# NETHERLANDS SECTION.

| Place.      | Name of the Branch. | Date of Charter. | President.        | Secretary.                     | Secretary's Address.       |
|-------------|---------------------|------------------|-------------------|--------------------------------|----------------------------|
| Amsterdam   | Amsterdam Lodge     | 1891             | W. B. Fricke      | H. Wierds van Coehoorn         | Amsteldijk, 76.            |
| Do.         | Vahana Lodge        | 1891             | K. P. C. de Bazel | Mej. J. Wijstock               | 2e. Oosterparkstraat, 191. |
| Haarlem     | Haarlem Lodge       | 1891             | J. J. Hallo, Jr.  | S. van West                    | Zijlweg, 53.               |
| Helder      | Helder Lodge        | 1891             | T. van Zuylen     | H. J. van Grunningen           | Keizerstraat, 61.          |
| Rotterdam   | Rotterdam Lodge     | 1897             | J. A. J. van Dijk | J. A. Terweil                  | Oranjeboomstraat, 142.     |
| The Hague   | Hague Lodge         | 1897             | H. N. van Ameron  | Mrs. C. J. v. d. Beek-de-Prez. | Wilhelminastraat, 40.      |
| Vlaardingen | Vlaardingen Lodge   | 1897             | D. de Lange, Dz.  | A. J. van der Laan             | Arnold Hoogvlietstraat.    |

Address :—W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

AUSTRALASIAN SECTION.

# AUSTRALASIAN SECTION.

| Place.         | Name of the Branch. | Date of Charter. | President.          | Secretary.       | Secretary's Address.         |
|----------------|---------------------|------------------|---------------------|------------------|------------------------------|
| Sydney         | Sydney T. S.        | 1891             | Mr. G. Peell        | Mrs. M. Wood     | 42, Margaret St., Sydney.    |
| Do             | Egyptian T. S.      | 1898             | ...                 | ...              | ...                          |
| Do             | Newtown T. S.       | 1900             | Mrs. Bolton         | Mr. J. Brown     | 40, Wells St., Newtown.      |
| Melbourne      | Melbourne T. S.     | 1890             | Mr. H. W. Hunt      | Mr. S. Studd     | 178, Collins St.             |
| Do South Yarra | Ibis T. S.          | 1894             | Mr. A. E. Fuller    | Mr. H. Tilburn   | 8, Garden St.                |
| Adelaide       | Adelaide T. S.      | 1891             | Mr. N. A. Knox      | Miss K. Castle   | T. S. Victoria Square, East. |
| Brisbane       | Queensland T. S.    | 1891             | Mr. R. Wishart      | Mr. W. G. John   | T. S. Room, Elizabeth St.    |
| Bundaberg      | Bundaberg T. S.     | 1894             | ...                 | ...              | ...                          |
| Rockhampton    | Capricornian T. S.  | 1893             | Mr. W. Irwin        | ...              | ...                          |
| Maryborough    | Maryborough T. S.   | 1896             | Mr. F. J. Charlton  | ...              | ...                          |
| Cairns         | Cairns T. S.        | 1896             | ...                 | ...              | ...                          |
| Hobart         | Hobart T. S.        | 1890             | Mr. L. Susman       | Miss Russell     | Belmana, Hobart.             |
| Perth          | Perth T. S.         | 1897             | Mr. E. Gregory      | Mr. H. H. Buckie | 326, Adelaide Terrace.       |
| Toowoomba      | Toowoomba T. S.     | 1881             | Mr. W. J. R. Pascoe | J. Sunderland    | Neil and Herries St.         |
| Fremantle      | Fremantle T. S.     | 1900             | Mrs. Patterson      | Miss Brown       | 64, Hampton St.              |

Address :—A. Marques, D. Sc., General Secretary, 42, Margaret St., Sydney. Telegrams, "Theosoph, Sydney."

# NEW ZEALAND SECTION.

# 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. Will       | West St., Newton, Auckland.           |
| Do.          | Waitemata T. S.     | 1896                 | Mrs. Draffin       | .....             | .....                                 |
| Wellington   | Wellington T. S.    | { 1884 }<br>{ 1894 } | Mrs. Richmond      | Mrs. Girdlestone  | 94, Constable St., Wellington.        |
| Dunedin      | Dunedin T. S.       | 1893                 | Mr. G. Richardson  | Mr. A. W. Maurais | Revensbourne, Dunedin.                |
| Christchurch | Christchurch T. S.  | 1894                 | Mr. J. Bigg-Wither | Mr. J. Rhodes     | 187, High St., Christchurch.          |
| Woodville    | Woodville T. S.     | 1895                 | Mr. Thos. Gilbert  | Mrs. Gilbert      | Napier Road, Woodville.               |
| Pahiatua     | Pahiatua T. S.      | 1895                 | Mrs. Moore         | Miss Moore        | "Roscleigh," Pahiatua.                |
| Wanganui     | Wanganui T. S.      | 1896                 | ...                | .....             | c o Mrs. Mellor, Aramoho Wanganui.    |
|              | Nelson Centre       | ...                  | ...                | .....             | c o Mrs. Saxon, St. John St., Nelson. |

Address :—Mr. C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen St., Auckland, N. Z. Telegrams, "Theosophy, Auckland."

FRENCH SECTI

# FRENCH SECTION.

| Place.     | Name of the Branch. | Date of Charter. | President.                      | Secretary.        | Secretary's Address.              |
|------------|---------------------|------------------|---------------------------------|-------------------|-----------------------------------|
| Paris      | ...                 | 1899             | M. P. Tourniel                  | M. G. Renard      | Pres., 3 rue Herschel.            |
| Do.        | Le Disciple         | 1899             | M. P. Gillard                   | Mme. Savalle      | 47, rue des Petits Champs         |
| Do.        | Le Sentier          | 1899             | General Villier Thomassin...    | Mlle. Thomassin   | 90, Boulevard Flandrin.           |
| Do.        | Le Lotus            | 1899             | M. le commandant D. A. Courmes. | M. H. Courmes     | 21, rue Tronchet.                 |
| Do.        | L'Essor             | 1900             | Mlle. A. Blech                  | M. G. de Fontenay | 10, rue Clément Marot.            |
| Toulon     | Le Lotus Bleu       | 1895             | M. V. Guglielmi                 | Mme. Ruyer        | 46, rue Victor-Clapier.           |
| Nice       | Nice Lodge          | 1897             | Mme. J. Terrell                 | Mlle. Erhard      | Villa Burnett, Avenue Desambrois. |
| Grenoble   | Grenoble Lodge      | 1899             | M. A. Perrier                   | .....             | Pres., 20, rue de la Fédération.  |
| Lyons      | Lyons do            | 1899             | Mme. Millet                     | Mlle. Perrin      | Hotel de Milan.                   |
| Marsailles | Marsailles do       | 1899             | Mme. A. Fabre                   | M. Pradalet       | 11, rue Fortuné.                  |
| Do.        | Ana-Bai             | 1900             | M. le commandant Remise...      | Mme. Ed. Maurel   | 11, rue St. Dominique.            |

Dr. Th. Pascal, General Secretary's private address: 116, rue St. Dominique; Headquarters address, 52, Avenue Bosquet, Paris.

NON-SECTIONALISED.

**NON-SECTIONALISED.**  
**CEYLON.**

| Place.                                                                                                                                                                                                                                                                                                                                                                                                                       | Name of the Branch. | Date of Charter. | President.               | Secretary.             | Secretary's Address.           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|------------------|--------------------------|------------------------|--------------------------------|
| Colombo                                                                                                                                                                                                                                                                                                                                                                                                                      | Colombo T. S.       | 1880             | Mr. R. A. Miranda        | Henry Dias             | Buddhist Hd.-Qrs.              |
| Galle                                                                                                                                                                                                                                                                                                                                                                                                                        | Galle T. S.         | 1880             | Mr. T. D. S. Amarasingha | Mr. O. A. Jayasekera   | Mahinda College, Galle.        |
| Kandy                                                                                                                                                                                                                                                                                                                                                                                                                        | Dharmaraja Lodge    | 1899             | ...                      | ...                    | ...                            |
| The Branches Chartered at the following places are <i>dormant</i> : Anuradhapura, 1889; Badulla, 1887; Batticaloa (2) 1889, 1891; Bentota, 1880; Dikwella, 1889; Jaffna, 1890; Kandy, 1880; Kataluma, 1889; Kurunegala, 1889; Matale, 1889; Matara, 1880; Mavarella, 1889; Panadura, 1880; Ratnapura, 1887; Singapore, 1880; Trincomalee (2) 1889; Weligama, 1889.<br>Telegrams to Buddhist Committee, "Sandaresa, Colombo." |                     |                  |                          |                        |                                |
| ARGENTINE REPUBLIC.                                                                                                                                                                                                                                                                                                                                                                                                          |                     |                  |                          |                        |                                |
| Buenos Aires                                                                                                                                                                                                                                                                                                                                                                                                                 | Luz T. S.           | 1893             | Señor Alejandro Sorondo  | ...                    | Buenos Aires.                  |
| Do                                                                                                                                                                                                                                                                                                                                                                                                                           | Ananda T. S.        | 1899             | Mr. C. H. Baly           | Señor Carlos M. Collet | Casilla de Correo 1277.        |
| Bosario de Santa Fe.                                                                                                                                                                                                                                                                                                                                                                                                         | Bosario T. S.       | 1899             | Norberto Miranda         | ...                    | Bosario de Santa Fe.           |
| MISCELLANEOUS.                                                                                                                                                                                                                                                                                                                                                                                                               |                     |                  |                          |                        |                                |
| Japan                                                                                                                                                                                                                                                                                                                                                                                                                        | Yamato T. S.        | 1889             | ...                      | Mr. M. Matsuyama       | Nishi Hongwanji, Kioto, Japan. |
| Manilla                                                                                                                                                                                                                                                                                                                                                                                                                      | Manilla T. S.       | 1812             | ...                      | Mr. B. C. Bridger      | Escotta 14, Manilla.           |
| So. Africa                                                                                                                                                                                                                                                                                                                                                                                                                   | So. African T. S. * | 1899             | Mr. Lewis W. Ritch       | Mr. Herbert Kitchin    | Johannesburg, So. Africa.      |

\* Suspended on account of the war

# SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1900.

## EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
ADYAR, September 27th, 1900.

The undersigned announces with sincere regret the withdrawal of Hon. Otway Cuffe from the General Secretaryship of the European Section, which he has been filling so acceptably; the Executive Council of the Section has chosen as his successor Dr. Arthur A. Wells, a gentleman in every way qualified for the office. Mr. Cuffe informs me that his sole reason for this step is the imperative necessity for his devoting his personal attention to his estate in Ireland and of giving up residence in London. He wishes it understood that his sympathy for our work is not in the least abated and that his enforced retirement from office causes him great concern. His high character and invariable courtesy and sympathetic kindness have endeared him to all his colleagues, whose best wishes will follow him wherever he goes. I cordially approve of the choice of Dr. Wells and shall expect a continuance of the friendly personal relations which have always existed between us.

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

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
ADYAR, September 27th, 1900.

The undersigned acknowledges the receipt of the sum of 36,000 Francs from a Western member who positively refuses permission to divulge his name; the said sum to be invested in Government 3 per cent. pro. notes and to constitute a permanent trust to be known as the "Founders' Fund." The annual increment is to be divided between the Adyar Library and the Pan-chama Education Fund in the proportion of two-thirds and one-third, respectively. Of the above sum Francs 35,000 were converted into sterling for the Bank of Madras, the following securities were bought with it: "The total cost of Government Paper purchased on your joint account is Rs. 20,655-13-7 and I have accordingly filled up your cheque on the London and Westminster Bank for £1,387-16-4, being sterling equivalent of this amount at  $\frac{1}{4}$   $\frac{1}{2}$  (Letter of Sec. and Treas., Bk. of M., 26-ix-00)." This leaves a trifling balance in my London account. The purchase money above reported covers accrued interest.

A balance of 1,000 Francs is also left on deposit in the Credit Lyonnais of Paris, for the present. The undersigned gratefully acknowledges this donation and hopes that it may be the precursor of other generous gifts to those two most worthy objects.

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

# ECHOES OF THE PRESIDENT'S TOUR.

Among the cities visited by Colonel Olcott after the adjournment of the London Convention was Exeter, from which a correspondent writes :

"The sleepy little Cathedral city of Exeter is one of the most conservative of conservative places. It delights in calling itself the "ever faithful city," from its motto, "Semper Fidelis," but as this faithfulness consists in keeping as much behind the times as possible, one can easily realize that the few Theosophists working there, have a hard fight with misconceptions and prejudices.

On the day after his arrival two meetings were held at the Lodge room. A slight thunder storm thinned the attendance in the afternoon, but in the evening the room was full to overflowing.

The President-Founder gave a short but interesting account of the founding and growth of the Theosophical Society, and afterwards answered most ably, questions of a varied character.

At both meetings great interest was evinced, many lingered to exchange a few parting words, so that it was quite late before good-night was really said.

Minds work slowly in the West of England, but without doubt Theosophy is making its way even in the "ever faithful city," and every member of the Exeter Centre will look back to the welcome help afforded by the President-Founder's first visit, and feel there is now one more to whom they owe a debt of gratitude that it will be difficult to pay.

## NOTICE.

General Secretaries will please remember to post their Annual Reports to Headquarters not later than the middle of November.

## ADYAR LIBRARY.

The following gifts to the library since the last report, are gratefully acknowledged : From Mrs. Mona Caird, three volumes of her works ; Mrs. H. Roughton Hogg, two volumes of Fiona Macleod's works ; Col. A. De Rochas, director of the Polytechnic School, Paris, his superb work, "Les Sentiments La Musique et la Geste ;" Baron G. de Fontenay, "A propos d'Eusapia Paladino ;" Rev. J. Barron, "The Story of Religion in England ;" from the publisher, "Christianisme et Spiritisme," by Léon Denis ; Herr M. Reepmaker, five volumes of his works ; Charles Godfrey Leland, "Aradia, or the Gospel of the Witches," his latest work ; Matthews Fidler, Esq., "Shadow Land," by Mrs. E. d'Espérance ; Herr Schmidt, Zahlmeister of the s.s. "Sachsen," fifteen volumes ; 446 old palmleaf manuscripts collected in Southern Indian villages by Mr. R. A. Sastry, Librarian.

The usual Financial Report is deferred until next issue.

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.

NOVEMBER 1900.

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th August to 20th October 1900 are acknowledged with thanks :—

| HEADQUARTERS FUND.                                         |     | RS. | A. | P. |
|------------------------------------------------------------|-----|-----|----|----|
| Miss Emma Nadler, Fees and Dues, £1-5=                     | ... | 18  | 12 | 0  |
| Mr. Anantara Nathji Mehta, Bhannagar, Annual Donation..    | ... | 84  | 0  | 0  |
| Mr. O. Firth, Yorkshire, Fee and Donation                  | ... | 22  | 8  | 0  |
| Dr. C. W. Sanders, General Secretary, New Zealand Section, | ... | 71  | 12 | 0  |
| T. S., 25 % Dues, £4-15-8=                                 | ... | 3   | 0  | 0  |
| A Friend, Donation                                         | ... | 3   | 0  | 0  |
| Mr. C. Sambiah Garu, Mylapore, Subscription                | ... | 30  | 7  | 0  |
| Miss Ida R. Patch, through Mr. A. Fullerton, New York...   | ... |     |    |    |
| LIBRARY FUND.                                              |     |     |    |    |
| Mr. C. Sambiah Garu, Mylapore, Subscription                | ... | 3   | 0  | 0  |
| Mr. A. Venkatakaniah, Namakal, Donation                    | ... | 1   | 4  | 0  |
| An F. T. S. of Burmah, Subscription for August             | ... | 50  | 0  | 0  |
| Mr. A. Schwarz, Colombo, Donation                          | ... | 100 | 0  | 0  |
| An F. T. S. of Burmah, Subscription for September          | ... | 50  | 0  | 0  |
| Justice Sir S. Subramania Iyer, Donation                   | ... | 100 | 0  | 0  |

T. VIJIA RAGHAVA CHARLU,  
Treasurer, T. S.

ADYAR, MADRAS, 20th October 1900.

## DEATH OF MR. GADGIL.

One of the oldest, most intellectual, tried and trusty men whom I have met in the Society, Rao Bahadur Janardhan Sakharam Gadgil, F. T. S., late Justice of the High Court of Baroda, has just died at that place. Readers of "Old Diary Leaves" will recollect his intimate friendship for H. P. B., and the wonderful psychical experiments which he made for his instruction and that of his friends, both at Bombay and Baroda. It would have been a consolation to me if he could have kept his health and strength some years longer to work with me for India. However, we shall meet again, and work again together for the helping of mankind. So, fare thee well, old friend.

H. S. O.

## GIFTS TO THE ADYAR LIBRARY.

Mrs. E. Drummond, F. T. S., the life-centre of our admirable working group at Edinborough, has made the Library a most acceptable and valuable gift. It is a 6-in. magnifying glass, mounted in a folding support and arranged for the reading of old palmleaf MSS. On testing it the Library pandits were able at once to decipher an old MS. so defaced that they had laid it aside as illegible. As they are engaged in preparing a catalogue of our now

splendid collection, Mrs. Drummond's glass will be as serviceable as any that could have been given.

Mr. R. A. Sastry succeeded, last month, in collecting at an interior village of Southern India, 270 rare *cadjans*. Most of them belong to Saiva Agamas. In this collection there is a MS. on the "Spanda Sûtras" of Vasugupta, with the commentaries of Kshemarāja, Krishna Dāsa, and Kālidāsa. Our collection has already outgrown our shelf-room, and twenty-five intermediate shelves have had to be inserted. If it goes on at this rate the Adyar Library will need enlargement. This puts the crown of success upon the tentative experiment of 1886, and shows that the President-Founder will leave behind him a literary monument of which any man might be proud.

### THE NEW SERIES OF "OLD DIARY LEAVES."

The latest news from London is to the effect that the book was all printed, the engravings had come up extremely well, and that the work would be published within the next ten days. Indian buyers can now send in their orders. See advertisement on leaflet herewith sent.

### NEW BRANCHES.

The Leeds Lodge has been re-formed and a new charter issued, dated September 19th, 1900, to A. R. Orage, W. H. Bean, Mrs. Orage, Miss M. A. Nelson, Mrs. Lees, Miss A. K. Kennedy, and H. W. Hunter.

A Charter has also been granted, dated September 21st, 1900, to Edwin Hill, F. B. Bond, E. R. Blackett, M. S. Johnson, Mrs. Hill, Miss J. M. Chivers, Miss E. Beane and Mrs. Blackett to form a Branch of the Society at Bath.

OTWAY CUFFE,

General Secretary, European Section.

### INDIA.

The following branches have been formed :

|              |                                         |
|--------------|-----------------------------------------|
| Tirukoilur   | — President, Mr. R. Sundarasa Mudaliar. |
|              | Secretary, " P. S. Venkatarama Iyer.    |
| Vridhachalam | — President, " T. Shanmugam Pillai.     |
|              | Secretary, " R. Sanjeevi Row.           |
| Nandalur     | — President, " P. Gopalakrishnaiah.     |
|              | Secretary, " C. Seshachala Iyer.        |
| Srinagar     | — President, " Pandit Vaskak.           |
|              | Secretary, " Pandit Ananda Kaul.        |

### REVIVALS.

|       |                                     |
|-------|-------------------------------------|
| Adoni | — President, Mr. V. Rama Chetty.    |
|       | Secretary, " R. Sambasiva Row.      |
| Erode | — President, " T. T. Rangachariar.  |
|       | Secretary, " C. S. Subramania Iyer. |

DIHANA KRISHNA BISVAS,

Assistant Secretary, Indian Section.

### CIRCULAR TO THE SOUTH INDIAN BRANCHES.

ADYAR, October 1900.

For the gratification of South Indian members who have been accustomed to take their holiday at Adyar, the President-Founder has, in consultation with Mrs. Besant, made the following arrangement:

It is hoped that Miss Lilian Edger, who is expected shortly in India, will consent to give the usual course of four lectures on the usual days, viz., December 27, 28, 29 and 30, and to hold E. S. T. meetings for the benefit of members of that school. As neither the Society nor the Section can afford to incur expenses over and above those at Benares, it is proposed that an

approved Brahmin hotel-keeper shall be present at Adyar, and supply meals to all applicants at the usual price. Any expenses incurred for the *cadjan* eating pandals, extra lights, etc., etc.—which need only be trifling in the aggregate—can be covered by a small voluntary subscription got up at the close of the meeting.

As the Recording Secretary, and Treasurer T. S. will have to accompany the President-Founder to Benares, he will ask Messrs. K. Narayanasami Iyer, J. Srinivasa Row, of Gooty, and V. C. Seshachari, to act as a Managing Committee, while the President's Secretary will be on hand to act for him in any business matters that would require his personal attention.

Orders for *cadjan* huts and any other special arrangements should be sent in to M.R.Ry. T. V. Charlu before the 1st of December. Of course the Convention Hall and lower rooms will be available for sleeping purposes as usual.

This circular, which is preliminary to the one to be issued as soon as Miss Edger's decision is definitively known, is intended to elicit as general a response as possible, so that the President-Founder may know what orders to give in advance of the meeting.

Postscript: Since the above was written, Miss Edger has told us to expect her at Adyar on December 10th or 11th, and since Mrs. Besant has written to her to hold the Adyar meeting, there seems little doubt as to her giving the lectures. Take this for granted unless you hear to the contrary.

By order of the President-Founder,

N. E. WEEKS,

Private Secretary.

### TRANSFER OF THE BODHINI.

The successful foundation of the Hindu Central College having formed a natural centre for propaganda of the Hindu Religion, it is evident that the very important agency created in the establishment of the *Arya Bala Bodhini*, and should be henceforth transferred to the Board of Trustees of the College, and no longer attached to the non-sectarian office of the *Theosophist* and the control of the undersigned. It is essentially a Hindu publication, devoted solely to the moral and spiritual education of Hindu boys and, inasmuch as the President of the T. S. is constitutionally obliged to foster no one religion more than the others, and as the *Theosophist* is edited on the same principle, it seems clear to the undersigned that it is altogether better to hand over this sectarian magazine to the managers of the sectarian College, since his services and personal pecuniary guarantee for its upkeep are no longer indispensable.

The undersigned, therefore, made, some months ago, to Mrs. Besant, the offer of transfer, and she has recently accepted it. From and after the 31st of December proximo, the *Bodhini* will be edited, printed and published at the headquarters of the Indian Section T. S., at Benares, under the responsible supervision of Mrs. Besant, and all literary communications, reports of Bala Samajes, and cash remittances must thereafter be sent, as the case may be, to the Editor or Manager of the *A. B. Bodhini*, Benares City, N. W. P.

Nearly 200 subscriptions run over into the year 1901, and the proportionate share of the subscription money will be paid over to Mrs. Besant by the present Manager of the journal; as will also the proportionate share of the new subscriptions sent in to Adyar up to the close of the present year. Subscribers for 1901 will pay their money to Benares, on receipt of the January Number, which will come to them, as heretofore, by V. P. P.

The undersigned congratulates the subscribers of the journal that, under Mrs. Besant's splendid direction, it must inevitably be greatly improved, and he expects that the circulation will increase rapidly and widely. He has no doubt but that every really sincere Hindu boy who now reads the *Bodhini* will take a pride and pleasure in doing his best to get it taken by his friends. For it is a very great honour and piece of good Karma to be able to work with Annie Besant for the glorious object of restoring the spiritual grandeur of the Motherland of the Rishis and Munis. There is no reason whatever why the circulation of this excellent monthly periodical should not rise to 100,000 copies; none whatever. This is a conviction formed after much personal experience among Indian boys.



In taking leave of the magazine which he rescued from failure and has helped to build up into success, the undersigned expresses to his dear young lads of India his unchanged and ever-enduring love for them and interest in their future welfare. He will work as much for them as ever, and meet and address them while on his tours. He wishes them, at the same time, to feel ever grateful to the devoted Editor, M.R.Ry. S. V. Rangaswamy Iyengar, B.A.; the unpaid, faithful Business Manager, M.R.Ry. T. Vijayaraghava Charlu; the dear, generous Countess C. Wachtmeister, who has often helped us with money to pay our way when subscribers were few, and to M.R.Ry. T. Srinivasa Iyengar, the clerk of the *Bodhini* Office, who has kept the registers and sent subscribers all their papers.

And now, the last word to speak is: May the blessing of the Masters rest always upon the *Bodhini*, its Directors and subscribers.

H. S. OLCOTT,

General Adviser to the *Arya Bala Samaj*.

### MRS. BESANT'S ADVICE.

We copy from the *Theosophic Gleaner*, the following extracts from a brief report of Mrs. Besant's remarks in Bombay, on her return from Europe, in September last:

"I come to India always with a glad heart; I return as an exile. Especially here in Bombay I am glad to see the Theosophical cause prospering, for this is a cosmopolitan city, and if here we make it possible for Hindus, Parsis, Buddhists, Christians and others to study Religion and work together in harmony and in peace, then that harmony and that peace will spread throughout India, and then other nations will learn to follow that example. And if once peace can be preserved among various peoples in religious matters, then they will learn to preserve it in political and social matters as well. For you know religious differences often cause trouble in other departments of life also; and we have it from a high authority that it is so, for the other day Lord Salisbury, the Prime Minister of the Empire to which we all belong, speaking to the Society for Propagating Christian Knowledge, warned the Missionaries in China who, instead of teaching their own religion, attack that of others and bring about the enmity, troubles, and bloodshed such as the world is now witnessing in the Chinese Empire. So if India teaches to preserve harmony, other nations will follow, for peace here means peace in the world, and as a general rule political and social friendship follows religions. Our Society can do much in this matter, for we are teaching men to be as brothers to each other in religious things, and make it a condition to admission into our society. I know this is a matter of great difficulty but that is exactly why it is a work also of great glory. India is passing through hard times of late I know, and men are dying, and also their friends, the cattle, and these hard times at the end of the 19th century have already been prophesied by our revered teacher, H. P. Blavatsky. But this century will end and the next century will bring prosperity to India, if we but work for the revival of spirituality among various sections of the people. For three or four years more you may still have some troubles, but then after those few years of trial are over, India will see brighter days and there will reign peace and prosperity as has never been witnessed during the last fifty years, for deeper religious life will help the nation to rise upward, and true religious revival will give inner power of work and will make it possible for material prosperity to return. Already there are good signs and young men are showing greater devotion and more inclination to religious life, and old men have commenced to see the errors of their youth and want their sons and grandsons to be religious and to develop spirituality."

"While the West will be witnessing horrible scenes of war, in the East there will appear the dawn of peace consequent upon religious life. But prosperity of a nation depends on the character of its people. No nation can prosper unless its people are honest, upright, moral and religious. Each can help the nation, if each man and woman will ungrudgingly give that help. Each must work as if the country's cause depends on him alone; as if the cause will fail if he does not work; as if the whole burden lies upon his shoulders; each must work and say to himself that if he does not work, the whole world would fail. That is the spirit, that the energy, that the heart with which we have to work and go about our daily business."

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 CHARLU, at Adyar, Madras.

# SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1900.

## EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE, ADYAR,  
17th November, 1900.

The following correspondence is published for the information of the concerned:

THEOSOPHICAL SOCIETY.  
(*International Theosophical Brotherhood.*)  
IN GERMANY.  
HEAD-QUARTERS, LEIPZIG,  
14th June, 1900.

DEAR COLONEL OLCOTT,

The undersigned request you to read their propositions, and, if these are not agreeable, that you will make propositions in return, by which an agreement would be possible between the Theosophical Societies in Germany, (perhaps also of the Theosophical Societies in America, England, Sweden, Holland, &c.) and the Theosophical Society, the President of which you are.

Respectfully,

ARTHUR WEBER,  
EDWIN BÖHME,  
HERMANN RUDOLPH.

THEOSOPHICAL SOCIETY.  
(*International Theosophical Brotherhood.*)  
IN GERMANY.  
HEAD-QUARTERS, LEIPZIG,  
14th June, 1900.

To

COLONEL H. S. OLCOTT,  
President of the Theosophical Society,  
(Head-quarters, Adyar).

The Theosophical Society in Germany and its union with the Theosophical Society. (Head-quarters, Adyar).

### ARTICLE I. Principles and Foundation.

1. The T.S.G. has its foundation, as seen by its constitution, according to the Theosophical Society founded by H. P. Blavatsky, H. S. Olcott, W. Q. Judge and others and keeps to the original constitution which grants thorough freedom of action and thought to everybody. It considers as its principal aim the realisation of Universal Brotherhood on a spiritual (theosophical) basis, viz., founded upon knowledge of the true nature of man or the divine essence, which is the real nucleus of unity lying at the bottom of every being.

2. It declares itself to be in sympathy with all men and societies, acting unselfishly on the same unsectarian foundation for the benefit of mankind by enlightenment and elevation of humanity, in complete tolerance towards people of different opinion, be they members of a T. S. or not.

3. It represents no person nor special party, nor is it in opposition to any person or party. Nor does it make any propaganda for an outward organization, school or society, not striving for outward success. Therefore no members are acquired by persuasion or promises of any kind. It works exclusively for the expansion of the theosophical ideas of unity, love and brotherhood, without adhesion to any authority or dogma. It leaves everyone to join the T. S. according to his own decision and consideration, and to act according to his conviction. But no member has the right to propagate his doctrines in the name of the society as such. Therefore the Society is not responsible for any opinions expressed in lectures, books or reviews.

The unity of the T. S. is spiritual, and not to be identified with the exterior unity of organization. The latter must be aimed at but is not absolutely necessary for the realization of the purpose of the T. S.

4. The T. S. in Germany is a free organization, not a branch dependent on a society in Germany or abroad. It conducts its business in an independent way, as it suits every Theosophical Society, who decide about the members to be accepted.

## ARTICLE 2.

*Particular Decisions.*

5. The T. S. in Germany Federates with the T. S. (Head-quarters, Adyar) presided over by H. S. Olcott, to co-operate together for the expansion of the ideas of Universal Brotherhood under the following conditions:—

(1) It sends an annual voluntary contribution for the expenses of the administration of that body directly to Colonel Olcott, Head-quarters, Adyar. This donation and the time of its expedition are decided by the Annual General Convention of the T. S. in Germany.

(2) The Secretary of the T. S. in Germany sends an extract of the annual report to the President of the T. S. (Head-quarters, Adyar) in order to get it published in the annual report of the T. S. (Head-quarters, Adyar).

(3) Therefore the T. S. in Germany unites to general work with the T. S. (Head-quarters, Adyar), without being a Branch of a European Section.

(4) This union with the T. S. (Head-quarters, Adyar) does not exclude the right of federation with other societies, if this proves to be advantageous for the progress of the Theosophical movement.

(5) Each of the societies is free to annihilate this agreement at any time. The T. S. in Germany unites with the T. S. (Head-quarters, Adyar) on the foundation exposed in paras. 1—5 in order to show that it considers harmony and universal brotherhood without any distinction, without distinction too of organization, to which theosophic workers belong, as the principal aim of the T. S. and that it is in no opposition to any person or society, and is not working in any particular lines.

There is no longer a parent society, it is abolished and replaced by an aggregate body of societies all autonomous.

To whatever organization we belong, let us be One in spirit and work together in unwavering harmony for the benefit of suffering mankind.

For the Executive Committee of the T. S. in Germany.

ARTHUR WEBER,  
EDWIN BÖHME,  
HERMANN RUDOLPH.

To be approved by the General Convention.

LEIPZIG, 15th June, 1900.

MESSRS. WEBER, BÖHME, & RUDOLPH, COMMITTEE.

GENTLEMEN,

Your important communication of yesterday shall have my careful and impartial consideration, and shall be answered after I have consulted with the members of the General Council of the Theosophical Society. As they live in distant countries it will naturally be some months before I can receive their reply to my circular letter.

Yours respectfully,

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

From the President-Founder of the Theosophical Society to the Committee of Leipzig.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
17th November 1900.

GENTLEMEN,

According to promise I have submitted your letters of June the 15th to the members of the General Council of the Society and am now authorised to answer as follows:—

The chief issues involved are—

1. The present status of the Theosophical Society and that of the body to which you belong.

2. The terms on which a connection may be effected between the T. S. and your body.

3. A cognate issue is that of the present status in the Theosophical Society of those among you who were registered fellows of the T. S. and holders of its Diploma at the time of the Judæe Secession, and now claim membership; which, although not mentioned in your official letter, was discussed between us at Leipzig in June last. Indeed, it was claimed by yourselves to have an important bearing upon the question of your asserted right to the use of our Seal and corporate name. It must therefore be settled here.

As regards the first issue, we affirm the unbroken continuity of existence of the Theosophical Society from the date of its foundation—November the 17th, 1875—to the present time; with the sole right to the Title, Seal, and authority to issue in its name Charters for Sections and Branches and Diplomas of Fellows. Furthermore we affirm that your Branches and Diplomas, are not constituent parts of the Society, nor emblems of Charters and Diplomas, are not constituent parts of the Society, nor empowered to use its Title, Seal, and other symbols of its identity, nor to issue documents of the kind abovementioned, or any other involving the name "Theosophical Society." I would also call attention to the fact that our Society is not the Theosophical Society "of" or "at" Adyar: it has no geographical limitations, but spreads over the whole world. Its American and European Sections have, it is true, for many years used the designations "in America" and "in Europe" in legal documents and official annual Reports, but never with any pretense of having any status apart from or independent of the parent Society, from which they derive their chartered existence, and of which whole they are but parts or sections.

Yours and the several bodies above alluded to, being extraneous to our organization and not subject to our Rules, must be defined as outside societies, with whom friendly compacts may be made (as in the cases of the "Society of Benares Pandits," the "Sanskrita Sabha," etc., with which we have formed alliances in the past), provided that mutually satisfactory terms can be agreed upon.

With respect to the second point, it is perfectly possible, as above stated, for alliances to be made between the Theosophical and other Societies on terms mutually satisfactory. In the case of bodies like yours the only serious obstacle that presents itself is that you are improperly working under our Title, thereby producing confusion, and using our corporate Seal, which was designed for our special use, and for indicating the character and declared objects of our Society, and which has been published by us in all parts of the world. Our sacrifices and industry have made it universally known and respected, and it has become so endeared to us that we should have to exact as the first condition of any alliance with another Society the abandonment of this emblem, of our corporate Title, and of the motto chosen by us many years ago as expressive of the Society's character.

If any junior Society is really and sincerely anxious to enter into alliance with an older society or societies, and thus share in the good karma of their philanthropic work, it seems most reasonable to expect that they would cheerfully abandon the names and symbols of the older body or bodies when it was notified to them that their use was unauthorised, productive of confu-

sion in the public mind, and, hence, improper. It would be easy, for a younger society especially, to adopt some Title which would at once show its independent character and relinquish to its proper owners the one injudiciously appropriated.

As regards the question of your body making a voluntary cash donation to the Theosophical Society, I cannot see that we can claim or accept one from you any more than we could from any other outside body, since you repudiate the authority of our President, our Rules and our Council, and are therefore under no obligation to contribute to the Society's expenses. It is true that what should be sought is the union in sympathetic collaboration of all persons in the world who desire to work for the dissipation of ignorance and the spread of spiritual knowledge. At the same time it is a fact not to be disputed or gainsayed, that the world's work can only be carried on through organizations conducted on the lines of unity of action and prudent management; the Truth is the soul, the organized Society the body in which only it can dwell and manifest itself.

As to the cognate (third) question, I affirm that the seceding holders of our Diplomas at the time of the Secession of April 28th, 1895, were expelled and the Charters of the seceding branches to which they then belonged officially cancelled in the President-Founder's Executive Notice, dated at Zummarraga, Spain, June 5th, 1895; which was unanimously ratified in the meeting of the General Council, held at London, June 27th, in the same year. Therefore, from the date of the Secession all such Diploma-holders lost their membership, and can only regain it as outsiders who are personally acceptable, in sympathy with our objects, and willing to assume the same obligations as those taken upon ourselves by the Founders and other registered Fellows of the Society. No privileged class, such as you verbally suggested to me, will be formed, no exceptions made to the common rule to which we are all subject. While we wish to utter no reproaches to our ex-members, nor put upon them any indignity or humiliation, we must insist upon their coming in again, if at all, on the basis of the provisions of the Constitution and by-laws, without mental reservation and with the honest purpose of being true to their pledges as members. In the cases of such as paid their Entrance-Fees on first joining, the second payment may be waived, and their annual dues may be chargeable from the date of their re-entrance; but all must sign fresh Application forms, get two fellows in good standing to sign as their sponsors, and be admitted in the usual way, into the Branch to which they wish to unite themselves. Provided, that the General Secretary of the Section shall certify his approval of the re-admission. Should he veto it, the applicant may appeal to the President-Founder or his successor, whose decision would be final.

According to the terms of the Presidential Executive Notice in question, which by ratification of the General Council became law, and has never been cancelled, the loss of membership applies to every person who may at any time subsequent to April 28th, 1895, have acquiesced in the principle of Secession, whether or not he or she has taken up membership in one of the outside societies above mentioned.

In conclusion, I beg you to be assured that in all that has been said above, our decision rests upon our deep conviction of the necessity for protecting and strengthening the visible agency which we have been building up during the past twenty-five years, and is not influenced in any way whatsoever by personal feeling. The world is large enough to support many bodies like ours, and our cordial good wishes go to all men who are imbued with an unselfish love of the race and the wish to better its spiritual condition.

I am, Gentlemen,

Respectfully yours,

H. S. OLCOTT,

President-Founder of the Theosophical Society.

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November 1900 are acknowledged with thanks:—

| HEAD-QUARTERS FUND.                                          |     | RS. A. P. |      |
|--------------------------------------------------------------|-----|-----------|------|
| Babu Upendra Nath Basu, General Secretary, Indian Section.   |     |           |      |
| T. S., 25% dues for the quarter ending 30th September 1900.  | 578 | 10        | 0    |
| In advance for the next quarter                              | ... | 1         | 6 0  |
| LIBRARY FUND.                                                |     |           |      |
| Rt. Hon. the Earl of Mexborough, London, donation, £5-5-0... | 78  | 12        | 0    |
| An F. T. S. of Burmah, subscription for October 1900         | ... | 50        | 0 0  |
| Mr. Geo. Tubbs, donation                                     | ... | 73        | 14 7 |

T. VIJARAGHAVA CHARLU,  
Treasurer, T.S.

ADYAR, MADRAS, 20th November 1900.

## CENTRAL HINDU COLLEGE ANNIVERSARY.

A correspondent of the *Madras Mail*, writing from Benares, gives the following account of the recent anniversary of the Central Hindu College, which was held at the College buildings in Benares:

BENARES, 26th Oct.—A very gay appearance was presented by the Central Hindu College, Benares, on the occasion of its second anniversary held on the 24th instant. The College motto, "Knowledge shines by piety," was the first greeting to the incoming visitor, traced in purple and gold, over the arch of greenery that gave entrance to the Boarding House quadrangle. As he passed on towards the College tranche to the Boarding House quadrangle, he met his eye at every point of vantage, flags of the same colours, purple and gold, hid each slender pillar and carved targe, lighting up the dark green foliage which hid each slender pillar and carved archway. For these are the College colours, and they were worn by boys and staff, by Board and Managing Committee, and some sympathisers had also donned them to show that they too considered themselves as attached to the College. It was a very large and representative gathering which crowded the College hall.

The President and Vice-President of the Board of Trustees took their seats on the platform at 3 P.M., and the proceedings were opened by a Sanskrit recitation by the one of the students, followed by a second recited by seven students together. The President, Mrs. Annie Besant, then briefly sketched the day's proceedings and mentioned that letters of regret for inability to be present had been received from the Commissioner of Benares, from two Officers of the Black Watch, ill with fever, and from the President of the Theosophical Society, who wrote:—  
"I wish I could be in Benares in person to speak words of encouragement and to impart some of the feeling of confidence I have as to the future of the highly important enterprise which you have started and are pushing forward with so much enthusiastic zeal. I believe that the Central Hindu College will have a career of great usefulness and be the most valuable of all our agencies for helping on the redemption of India and the spiritual uplifting of our dear Indian peoples. May a blessing rest upon you and all who participate in this sublime work."

The Annual Report was then read by the Secretary, Babu Bhagavan Das. It showed much progress in the educational work under the care of three English workers, Dr. Richardson, the Principal, Mr. Banbery, the Headmaster, and Mr. Scott, Professor of English, with their twelve Indian colleagues: Babu Bireswar Banerji, M.A., Pandit Hari Krishna Pararjpe, B.A., Babu Krishna Chandra De, M.A., Pandit Romesh Dutt Pande, B.A., S.C.T., Babu Hari Das Mukherji, B.A., Babu Syan Sundar Das, B.A., Babu Pramatha Nath Ghose, B.A., Babu Nilkamal Bhatta Charya, B.A., Babu Harish Chandra Sen, B.A., Pandit Hari Krishna Thatte Vyakaranacharya, Nityananda Pande Vyakaranacharya, Pandit Hari Krishna Thatte Vyakaranacharya. The College has 170 students, who completely filled the available accommodation, but the 15 rooms now opened give room for a largely increased number, if the financial resources expand to take them in. Attention was drawn to the distant places—ranging from Calcutta to Ajmere, from Aligarh to Tinnevely—from which students had come. The Report of the Athletic department was also encouraging, and mention was especially made of the success of the young football team in the matches in which it had engaged. The Library has grown to some 4,200 books and pamphlets, and the Laboratory is prospering. The new buildings, begun on the 12th February, 1900, had gone forward so rapidly that they are ready for open-

ing, and they form a very handsome pile. Rs. 32,000 have been spent on them, and another Rs. 8,000 will be needed to complete them. The Boarding House which so far has cost Rs. 3,900 has been opened, and has a competent Superintendent in Dr. Nibaran Chandra Mukherji, who has given up a good medical practice in Calcutta to devote himself gratuitously to this work. The total of cash received during two years is Rs. 1,40,000, and the landed property held by the College is valued at over Rs. 87,000. The number of Local Committees has risen from 37 to 47, and all over the country individuals are working for the movement. H. H. the Maharajah of Kashmir has become a Patron of the College, and is subscribing Rs. 500 a month to it, and his brother, General Rajah Sir Amar Singh has also promised help and has already sent a donation of Rs. 1,000. This part of the work is summed up in the statement that notwithstanding the heavy demands on India by famine, plague and war, the College can show "a doubled permanent fund and a doubled property in land, buildings, furniture, apparatus and books." After a distribution of prizes and addresses by Mrs. Besant and Mr. Principal Dr. Richardson, the new buildings were officially opened and the meeting adjourned.

#### COL. OLCOTT'S NEXT TOUR.

As at present arranged, the President-Founder will sail from Colombo for San Francisco, via Hongkong, Japan and the Hawaiian Islands, by the steamer "Sachsen" (the same one on which he went to Europe and returned) on the 11th January. To do this he will have to leave Adyar on the 7th, and therefore must hurry home from Benares. Correspondents who wish their letters to reach him later than the 3rd or 4th of January should address him in care of Alexander Fullerton, Esq., 46, Fifth Avenue, New York City.

#### ANNUAL ELECTIONS AT BUENOS AIRES.

The President and Secretary of the Ananda T. S. of Buenos Aires (South America) officially report to the President-Founder the following result of the election for officers held in July: *President*, Mr. C. H. Baly; *Secretary*, Senor Carlos M. Collet; *Treasurer*, M. E. Coudray; *Librarian*, Sr. E. Bonnicel. The Branch is in a prosperous condition and sends cordial greetings.

The Secretary's address is: Casilla de Correo, 1277.

#### MR. HARGROVE IN SOUTH AFRICA.

The Ernest T. Hargrove, one of Mr. Judge's most active co-adjutors in the Secession movement, for sometime President of the (Seceded) Branch at New York and, later, a follower of Mrs. Tingley, has not been crowning himself with laurels in South Africa. The correspondent of the (London) *Standard* writes to that paper about the "Sensational disclosures" made on overhauling the letters and diaries of M. Van Kretchmar, Managing Director of the Netherlands Railway Company, of Natal. Bribes, some very heavy, were given lavishly to Boer officials and pro-Boer journalists. Among the latter Mr. Hargrove figures as follows in M. Van Kretchmar's evidence before the Government Commission which is now taking the evidence. Says the *Standard* correspondent:

"Hargrove, to whom the Company (for the Boer Government) paid £1,000, is the notorious English pro-Boer whose correspondence with Mr. Kruger was published in a Colonial Office Blue Book. He is also connected with the *South African News*, a Bond newspaper published in Cape Town. The German Government was represented at the enquiry by Counsel."

This is a sad downfall for a young man who was formerly so much esteemed among us, and we sympathise warmly with the honorable family into which he married a short time ago.

#### THE RUINED "TEMPLE."

The Nemesis of their own folly has overtaken the seceders who formed themselves into a group at Syracuse, N. Y. under the title of "The Temple." Its leader was a Mrs. La Due, apparently a hysteric and certainly a morphomaniac, who gave out esoteric teachings while "entranced," and claimed to be directed by a Master whom she called "Hilarion." Among her asso-

ciates was Dr. J. D. Buck, of Cincinnati, formerly one of our most influential colleagues and the principal backer of Mr. Judge's secession. The Syracuse *Evening Herald* of September 21st last prints a long communication from Miss Irene Earll, with copies of letters from "Hilarion" attached, in which she exposed the contemptible affair and makes grave imputations upon the character of "Blue Star," the trade-mark of Mrs. La Due. It is really pitiable to see how the various "Theosophical" societies which have sprung into being among the Judgeites crumble successively, leaving their promoters in a sad plight.

#### A GENEROUS GIFT FOR THE STARVING.

Mr. S. Imamura (P. O. Box 874), leader of the Japanese religious party at Honolulu, H. I. and an old member of our Branch Society in Japan, sends us Rs. 448, collected among the members of the Shin Shu sect in the Hawaiian Islands, for the help of the Indian sufferers from famine. The President-Founder will communicate with the proper authorities and ascertain how the money may best be applied. Meanwhile, he thanks the generous donors with all his heart for this mark of Buddhistic compassion for those who suffer. He expects to be able to thank them personally in February next, on his way to America.

#### SERIOUS LOSSES AT ADYAR.

Our usual run of good luck at Adyar has been of late interrupted: we have lost by death three horses and a pony, which leaves us with only one, nearly superannuated, pony to use. There are no available trams nor any omnibuses nor cab-stands within our reach; to get to a steamer we have to drive seven miles; the Printer's office is equally far; the two railway stations are respectively five and six miles distant; and near them are the shops with which we have to deal: the food-supplies are procured at the market, which is also seven miles away. Under these circumstances it is easy to see that if we should have no horses we should have to stop at home, for in this tropical heat walking is not to be thought of. Miss Palmer's Pariah schools are distant several miles from Adyar and she requires the constant use of a conveyance; the Head-quarters staff equally need one; the *Theosophist* Manager must also have his own vehicle, and the steward, like every other one in Madras, has to have a pony and cart to fetch supplies. All the losses of our animals occurred within one month and seem to have been due to some passing epidemic; however that may be, the concrete fact is that the Head-quarters fund has a loss of £50, or \$250, to make up as speedily as possible. A trifling sum for three horses and a pony, yet a very hard one to make up out of our always scanty resources. No one will accuse us of the habit of begging, and even now we do not ask any one to help us out of our little difficulty, but only mention the facts and let our colleagues act as seems best to them.

#### THE BENARES CONVENTION AND ADYAR MEETINGS.

Mrs. Besant has chosen the following subjects for her four morning lectures at the joint Convention of the Theosophical Society and its Indian Section, at Benares, December 27, 28, 29 and 30:

##### ANCIENT IDEALS AND MODERN LIFE.

- Lecture I. *Education.*
- " II. *Temples, Priests and Worship.*
- " III. *The Caste System.*
- " IV. *Womanhood.*

She informs me that, meanwhile, she will make the following short tour: December 3-5, Arrah; 5-7, Chapra; 7-9, Gorakhpur; 9-11, Lucknow; 12-14, Lahore; 14-16, Faridkot; 17, Aligarh; 18, Cawnpur. Then back to Benares.

Miss Lillian Edger, M. A., has cabled me that she will comply with my wishes and give the desired lectures at Adyar on the usual Convention days, December 27, 28, 29 and 30, though she has not yet been able to put me in a position to announce her subjects. It needs no assurance, however, that they

will be both helpful and instructive. It is extremely obliging in her to thus forego the anticipated pleasure she expected to enjoy at Benares, and I hope that her South Indian friends will prove their appreciation of it by attending. Mr. T. Ramachandra Iyer, Retired Sub-Judge, and Mr. J. Srinivasa Row, of Gooty, our beloved old friend, have most kindly consented to take charge of the physical comforts of Indian visitors, while Miss Weeks, P. S., will look after non-caste guests. As announced last month, the Adyar meetings will have no official character, being simply arranged for the pleasure and profit of our Mofussil members, who are accustomed to visit the head-quarters at Convention time.

#### OUR TWENTY-FIFTH ANNIVERSARY AT NEW YORK.

Mr. Alexander Fullerton, General Secretary of the American Section, having notified the President-Founder of his intention to hold a meeting on the 17th of November to commemorate the twenty-fifth birthday of the Society at New York, and requested him to send a short address to be read on the occasion, the latter complied by sending the desired paper and, on the 17th November cabled the following message: "Brotherly greetings to all assembled colleagues and sympathisers. Courage, hope, fidelity, self-sacrifice, brotherly love, cultivate."

#### THE PARIAH SCHOOLS.

The success of the experiment of trying to educate and uplift the poor Pariah children of Madras is, month by month, becoming more evident. Thanks to Miss Palmer's practical management and the aid of the clever Pariah teachers she has drawn around her, the problem of developing the mental capacity and moral sense of her little pupils has passed out of the experimental stage. We now know that, not even the terrible social pressure under which these outcastes have been trampled, can stifle the inner potentiality for mental and psychical activity. Those few generous souls who have sent in money to help on the movement ought to be very happy on reading the subjoined figures. Up till now three schools have been opened viz: No. 1, the "Olcott Free School," founded in 1895 at Urur; the "H. P. B. Memorial Free School," founded in 1898 at Kodambakum; and the "Damodar Free School," founded in 1899 at Teynampett. All occupy buildings and grounds of their own in the suburbs of Madras—bought out of moneys given by friends—save the first-named which is on leased ground.

The results of the examinations recently held at two of these schools are given in the following tables:

| OLCOTT FREE SCHOOL. |                |    |             |    |
|---------------------|----------------|----|-------------|----|
| 4th Standard;       | No. presented, | 7; | No. passed, | 1  |
| 3rd "               | "              | "  | "           | 8  |
| 2nd "               | "              | "  | "           | 16 |
| 1st "               | "              | "  | "           | 13 |
| Infant "            | "              | "  | "           | 24 |

Average percentage of passes in this school, 83.

The present total attendance is 126.

The examination at the Damodar Free School has not yet been held.

The present attendance is 111.

| H. P. B. MEMORIAL SCHOOL. |                |    |             |    |
|---------------------------|----------------|----|-------------|----|
| 3rd Standard;             | No. presented, | 5; | No. passed, | 5. |
| 2nd "                     | "              | "  | "           | 13 |
| 1st "                     | "              | "  | "           | 6  |
| Infant "                  | "              | "  | "           | 9  |

The average percentage of passes being 89, Fourteen pupils eligible for Grant Examination were unable to be present, owing to the prevalence of cholera and other diseases, in the vicinity. Present total attendance 122.

Another school is to be started in Mylapore as soon as the building is completed, on the property purchased. This is a work of compassion. Who else will help it.

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.

FEBRUARY 1901.

#### MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st November to 20th December 1900 are acknowledged with thanks:—

| HEADQUARTERS FUND.                                 |  | RS. | A. | P. |
|----------------------------------------------------|--|-----|----|----|
| Mr. C. Sambiah Garu, Mylapore                      |  | 3   | 0  | 0  |
| Lala Hari Krishen Dass, Lahore                     |  | 12  | 0  | 0  |
| Mr. W. B. Fricke, General Secretary, Dutch Section |  | 148 | 12 | 11 |
| T. S., Amsterdam, 25 per cent. £10-0-0             |  | 399 | 13 | 0  |
| Scandinavian Section T. S., 25 per cent. £26 13-1  |  |     |    |    |

| LIBRARY FUND.                                   |  | RS. | A. | P. |
|-------------------------------------------------|--|-----|----|----|
| Mr. C. Sambiah Garu, Mylapore                   |  | 3   | 0  | 0  |
| An F. T. S. of Burma, subscription for November |  | 50  | 0  | 0  |
| Mr. A. Schwarz, Colombo                         |  | 30  | 0  | 0  |

#### PRESIDENT-FOUNDER'S TOUR FUND.

|                                                   |       |   |   |
|---------------------------------------------------|-------|---|---|
| American Section T. S., through Mr. A. Fullerton. | \$150 | 0 | 0 |
| Discretionary Fund                                | 100   | 0 | 0 |
| Convention Appropriation                          | 50    | 0 | 0 |
| Mr. and Dr. Burnett                               | 50    | 0 | 0 |
| Dr. A. G. Henry                                   | 45    | 0 | 0 |
| Alexander Fullerton                               | 25    | 0 | 0 |
| Mrs. H. I. Dennis                                 | 5     | 0 | 0 |
| Miss M. Pfender                                   | 5     | 0 | 0 |
| White Lotus Lodge                                 | 4     | 0 | 0 |
| Mrs. Eliz. Hughes                                 | 2     | 0 | 0 |
| Mrs. E. G. Mayberry                               |       |   |   |

Total. \$436 0 0  
= £90-1-8 = 1,351-4-0.

ADYAR, MADRAS, }  
20th December 1900. }

T. VIJIA RAGHAVA CHARLU,  
Treasurer, T. S.

#### NOTICE.

The General Secretary of the American Section finds it necessary to state to members of the Indian Section that he does not keep a book-shop, that he has no relations with dealers, and that he undertakes no commissions as to books or other matters. All arrangements concerning sales need to be made with T. E. Comba, 67, 5th Ave., New York, the Theosophical Book Concern, 26 E. Van Buren Street, Chicago, Ill., or "Messenger" Publishing Office, Odd Fellows' B'd'g., San Francisco, Calif. Any books sent to the Gen. Secy. for sale will hereafter be retained until postage for their return is received, or, in default of it given away. No commissions of any kind can be attended to. Letters on other business than that of the Gen. Secretary's Office must be sent direct to the parties attending to such business. Moreover, letters on business with the Gen. Secretary must be prepaid at foreign postal rate, not at the domestic rate of India. Much trouble and disappointment will be averted if this very distinct notice is carefully conformed to.

ALEXANDER FULLERTON,  
General Secretary.

## THE GRAND LAMA.

His Holiness, Tehainsin Oorooltooeff, the Grand Lama of the Buddhists of East Siberia, who was recently received by the Czar, and is now slowly returning home *via* Vladivostok, is in Ceylon. His first question on meeting the Russian Consul was whether he knew one Colonel Olcott, who had compiled a Buddhist Catechism. He said he was known all throughout Siberia, and he, the High Priest, was most anxious to see him. When he was obliged to leave for Anuradhapura with the Russian Consul, he expressed his strongest regret not to be able to wait to see the Colonel. The latter's disappointment was, of course, far greater, but as the next best thing he set to work to arrange for a Public Meeting to be held at Widyodaya College on the Grand Lama's return, and the adoption of a sympathetic address, to be signed by Sumangala, Subhuthi and the other Chief Priests of Ceylon, expressive of their hope that brotherly relations may be in time established between the Northern and Southern sections of Buddhism.

The Colonel distributed prizes, and made the usual speech, at Ananda College on the 10th January. On the 11th he sailed for Japan.

## NEW BRANCHES.

On December 10th, a charter was issued to the Forest City T. S., Cleveland, Ohio with 9 charter-members; on December 17th to the Heliotrope Lodge T. S., Helena, Montana, with 10 charter-members; on December 18th to the Boston Lodge T. S., Boston, Mass., with 7 charter-members. The President of the Heliotrope Lodge is Alpheus B. Keitle, the Secretary is Mrs. Katherine N. Moore, 47, S. Rodney St., Helena, Mont. The President of the Boston Lodge is Mrs. Emily A. Partridge, the Secretary is Mrs. Grace Van Dusen Cook, Box 219, Needham, Mass. There are now 76 Branches in the American Section.

ALEXANDER FULLERTON,  
General Secretary.

## THE LATE RAI BAHADUR R. SOORIA RAO NAIDU.

A correspondent of the *Madras Mail* writes:—It is with deepest pain that I have to record the death of Rai Bahadur R. Sooria Rao Naidu. Without the least shadow of doubt he was one of the most upright, impartial and straightforward officers that Government has ever had. He took a very great interest in the study of Theosophy. Self-development, self-purification and altruism shown alike to friend and foe were his prominent characteristics. He lately gave a series of elaborate lectures on Theosophical subjects, and thus gave every encouragement and support to the Theosophical Branch here. In general, he encouraged every literary and religious movement. The relatives of the deceased have our sincere sympathy.

## THE BUDDHIST CATECHISM IN BURMESE.

Orders for the above should be sent hereafter to the Rangoon Branch of the T. S., 59, Sparks Street, and *not* to 43, Phayre Street, the old address which was given in our December issue.

## BACK NUMBERS OF "THEOSOPHIST" WANTED.

Vol. 14 December and January issues.

" 15 " " issue.

" 2 May "

Any person having one or more of the above numbers which he is willing to part with will please address (or send to) The Manager, *Theosophist* Office, Adyar, Madras, India.

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. VIJJIARAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO  
THE THEOSOPHIST.

MARCH, 1901.

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st December to 20th February 1901 are acknowledged; with thanks:—

## HEAD-QUARTERS FUND.

|                                                                                                                                         | RS. | A. | P. |
|-----------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Arthur A. Wells, Esq., General Secretary, European Section, T. S., 25% Dues from 1st May to 31st October £1-12-6                        | 774 | 6  | 0  |
| A Bombay firm, for horse purchase                                                                                                       | 30  | 0  | 0  |
| Babu Bolanath Chatterji, do                                                                                                             | 10  | 0  | 0  |
| Indian Section T. S., for travelling expense of P.T.S. to the last Convention                                                           | 100 | 0  | 0  |
| Mr. C. Sambiah Garu, Mylapore, subscription                                                                                             | 3   | 0  | 0  |
| Alexander Fullerton, Esq., for horse purchase                                                                                           | 29  | 13 | 0  |
| Mr. Knothe, do                                                                                                                          | 6   | 0  | 0  |
| Alexander Fullerton, Esq., General Secretary, American Section, T. S., 25% Dues from 1st May to 31st December 1900. Cheque for £27-10-3 | 406 | 12 | 11 |
| C. W. Sanders, Esq., General Secretary, New Zealand Sec., T. S., 25% Dues for 2nd half of year 1900, £1-15-6                            | 26  | 10 | 0  |

## ANNIVERSARY FUND.

|                                                 |     |   |   |
|-------------------------------------------------|-----|---|---|
| Amount collected through Mr. V. C. Seshachariar | 394 | 0 | 0 |
| Mr. J. Srinivasa Rao, Gooty, Donation           | 3   | 8 | 0 |
| Mr. R. T. Tebbit Sivatar, Annual Dues for 1901  | 15  | 0 | 0 |

## LIBRARY FUND.

|                                                         |     |   |   |
|---------------------------------------------------------|-----|---|---|
| An F. T. S. of Burma for December 1900 and January 1901 | 100 | 0 | 0 |
| Mr. C. Sambiah Garu, Mylapore, for do                   | 3   | 0 | 0 |
| An Australian F. T. S.                                  | 4   | 0 | 0 |

## PRESIDENT'S TOUR FUND.

|                         |     |   |   |
|-------------------------|-----|---|---|
| A Friend                | 200 | 0 | 0 |
| A Friend                | 100 | 0 | 0 |
| Dr. Edal Behram, Surat  | 50  | 0 | 0 |
| Mr. P. D. Khan, Colombo | 75  | 0 | 0 |

ADYAR, MADRAS, }  
20th February 1901. }  
T. VIJJIARAGHAVA CHARLU,  
Treasurer, T. S.

## NEW BOOKS FOR THE ADYAR LIBRARY.

"The Story of Religion in Ireland;" by Clement Pike: presented by Rev. John Barron. "El Materialismo y el Espiritualismo," from the Luz Branch T.S. "Report on the Revision of Settlement of the Karnal District;" Archaeological Survey of Western India, Vol. VI., on "The Muhammadan Architecture in Gujarat;" "The Sharf Architecture of Jaunpur;" Lists of Antiquarian remains in the Central Provinces and Berâr; Do. in the Nizam's Territories; "The Bower Manuscript," Part II., Fasc. I. and II.; Reports of Archaeological Survey of India, Vols. XIX. XX. XXI. XXII. XXIII. and Index.



## THE "WEST COAST SPECTATOR."

We are glad to notice that the Editor of the *West Coast Spectator* is pleased to publish an occasional article in explanation of the principles of Theosophy. If more of our Indian editors would follow his example and that of the Editor of the *Indian Mirror*—the valiant "defender of the faith"—much good might result therefrom.

## NEW BRANCH, AUSTRALASIAN SECTION.

A Charter to form a Branch of our Society at Launceston, Tasmania, has been duly granted, to Elizabeth Worth, M. W. Noble, H. E. Webb, Richard Worth, Elizabeth Petley, G. C. Jackson, Esther Lithgow

A. MARQUES,  
General Secretary.

## BRANCH DISSOLVED, EUROPEAN SECTION.

The Wandsworth Branch has returned its Charter, the members having decided to dissolve the Branch.

ARTHUR A. WELLS,  
General Secretary.

## OUR PANCHAMA FREE SCHOOLS.

## BEGINNINGS IN INDUSTRIAL EDUCATION.

The marked success which has attended the establishment of the Olcott Free School, and the two other schools which have since been founded under the same supervision, is worthy of notice, and shows how eager the Pariahs are to have their children educated. The increase in attendance has been quite remarkable during the past six months and indicates that provision will have to be made for accommodating many more pupils than were at first expected. The parents of these children much prefer to send them to schools where no attempt is made at proselytizing. The children are docile, studious and eager to learn, showing that they are ready to take a forward step in the path of evolution, and that the efforts which are being made by a few people, in their behalf, are by no means wasted, but, on the contrary, are supplying a great and growing need. If our readers could only see the bright, eager faces of the children who attend these schools, I am sure their sympathies would be awakened, and they would feel *anxious* to do something to aid this movement. The upkeep of these three schools is attended with considerable expense, as thirteen teachers are at present required and others will be needed as soon as the fourth school-house, which is now in process of erection, is completed. One hundred pupils are in readiness to attend this school as soon as it opens.

In addition to instruction in the usual branches, some attention is being paid to industrial education. A class in Book-binding is held weekly, in which thirty-two of the larger boys, and several of the teachers, are being instructed by a practical Book-binder from Madras, in this useful art. The girls in the schools are carefully trained in needle-work, and in cutting and fitting their own garments. The older pupils are also trained in practical cookery.

The morals of the children are not neglected. At the Olcott Free School there is a very large weekly attendance at the Sunday-school, where Miss Palmer (the talented American Lady who is devoting all her energies to the needs of this long-neglected class of people) tells an interesting story having a useful moral, thus instilling correct principles into the minds of the pupils, which will help to mould their future lives. A great work has been undertaken; it is rapidly growing and needs assistance. Is it to be left to suffer for lack of aid? Shall we who are constantly receiving help from superior beings, withhold such aid as we are able to give, from those who are below us? Who will respond?

W. A. ENGLISH.

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.

APRIL 1901

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st February to 20th March 1901 are acknowledged with thanks:—

## HEADQUARTERS FUND.

|                                                                                                                    | RS. | A. | P. |
|--------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Babu Upendranath Basu, Benares, General Secretary, Indian Section, Theosophical Society, 25% Dues for last quarter | 579 | 0  | 0  |
| 1900                                                                                                               |     |    |    |
| Alexander Fullerton, Esq., New York. Donation for purchase of horses                                               | 14  | 13 | 0  |

## LIBRARY FUND.

|                      |    |   |   |
|----------------------|----|---|---|
| An F. T. S. of Burma | 50 | 0 | 0 |
|----------------------|----|---|---|

## ANNIVERSARY FUND.

|                                                                                                                                                                                                               |    |   |   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|---|---|
| A friend, through Mr. V. C. Seshacharri                                                                                                                                                                       | 15 | 0 | 0 |
| Mr. J. Jayaram Chetty, Madras, through Mr. V. C. Seshacharri                                                                                                                                                  | 5  | 0 | 0 |
| The sum of Rs. 3/8 credited last month as collected by J. Srinivasa Row, should have been credited as collected by V. C. Seshacharri. The total collections to date by Mr. Seshacharri amount to Rs. 417-8-0. |    |   |   |

ADYAR,  
20th March 1901.

T. VIJAYARAGHAVA CHARLU,  
Treasurer, T. S.

## THE PRESIDENT'S TOUR.

The President left Colombo on January 11th, on the *S. S. Sachsen*, of the Norddeutscher Lloyd, touching at Penang on the 10th, Singapore on the 17th and Hongkong on the 23rd. Shanghai was reached on the 27th and Nagasaki on the 29th. The weather during the whole time was pleasant. The Steamer had lost a day at Singapore and Col. Olcott feared he would miss his connection with the Pacific mail steamer, but, by leaving the *Sachsen* at Kobi and travelling by train to Yokohama, he caught the boat, the ill-fated *City of Rio de Janeiro*.

Our latest advices from Col. Olcott are from San Francisco, where he arrived on the 25th of February, a day sooner than expected.

The first news he received was of the wreck of the steamer 'Rio de Janeiro,' on which he had come from Yokohama to Honolulu, and left her to proceed on her way. More than one hundred lives were lost, including those of the Captain, First and Second Officers, and others of the company's servants, and also nearly all the agreeable and intelligent passengers with whom the Colonel had passed such pleasant times during the transit of ten days from Japan to the Hawaiian Islands. This was the saddest experience he has ever had in his travels. At the same time he could not help seeing the Guiding Hand which had arranged for him to be spared the necessity of proceeding on from Honolulu to San Francisco by the ill-fated vessel in question.



# A SYSTEMATIC COURSE OF READING IN THEOSOPHY.\*

| ELEMENTARY.                                      |       | Rs. | A. |
|--------------------------------------------------|-------|-----|----|
| The Seven Principles of Man. By Annie Besant     | ..    | 0   | 9  |
| Reincarnation. By Annie Besant                   | ..    | 0   | 9  |
| Death and After. By Annie Besant                 | ..    | 0   | 9  |
| Karma. By Annie Besant                           | ..    | 0   | 9  |
| The Astral Plane. By C. W. Leadbeater            | ..    | 0   | 9  |
| The Devachanic Plane. By C. W. Leadbeater        | ..    | 0   | 9  |
| Man and His Bodies. By Annie Besant              | ..    | 0   | 9  |
| Dharma. By Annie Besant                          | ..    | 0   | 9  |
| The Ancient Wisdom. By Annie Besant              | ..    | 0   | 9  |
| Invisible Helpers. By C. W. Leadbeater           | ..    | 4   | 0  |
| Dreams. By C. W. Leadbeater                      | ..    | 1   | 3  |
| Clairvoyance. By C. W. Leadbeater                | ..    | 0   | 13 |
| Key to Theosophy. By H. P. Blavatsky             | ..    | 1   | 10 |
| The Human Aura. By Marques                       | ..    | 5   | 0  |
| The Purpose of Theosophy. By Mrs. A. P. Sinnett  | Paper | 1   | 12 |
| A Guide to Theosophy                             | ..    | 0   | 4  |
| Collection of Esoteric Writings. By T. Subba Row | ..    | 2   | 0  |
| Sadhanachaturtaya. By R. Jagannathia             | ..    | 1   | 12 |
| Theosophical Gleanings                           | ..    | 0   | 4  |
| The Scientific Basis of Theosophy                | ..    | 0   | 4  |
|                                                  | ..    | 0   | 8  |

| ADVANCED.                                                  |       | Rs. | A. |
|------------------------------------------------------------|-------|-----|----|
| Evolution of Life and Form. By Annie Besant                | ..    | 0   | 15 |
| Building of the Kosmos. By Annie Besant                    | ..    | 0   | 8  |
| The Self and Its Sheaths. By Annie Besant                  | ..    | 0   | 1  |
| Birth and Evolution of the Soul. By Annie Besant           | ..    | 0   | 14 |
| Esoteric Buddhism. By A. P. Sinnett                        | ..    | 2   | 0  |
| The Growth of the Soul. By A. P. Sinnett                   | ..    | 4   | 0  |
| Plotinus (Theosophy of the Greeks). By G. R. S. Mead       | ..    | 0   | 13 |
| Orpheus (Theosophy of the Greeks). By G. R. S. Mead        | ..    | 3   | 10 |
| Simon Magus. By G. R. S. Mead                              | Paper | 4   | 0  |
| World Mystery. By G. R. S. Mead                            | ..    | 3   | 4  |
| The Secret Doctrine; 3 vols. and Index. By H. P. Blavatsky | ..    | 52  | 0  |
| Isis Unveiled. By H. P. Blavatsky                          | ..    | 32  | 0  |
| Pistis Sophia. By G. R. S. Mead                            | ..    | 6   | 0  |
| Theosophy Applied. By Lilian Edger, M.A.                   | ..    | 0   | 15 |

| ETHICAL.                                                                                      |       | Rs. | A. |
|-----------------------------------------------------------------------------------------------|-------|-----|----|
| Voice of the Silence. By H. P. Blavatsky                                                      | ..    | 0   | 7  |
| Bhagavad Gita. Translated by Annie Besant                                                     | Paper | 0   | 6  |
| The Upanishads; two vols. Translated by G. R. S. Mead and J. C. Chatterje (Brahmacharin) each | ..    | 0   | 6  |
| Light on the Path. By M. C.                                                                   | ..    | 0   | 2  |
| Story of the Great War; Lectures on Mahabharata. By Annie Besant                              | ..    | 1   | 6  |
| In the Outer Court. By Annie Besant                                                           | ..    | 1   | 4  |
| The Path of Discipleship. By Annie Besant                                                     | ..    | 0   | 15 |
| Three Paths. By Annie Besant                                                                  | ..    | 0   | 9  |
| First Steps in Occultism. By H. P. Blavatsky                                                  | ..    | 1   | 8  |
| Four Great Religions. By Annie Besant                                                         | ..    | 0   | 15 |
| Christian Creed. By C. W. Leadbeater                                                          | ..    | 1   | 3  |
| Avatâras. By Annie Besant                                                                     | ..    | 0   | 15 |
| Discourses on Bhagavadgita. By T. Subba Row                                                   | ..    | 0   | 2  |
| The Path of Virtue. Translated by W. R. Old                                                   | ..    | 0   | 4  |
| Doctrine of the Heart                                                                         | ..    | 0   | 6  |

\* These prices do not include postage.

# SUPPLEMENT TO THE THEOSOPHIST.

MAY 1901.

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st March to 20th April 1901 are acknowledged with thanks:—

| HEADQUARTERS FUND.                                                                                                                                       |    | Rs. | A. | P. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|----|-----|----|----|
| Mr. Alexander Fullerton, New York, Donation towards horse purchase                                                                                       | .. | 14  | 13 | 0  |
| A friend do                                                                                                                                              | .. | 1   | 0  | 0  |
| Through Mr. A. Fullerton do                                                                                                                              | .. | 2   | 15 | 0  |
| Mr. Alexander Fullerton, General Secretary, American Section, T. S., for 25 % Dues from 1st January to 1st March 1901, Cheque for £40-7-4 @ Rs. 15 per £ | .. | 605 | 8  | 0  |
| Mr. C. Sambiah Chettiar, Mylapore, Subscription for February and March 1901                                                                              | .. | 3   | 0  | 0  |

| LIBRARY FUND.                                     |    | Rs. | A. | P. |
|---------------------------------------------------|----|-----|----|----|
| An F. T. S. of Burma, Subscription for March 1901 | .. | 50  | 0  | 0  |

| PANCHAMA R. FUND.               |    | Rs.   | A. | P. |
|---------------------------------|----|-------|----|----|
| A friend for a special purpose  | .. | 300   | 0  | 0  |
| An European F. T. S., cheque... | .. | 1,500 | 0  | 0  |

ANNIVERSARY FUND.  
The total amount collected of the sums subscribed in December 1900 has been acknowledged in *Theosophist*. By request we subjoin a detailed list of subscribers.

| Rs.                                                               | A.   | Rs.                               | A.    |
|-------------------------------------------------------------------|------|-----------------------------------|-------|
| 1. Chittoor Branch through Mr. C. M. Doraiswami Mudaliar, Pleader | 10 0 | 30. C. Sesha Chella Iyer          | 4 0   |
| 2. Dr. Jagannatha Raju                                            | 1 0  | 31. V. C. Sesha Charriar          | 80 0  |
| 3. K. K. Krishna Iyer                                             | 2 0  | 32. A. Siva Row                   | 2 0   |
| 4. W. A. Krishnama Charri                                         | 2 0  | 33. Sir S. Subrahmanya Iyer       | 100 0 |
| 5. T. G. Krishnamurthi, Pleader, Gudivada                         | 5 0  | 34. M. Subrahmanya Iyer           | 1 0   |
| 6. S. V. Krishna Row Naidu                                        | 2 0  | 35. C. Subrahmanya Iyer           | 1 0   |
| 7. N. Krishna Row                                                 | 1 8  | 36. C. Subaya Iyer                | 1 0   |
| 8. G. Krishna Sastri                                              | 10 0 | 37. Sundaram Chetty               | 3 0   |
| 9. M. C. Krishnaswami Iyer                                        | 2 0  | 38. C. Sundara Iyer               | 1 0   |
| 10. M. S. Krishnaswami Iyer                                       | 1 0  | 39. S. C. Srinivasa Charri        | 1 0   |
| 11. Arni Koppuswami Iyer                                          | 0 8  | 40. Arni Srinivasa Iyengar        | 1 0   |
| 12. P. Koppuswami Iyer                                            | 20 0 | 41. Tyaga Raja Iyer               | 6 0   |
| 13. V. Koppuswami Iyer                                            | 2 0  | 42. Vasudeva Iyer                 | 2 0   |
| 14. T. S. Lakshmi Narayana Iyer                                   | 5 0  | 43. Vedachella Mudaliar           | 4 0   |
| 15. Two Members                                                   | 14 0 | 44. Veeraswami Iyer               | 2 0   |
| 16. Namakkal Branch                                               | 2 0  | 45. Vellore Branch                | 2 0   |
| 17. A. L. Narasimham                                              | 1 0  | 46. A. Venkatakanniah             | 5 0   |
| 18. C. Narayanaswami Iyer                                         | 5 0  | 47. Toki Venkatapati Naidu        | 10 0  |
| 19. A. Narayana Sastriar                                          | 4 0  | 48. U. Venkata Row                | 5 0   |
| 20. T. Padmanabha Iyah                                            | 5 0  | 49. D. B. Venkata Subba Row       | 2 0   |
| 21. K. Perrazu                                                    | 1 0  | 50. L. Venkata Varadarajulu Naidu | 2 0   |
| 22. B. S. Ramaswami Iyer                                          | 10 0 | 51. C. V. Viswanada Sastri        | 2 0   |
| 23. A. Ramaswami Sastriar                                         | 2 0  | 52. C. Muthukumaraswami Mudaliar  | 35 0  |
| 24. B. Ranga Charri                                               | 4 0  | 53. T. N. Ramachandra Iyer        | 10 0  |
| 25. B. Ranga Reddiar                                              | 2 8  | 54. T. V. Gopulaswami Iyer        | 5 0   |
| 26. C. J. Rangaswami Iyengar                                      | 10 0 | 55. T. Ramannujam Pillai          | 8 0   |
| 27. T. Sadasiva Iyer                                              | 7 0  | 56. J. Jayaram Chetty, Madras     | 5 0   |
| 28. T. Sadasiva Row                                               | 2 0  |                                   |       |
| 29. Santiva Iyer                                                  | 2 0  |                                   |       |

Total Rs... 417 8

The week the Colonel passed at Honolulu was full of activity, and rich in results. Our little band of devoted colleagues, composing the Aloha Branch, has been greatly strengthened and encouraged by contact with the President, and, as usual, he has converted all he has met into personal friends. On leaving he was almost buried in floral wreaths and garlands of a sweet smelling vine peculiar to the Islands.

His transit from Honolulu to San Francisco on the steamship "Coptic" was very agreeable, and his reception at San Francisco has been quite enthusiastic. On the evening of February 27th two or three hundred members and well-wishers, gave him a welcome at the charming Hall of the Golden Gate Lodge, T. S., which had been tastefully decorated for the occasion. An informal speech of welcome was made by Mr. W. J. Walters, the President, and replied to by the President-Founder in moving terms. He was then kept busy for an hour or two receiving the personal greetings of old and new friends.

His first public lecture was to be given at Metropolitan Temple on the subject of "Theosophy, Religion, and Occult Science." Another public reception was to be given him at Oakland, a suburb of San Francisco, where our valued and beloved friend, Mr. A. F. Knudsen, is diffusing his own devotion and energy into a local group; a public reception on the evening of the 2nd of March; a lecture to the Japanese, through an interpreter, at their Temple, on their religion, was to be given on Sunday morning, the 3rd, and another lecture on "Buddhism" to the general public at the same place, and on the 7th a lecture at Oakland on the "Rise and Spirit of the Theosophical Movement," were already booked.

Mr. Fullerton had laid out a program filling up the Colonel's time with visits along the Pacific coast, in the Territories of Montana and Wyoming, British Columbia, and the States of Minnesota, Colorado, and Nebraska, up to the meeting of the American Convention at Chicago on May 26th. The program from Chicago eastward was to be arranged later. It was expected that his whole American tour would be finished by August, when he would be free to take the steamer down to Buenos Aires, in South America; from there coming home by way of Europe, the Red Sea and Colombo.

He is doing all that lies within his power to get home some time in November, so as to have ample time for preparations for the next convention, which he expects to be one of exceptional importance.

The following route program is copied from Mr. Fullerton's memorandum:

"From San Francisco, California, to Los Angeles, Cal.; San Diego, Cal.; San Francisco, Cal.; Sacramento, Cal.; Portland, Oregon; Tacoma, Washington; Seattle, Washington; Vancouver, B. C.; Seattle, Washington; Butte, Montana; Helena, Montana; Sheridan, Wyoming; Minneapolis, Minnesota, (where he is to stop May 5th, 6th, 7th, 8th, and 9th, among Miss Palmer's old friends and colleagues); Denver, Colorado; Lincoln, Nebraska; and Chicago, Illinois.

The Colonel writes in terms of warm praise of his kind hostess at San Francisco, Mrs. Hotaling, who is showing him every kindness and proof of good will. Among other notable things done she has presented him with money to replace the horses which recently died at the Adyar Headquarters.

Happily he preserves his robust health and high spirits, and looks forward enthusiastically to the results of his American tour.

#### NEW BRANCHES, EUROPEAN SECTION.

A Charter was issued on February 25th, to Mrs. Passingham, Miss Wheaton, Mrs. Bernard, Mrs. Pengelly, Mrs. White, L. A. D. Montague.

Mrs. Snodgrass, J. I. Pengelly and Mrs. Lake, to form a Branch of the Theosophical Society at Exeter to be known as the Exeter Branch.

ARTHUR A. WELLS,  
General Secretary.

#### AMERICAN BRANCHES.

San Lorenzo T. S. has reconsidered its wish to dissolve and will retain its charter. Mercury T. S., Brooklyn, N. Y., has surrendered its charter, and the charter of the Indiana T. S., Indianapolis, Ind., has been cancelled by the General Secretary and the Branch suppressed. On February 12th, a charter was issued to the Wachtmeister T. S., Washington, D. C., with eight charter-members. The President is Mrs. Anna M. Jaquess, 423, 8th St., S. E.; the Secretary is Mrs. Katherine Glenn, 16, 2nd St., N. E. There are now 76 Branches in the American Section.

ALEXANDER FULLERTON,  
General Secretary.

#### NEW BOOKS FOR THE ADYAR LIBRARY.

From the Government of India, *Archaeological Survey of India, New Series*, Vol. II.; *The Moghul Architecture of Fathpur-Sikri*, Parts 1-4; Revised lists of *Antiquarian Remains in the Bombay Presidency*; "*Yajusha Anahitagni Patrimedhika Prayoga*," in Telugu, 2 Vols., from Messrs. C. Sambiah and V. V. Seshiah. From the Bombay Branch T. S.: *A scientific exposition of purity of thoughts, words and deeds as taught in Zoroastrianism* (Humata, Hukhta and Hvarshta); *Progress and Renovation: The soul after death; The Mazdian creed; The holy Sraosha*, by Mr. N. D. Khandalvala, B.A., LL.B.; *Frashokard and Re-birth*, by Mr. N. D. Khandalvala, B.A., LL.B.; *Laboratory dangers*, by Sarah S. Gostling; *Zoroastrian ceremonies; Zoroastrianism and Re-incarnation*; *Primitive Mazdayasnyan teachings*, all in English; and the following in Gujarati: *Gems of the Avesta*, by a Zoroastrian Lady; *The three paths; An account of the life of the Emperor Kaikushro of Persia, in the light of Theosophy*, by a Zoroastrian theosophist of the priestly class; *Some mysterious matters in the Vendidad* (the need of the knowledge of theosophy); *The guardian of advice*, by a Zoroastrian; *Good thoughts, good words and good deeds, in the light of Western science and Theosophy*; *The Theosophical Society, its founders, its members, its Zoroastrian members*; an explanation of objections and misapprehensions existing against them, by two members of the T. S. *The Zoroastrian ceremonies; The worship of Fire; Dangers of suicide; The Astral Light*, by N. F. Bilimoria; *Cherag* (the Lamp), a monthly religious magazine, by N. F. Bilimoria (one issue).

The following gentlemen, who were kind enough to promise to pay toward Anniversary Fund, are requested to send in their subscriptions as early as possible :

|                                                                     | Rs. | A. |                                                                         | Rs. | A. |
|---------------------------------------------------------------------|-----|----|-------------------------------------------------------------------------|-----|----|
| 1. Bangalore Branch through Mr. N. P. Subramania Iyer               | 20  | 0  | 16. Chelikula Rajagopala Chetti, 50, Narayana Mudaly Street, Madras     | 10  | 0  |
| 2. Bezwada Branch through Mr. Seshagiri Row                         | 5   | 0  | 17. B. S. Ramaswami Iyer Collector's Office, Salem                      | 4   | 0  |
| 3. Chittoor Branch through Mr. C. M. Doraiswami Mudaliar, Pleader   | 5   | 0  | 18. Rangoon Branch, through N. O. Subramania Iyer                       | 5   | 0  |
| 4. Coimbatore Branch through Mr. S. N. Ramaswami Iyer, Pleader      | 10  | 0  | 19. C. Singara Vela Mudaliar, Madras Branch                             | 1   | 0  |
| 5. Dr. Jagannatha Raju                                              | 3   | 0  | 20. M. Subrahmaniam Iyer, Sub-Magistrate, Gooty                         | 4   | 0  |
| 6. Mr. T. Jayaram Chetty, D. P. W., Coimbatore                      | 3   | 0  | 21. C. S. Subrayala Chetty, 13 Ekathakoil Street, Madras.               | 2   | 0  |
| 7. P. Kesava Pillai through Mr. Vijaratnam Pillai, Chulai.          | 5   | 0  | 22. K. Subrahmaniam Siva                                                | 1   | 0  |
| 8. B. Krishnaswami Naidu, Chintadripet                              | 2   | 0  | 23. S. Sreenivasa Pillai, 41 Edaipalayam Street, Madras                 | 0   | 8  |
| 9. Kumbakonam Branch through Mr. M. C. Krishnaswami Iyer            | 5   | 0  | 24. R. Swaminatha Iyer, Head Clerk, Panrotti Munsiff's Court, Cuddalore | 2   | 0  |
| 10. T. Lakshmana Row, Small Cause Court, Madras                     | 5   | 0  | 25. S. Tyagaraja Mudaliar, Sub-Registrar, Swami Malai, Tanjore District | 3   | 0  |
| 11. Madras Branch, through Mr. C. R. Krishnama Charri               | 5   | 0  | 26. Vedaranyam Branch through Mr. N. Pichai Pillai, Retired Tahsildar   | 30  | 0  |
| 12. Toki Narayanaswami Naidu, Chintadripet, through Dr. Jagannatham | 3   | 0  | 27. G. Venkatramiah Garu, Prodattur                                     | 10  | 0  |
| 13. A. Nilakantha Sastriar, Sri Vaikuntham                          | 10  | 0  | 28. Venkasami Rao, Chittoor                                             | 1   | 0  |
| 14. B. Panchapakasa Sastriar, Madras                                | 3   | 0  |                                                                         |     |    |
| 15. K. Perrazu, Cocanada                                            | 5   | 0  |                                                                         |     |    |
|                                                                     |     |    | Total Rs. unpaid                                                        | 162 | 8  |

T. VIJARAGHAVA CHARLU.

Treasurer, T. S.

ADYAR, MADRAS, 20th April 1901.

#### THE PRESIDENT'S TOUR.

Success attends the President's work at San Francisco, as it did at Honolulu. The press has published a number of notices of his lectures, and audiences numbering from 1,000 to 1,500, according to the state of the weather, have attended the latter.

They have a custom at San Francisco of holding public "quiz" meetings at the Branch's rooms; in other words, meetings for the propounding of questions to be answered by the person in charge. It will not surprise his Indian friends to hear that the meetings held by Col. Olcott have been great successes, nor that the interest in them increased from week to week. At the last meeting heard from the hall was packed.

The suite of rooms occupied by the "Golden Gate Branch" is as well appointed as the rooms of any branch that the Colonel has ever visited. The meeting-hall has at one end a fixed stage, or platform, with a semi-circular front like the one at Adyar, and a very pretty pipe-organ for use at musical entertainments. Life-sized portraits of the best known leaders of our movement hang on the wall, and at one side there are extensive book-cases for the Branch library. Adjoining the hall at one end is a very neatly kept bindery and small printing-press, and at the other a private office for Mr. Walters, an archives room, and a nicely laid-out room for the compositors that set up the magazines—the *Messenger* and the *Golden Chain*. The rooms are in Odd Fellows Building, a large structure on the principal street, and in a conveniently

central locality. The considerable sum needed for the fitting-up of the rooms, including the press and composing room expenses, together with a large share of the rent, has been given by one generous member, whose private means are as large as her unselfish impulses are strong.

Following are some remarks made by the Rev. Nishijima, of the American Buddhist Mission, San Francisco, on March 3rd, 1901 :

"The O. and O. liner, 'Coptic,' brought to this City on the 25th ult., from the East, one of the best known personages of our times, the President-Founder of the Theosophical Society, Col. H. S. Olcott.

"He was most cordially greeted by a crowded assemblage, composed of members of his Society and sympathizing friends, at the Society's Headquarters in Odd fellows Building. Beyond doubt he will be similarly welcomed throughout the whole country, for his name is known throughout his native land.

"It was, of course, the duty of the Theosophical Society to welcome Col. Olcott as children welcome a father and mother, and we also, as Buddhists from the Orient, feel it our duty to welcome him as father and mother of this Buddhist Mission in America. Do you ask, why? I will tell you. My friends, Col. Olcott has done what we Oriental Buddhists could never have done, and so we cannot forget the debt we owe of Japan could never be for ever grateful for his services. He is an American Buddhist who has been working for over twenty years to revive Buddhism in Ceylon and Burmah, and who in 1889, when invited to come to Japan, came and actually revived the sleeping religious spirit of our Japanese Buddhists.

"Moreover, the establishment of the Theosophical Society throughout the world has done a great deal to strengthen the religious and intellectual ideas of the western people, so that now the people of the Occident are getting broader views with regard to religion, and the spirit of tolerance is expelling from many minds the old feeling of unreasonableness and uncharitableness. The grand motto of the Theosophical Society, 'There is no religion higher than truth,' is calculated to make western people willing to hear about Buddhism, and to study its doctrines; whereas, they formerly looked upon us Orientals simply as heathens, the ignorant followers of an ignoble faith.

"Thus, while Col. Olcott created in the Japanese an appreciation of their religion, and a wish to spread its teachings in foreign lands, he has also been preparing the western mind to receive them dispassionately, smoothing the way for this first mission ever sent out to foreign lands in the history of Japanese Buddhism.

"May every blessing be his."

Colonel Olcott has to thank Miss Agnes White, of the Buddhist Mission of San Francisco, California, for the gift of a silver Mexican coin so small as to be compared with nothing except the tiny chakrams of Travancore State.

The Colonel left San Francisco, for Southern California on the 19th March, after a three-weeks' visit of a most successful character. At his farewell lecture the large hall in the Odd fellows Building was crowded to the doors and many stood up. He received warm thanks from many people for his clear expositions of Theosophy and the Society. Mr. A. F. Knudson, so well known and affectionately remembered at Adyar, has decided to accompany the Colonel to Buenos Aires and thence to England, should nothing unforeseen happen. Colonel Olcott received the most generous hospitality from Mrs. Hotaling, F. T. S.

#### DEATH OF M. GILLARD.

We are sorry to hear from Paris of the death of our long esteemed friend and colleague, M. Paul Gillard, President of Le Disciple Branch T. S., of Paris, after a somewhat lingering illness.

M. Gillard was a very earnest and convinced Theosophist, and for a number of years has been one of the main-stays of Commandant Courmes and Dr. Pascal. At the present stage of affairs in our French Section earnest and unselfish workers, like him, can ill be spared.

## INDIAN BRANCHES.

The following Branches have been chartered in India since January 1st, 1901 :—

| Branches.               | President                             | Secretary.             |
|-------------------------|---------------------------------------|------------------------|
| Jammu                   | Diwan Amar Nath                       | Bhai Dan Singh.        |
| Bapatla                 | V. Kuppusawmi Aiyar, M.A.             | V. Venkatadri, B.A.    |
| Hyderabad (Sind)        | Hiranand Santokram Advani, B.A., B.L. | Khanchand Prataprai.   |
| Malkalmuru, Aska        | K. V. Gopal Rao                       | K. K. Ramalingam.      |
| Berhampore              | V. Challapathy Rao                    | B. Viyganna Pantulu.   |
| Sompel                  | M. Ramadoss Pantulu                   | K. Jagannadham, B.A.   |
| Bombay Dharmalaya, T.S. | .....                                 | Gajanan Bharkarvaidya. |

## NEW BRANCH AT ROME.

A Charter was issued March 25th, 1901, to Mme. A. Ulrich, M. Caniglia, A. Mazzerelli, L. Mangosi, A. Lancia, A. Veneziani and L. Piattelli to form a Branch of the Theosophical Society at Rome, to be known as the Besant Branch.

ARTHUR A. WELLS,  
General Secretary.

## UNPAID LETTERS.

Col. Olcott is extremely annoyed at being obliged to pay exorbitant double charges on letters sent him to America during the present tour, by persons who do not take the pains to find out what is the rate of letter postage between India and the United States. On such a letter, which contained a request for an entirely personal favour, there was a stamp of 1 anna, which was the proper postage for Great Britain, but to America it should have been 2½ annas, and he had to pay on it 15 cents American money, or nearly 8 annas. When letters are thus addressed to persons who cannot afford to squander money, a great injustice is done, and he asks friends in India who wish to write to him, or any other person in America, to put on a 2½ anna stamp.

A lady in Russia, a member of a group of earnest students of Theosophy, writes us of the difficulties they meet with in their study and speaks of her great desire, as the member of the group with the fewest ties, of coming to India to learn for herself, from teachers here, in order that she may help them. But she is without means and must secure a position as teacher, either in a family, school, or as daily governess. She says of herself: "I know Russian, French, German; Italian only practically, and English enough, as you see, to give the required explanations to teach the languages I know." Should any of our readers learn of a suitable position, we would be glad if they will let us know.

## NEW BOOKS FOR THE ADYAR LIBRARY.

*Latin Composition and Syntax; Tutorial Latin Grammar*, by Hayes and Mason; *The Century Book of Gardening*, 7 parts, pp. 1 to 158, incomplete; *Aryabhaṭagvata* (Sanskrit) unbound; *Cinua Memorial Volume; Descriptive Catalogue of the Calcutta Sanskrit College*, Nos. 12 and 13.

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.

JUNE 1901.

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st April to 20th May 1901 are acknowledged with thanks:

## HEAD-QUARTERS FUND.

|                                                                                                                                                                                      | RS. | A. | P.  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|-----|
| Mr. P. Nanjunda Naidu, donation                                                                                                                                                      | ... | 3  | 0 0 |
| Mr. C. Sambiah Chettiar, Mylapore, subscription                                                                                                                                      | ... | 1  | 8 0 |
| Arthur A. Wells, Esq., General Secretary, European Section, T. S., for 25% Dues for 6 months from 1st November 1900 to 30th April 1901, cheque for £35-4-1. at Rs. 15 per £ equal to | 528 | 1  | 0   |
| H. A. Wilson, Esq., General Secretary, Australian Section, T. S., for 25% Dues for the year 1900. A cheque for £14-18-11 at Rs. 15 per £. equal to                                   | 224 | 3  | 0   |
| French Section, Theosophical Society, for 25% Dues from January 1900 to April 1901. A cheque on National Bank of India, Ltd.                                                         | 301 | 10 | 5   |
| Through Mr. Alexander Fullerton for horse purchase                                                                                                                                   | 2   | 15 | 0   |
| LIBRARY FUND.                                                                                                                                                                        |     |    |     |
| An F. T. S. of Burma, subscription for the month of April 1901.                                                                                                                      | 50  | 0  | 0   |
| Mr. C. Sambiah Chettiar, Mylapore do                                                                                                                                                 | 1   | 8  | 0   |

ADYAR, MADRAS. ) T. VIJIA RAGHAVA CHARLU,  
20th May 1901. ) Treasurer, T. S.

## THE PRESIDENT'S TOUR.

A Los Angeles F. T. S. asks us to print the following report of Col. Olcott's work in that city :—

All whose good Karma has enabled them to make the acquaintance of Col. H. S. Olcott, will agree with me in declaring that the *Theosophist* is not large enough to contain half that should be known of so grand a character.

Col. Olcott arrived in Los Angeles, March 20th, and was tendered a reception by Harmony Lodge. In reply to an address of welcome the Col. gave a sketch of the work accomplished by the T. S.

March 21st, the Col. answered questions from 3 to 5-30 P.M. and in the evening lectured on "Buddhism." March 22nd, from 2 to 5-30 P.M., Interviews; and 8 P.M., answered questions; March 23rd, from 2 to 5-30 P.M., Interviews; 8 P.M. lectured on "Theosophy in the World's Religions." March 24th, the Col. attended the Golden Chain, and won the heart of every child present. In the evening the Col. lectured at a to an audience of about 700 people. March 25th, at 2 P.M. the Col. presided at a special Branch meeting, and addressed a very large audience in Pasadena; in the evening returning with some friends to L. A. about 11 P.M. but even then he denied himself a much needed rest, in order to answer a number of letters. As a worker the Col. was indefatigable, as a friend the truest and gentlest, as a leader he stands alone.

No Theosophist ever won the good will of the press in Los Angeles as thoroughly as the Col.

Col. Olcott left for San Diego, March 27, but the effect of his visit will remain for many a year.

Words are inadequate to express our appreciation for the service Col. Olcott has rendered the race.

May the Masters ever guard and protect him is the sincere wish of Harmony Lodge.

We are constantly receiving letters from friends, telling us of the great good our President is doing the members personally, and of the impetus given to the work of the Society. The following quotation from a letter will show the general tone:

Col. Olcott is here three days ahead of time. On Wednesday night he was given a reception, and I must say it is a long time since we have been so enthusiastic. What is it that that man carries with him? He said very little, and yet every one was brimming over with good feeling and spirits. He is certainly the personification of love and good-fellowship.

In the 'Ancient Wisdom,' 2nd chap. on 'Reincarnation,' page 225, old edition, it says: "When the buddhic body is quickened as a vehicle of consciousness the man enters into the bliss of non-separateness. Knowledge and ultimately wisdom is the predominant element of the Causal Body, but the predominant element of consciousness of the buddhic body is bliss and love."

When I read that, and after seeing our two great leaders lately, and soon enough, so that one was able to compare, I know where to place them. Mr. Leadbeater is the scholar, the man of learning and the man of certain powers, but our President is the man who has "entered into the bliss of non-separateness." He asked us to look upon him as a father; to come to him if we had any troubles; to open our hearts, and he would try and help us. He did not come to teach and answer questions about the infinite, but to know us and have us feel the love and tenderness that was in his heart for all of us, and for every living creature. He wanted no introductions; all were his children, the most unworthy were the nearest. Every one in the room was touched to the heart, and felt the greatness and simplicity of this gentle soul. He had something when the Masters chose him out of all the people in the world to help H. P. B.

I appreciated Mr. Leadbeater and his knowledge more than I can tell, but this great soul is one who can appreciate human weakness and sympathise with human failings.

Our latest advices are from Portland, Ore., and Seattle, Wash., where the President is having crowded meetings. Col. Olcott writes us that the estate left him, in the latter place, for the use of the Adyar Library, is very valuable and the Executors hope soon to begin to realise on it.

#### NAME OF BRANCH CHANGED.

The name of the new Marseilles Branch, in France, has been changed from Ana-Bai to Sophia.

#### AMERICAN BRANCHES.

The Charlotte T. S., Charlotte, Mich., has dissolved and returned its charter. On March 29, 1901, a charter was issued to the Des Moines T. S., Des Moines, Iowa, with 19 charter-members. The President is Bernard R. Hale; the Secretary is John M. Work, 522 Good Block, Des Moines, Iowa. There are now 76 Branches in the American Section.

ALEXANDER FULLERTON,  
General Secretary.

#### INDIAN BRANCHES.

Two Branches were chartered in India in March last—the Karkal T. S., and the Párvatipur T. S.

#### "WHITE LOTUS DAY" AT ADYAR.

(From a Correspondent of the *Madras Mail*).

Last night [May 8th] the Headquarters of the Theosophical Society presented a very picturesque appearance. The platform upon which the statue of Madame Blavatsky is placed was decorated with evergreens, ferns, and festoons and beautiful wreaths of the white lotus adorned the statue itself, which, lighted from above, looked very striking.

Mr. V. C. S'eshachariar, B.A., B.L., was voted to the Chair, and among those present were Miss Weeks, Miss Palmer, and Messrs. B. Panchibikesa Sastriar, B.A., B.L., C. R. Krishnamachariar, B.A., B.L., B. N. Chandik, T. Simlachariar, D. B. Venkatasubba Row, B.A., A. Siva Row, B.A., S. V. Rangaswami Aiyengar, B.A., A. K. Sitarama Sastrigal, of Cuddapah, V. Seshia Garu of Masulipatam, Dr. Jagannatha Raju, Pandit G. Krishna Sastri, C. Sambiah Garu, T. Vijiaraghava Charlu, and P. K. Ramuni Menon.

In opening the Proceedings, the Chairman referred to the absence from the Adyar of Colonel Olcott, the venerable and venerated co-founder, and Dr. English, the Recording Secretary of the Society. He observed that the White Lotus Day had become a regular function year after year in all the Theosophical centres, and it was incumbent upon all true Theosophists to pay homage and do honour to the memory of the deceased lady who, for a great many years, had worked at the Headquarters at considerable personal sacrifice in the service of humanity. In accordance with the wishes expressed in the last Will and Testament of the deceased lady, the Chairman then called upon Pandits Krishna Sastri and Krishnamachariar to read selections from the *Gita*. After the chanting of the *Gita* was over, Mr. S. V. Rangaswami Aiyengar read portions of Sir Edwin Arnold's "Light of Asia."

Several of those present spoke of the great work of the Society which was achieved during the past quarter of a century, and expressed hope for the mighty future yet before it. Miss Weeks quoted statistical figures and showed that Theosophy had spread over 42 countries of the world. She said that all organizations were more or less short-lived, and the longevity of particular institutions depended upon the internal strength which was infused by their promoters. Speaking of the Theosophical Society, she ventured to express the hope that it would be a very powerful factor in human evolution, and it would become day by day more acceptable to the Western philosophers and scientists also.

Mr. S. V. RANGASWAMI AIYENGAR referred to his long association with the Society, and mentioned several instances in which individual members had done an immense amount of solid good work after imbibing the great teachings of the Society.

Mr. T. K. SITARAMA SASTRIAR of Cuddapah, also spoke of the good work done by various members of the Society and to the immense growth of Theosophic literature all over the world. He requested the members present to realise the responsibility which rested on them and to do all that lay in their power for the furtherance of the work of the Society.

In conclusion, the CHAIRMAN referred to the large personal self-sacrifices that were made by several European ladies and gentlemen who had devoted their time, energy, money, and life to the great work of the Society, which started its beneficent career a quarter of a century ago. He paid a tribute to the unflinching perseverance of the President-Founder and the solid and substantial working done by Mrs. Besant, who had made India her home and Indian interests her own. He referred particularly to the Central Hindu College, Benares, which within the short space of its existence had shown such splendid results. He requested all present to join with him in invoking the blessings of the sages and saints for the prolonged good work of the Society in its various branches.

The distribution of a pamphlet, entitled "Conquest of the Flesh," by Jehangir Sorabji, brought the proceedings to a close.

#### THE ORIENTAL LITERARY INSTITUTION, CONJEEVARAM.

The Council of Directors of the above named Institution beg leave to offer the following for the consideration of the public: The Oriental Literary Institution, Conjeevaram, was founded in 1896. We believe that its career—short though it has been—justifies this appeal to the public for sympathy and support on behalf of a National cause.

More than our Schools and Colleges, Newspapers and Magazines, the platform is an effective means for the diffusion of useful knowledge among the masses of the people.....To institute, therefore, courses of popular lectures in the Vernaculars, on useful subjects, is as much the object of this Institution, as it is to open Ayur Vedic schools and dispensaries; to procure and print great works yet in manuscript; to open digenous schools to work on national lines, somewhat like Mrs. Annie Besant's Benares College; to open Industrial Schools, etc.

Attention is also called to the following appeal:—Modern researches testify amply to the fact that the sacred and the philosophic literature of the East is a vast store-house of ancient wisdom.

The political history, past and present, of India; its present low state of material prosperity; the gulf that divides the English-educated Indians from their fellow-countrymen, most of whom are sunk in ignorance; the rapid and most deplorable extinction that has been going on of the class of Pandits deeply learned in Sanscrit and the Vernaculars; the long time that must necessarily elapse before the new class of scholars shall come into existence, adding to the deep scholarship of the East the critical and scientific study of the West; the difficulties, almost insuperable, under which only deep, original and extensive researches into the Indian philosophic and sacred literature can be carried on in these days—these and many other circumstances make it the duty of the enlightened public, as it is the prerogative of the wealthy amongst them, to give what sympathy, support and co-operation they can, to movements whose object it is to revive the enlightened study of the Vedas; to rescue good old books now perishing, from total extinction; to print and publish them; and to adopt measures to bring into harmony, as far as may be, the ideas of the East and the West—The Conjeevaram Oriental Literary Institution aims at achieving these objects.

For this National cause your patronage is solicited.

The "Madras Mail" under date July 27, 1899, remarks:

The Oriental Literary Institution of Conjeevaram endeavours to revive an enlightened study of the Vedas, to rescue good, old books now perishing and publish them, and to adopt measures to bring into harmony, as far as may be, the ideas of the East and the West.

This movement, it is hoped, will have the sympathy and co-operation of enlightened Maharajas, Rajas, Zemindars and other gentlemen. Donations of money and of books (in any language) will be thankfully received and duly acknowledged.

The best wishes of the *Theosophist* are offered for the continued success of this Institution.

C. BHASHYAM AIVANGAR, B. A.,  
Head Master, Chittur High School;  
Secretary, Oriental Literary Institution, Conjeevaram.

#### "MAN AND HIS BODIES" IN TAMIL.

It is with pleasure that I hear of one Theosophical book after another being translated into the various vernaculars of India, spreading abroad in ever-widening circles, the beneficent influence of the ancient Brahma Vidya, now known as Theosophy. May the blessings of the Gods accompany every message of their truth, spoken by the feeble lips of their servants, among the humblest of whom is

CHITTUR, January 1900.

ANNIE BESANT.

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.

JULY 1901.

### MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st May to 20th June 1901 are acknowledged with thanks:—

#### HEAD-QUARTERS FUND.

|                                                           | RS. | A.  | P.   |
|-----------------------------------------------------------|-----|-----|------|
| Mr. C. Sambiah Chettiar, Mylapore, subscription           | ... | 1   | 8 0  |
| General Secretary, American Section T. S., 25% dues from  |     |     |      |
| March 1st, to 30th April 1901, for £ 24-3-7 at Rs. 15     | ... | 360 | 4 2  |
| Indian Section Theosophical Society, 25% dues for quarter |     |     |      |
| ending 31st March 1901                                    | ... | 554 | 14 0 |

#### LIBRARY FUND.

|                                                        |       |    |     |
|--------------------------------------------------------|-------|----|-----|
| The First Payment of the White Estate bequeathed for   |       |    |     |
| T. S. Library. Cheque for £ 101, cashed by Madras Bank | 1,502 | 4  | 0   |
| An F. T. S. of Burmah, subscription for May 1901       | ...   | 50 | 0 0 |
| Mr. C. Sambiah Chettiar, Mylapore, for do.             | ...   | 1  | 8 0 |

#### ANNIVERSARY FUND.

|                                         |     |     |        |
|-----------------------------------------|-----|-----|--------|
| Mr. A. Singaravelu Moodeliar, Bangalore | ... | ... | 20 0 0 |
|-----------------------------------------|-----|-----|--------|

#### PANCHAMA EDUCATION FUND.

|                                       |     |     |         |
|---------------------------------------|-----|-----|---------|
| Rt. Hon. The Earl of Mexborough £ 3-3 | ... | ... | 46. 9 2 |
|---------------------------------------|-----|-----|---------|

ADYAR, MADRAS, } T. VIJIA RAGHAVA CHARLU,  
20th June 1901. } Treasurer, T. S.

### THE PRESIDENT'S TOUR.

From Seattle, Colonel Olcott went to Tacoma, Wash., and Vancouver, B. C.; the latter place being the northernmost point of this year's tour. In both places he had large and enthusiastic audiences, and met many persons during the day for private conferences. Starting eastward, our President visited towns in Wyoming, Montana and Dakota, receiving the hearty welcome of the Americans and the love and veneration of the members of the Society for their head. From the *Helena Evening Herald*, of April 30th, we quote the following: "Many persons who attended the lecture last evening, of Col. Henry S. Olcott, were led to look upon the Eastern philosophy in a new light. To them Theosophy now has a different meaning than it did before the gray-bearded philosopher expounded it." From all points we receive word that Colonel Olcott's simple and lucid explanations clear away the difficulties and make Theosophy appear in its true light—rational and at the same time soul-satisfying. A Lincoln, Neb., paper says: "A decided interest is being taken by citizens of Lincoln in Theosophy." From Denver, Colo. comes a similar report. In Minneapolis, Minn., a large reception was

given in his honour on May 14th. He gave several public lectures in that city and in St. Paul, all of which attracted much attention and had very fair reports in the papers. On May 23rd, the Colonel arrived in Chicago and on the evening of the 25th, a reception was given him at which some 250 members and friends were present. The next morning, 26th, the Fifteenth Annual Convention of the American Section of the Theosophical Society was convened. A partial report of the proceedings will be found in another place.

#### NEW BRANCHES.

A Charter was issued on May 28th to D. M. Dunlop, R. A. Vennor Morris, A. P. Cattanch, Miss S. O. Nilson, James Stirling, Mrs. Vennor Morris and F. R. King, to form a Branch of the Theosophical Society in London, to be known as the Battersea Branch.

ARTHUR A. WELLS,  
*General Secretary.*

#### NEW BRANCH IN INDIA.

A Correspondent writes: A branch of the Theosophical Society was established in Mangalore on the 23rd ultimo, at a meeting held at the Bandar of Mr. N. Manjunathaya, under the Presidency of Mr. J. W. Boys, Agent, Bank of Madras. The following office-bearers were elected:—President, Mr. J. W. Boys; Vice-President, Mr. G. Seshagiri Prabhu, B.A.; Secretary, Mr. M. Upendra Pai, B.A., B.L.; Assistant Secretary and Treasurer, Mr. H. Srinivasa Row.

#### AN APPEAL.

*Shillong Indian Club Rooms,  
Shillong (Assam).  
The 30th May 1901.*

DEAR SIR AND BROTHER:

With a view to attract the Indian public here to Theosophy, a Theosophical Section was added in 1898 through the efforts of some members, to the General Library of the "Shillong Indian Club," which is a literary institution established in 1876 and has ever since been catering to the literary tastes of the Indian public of Shillong. The institution is a properly constituted one, and its status is recognised by the Assam Government, which supplies it regularly with the *Assam Gazette* and other official publications, free of cost.

The Club was located in the "Quinton Hall," the only public hall of this town, which, after its restoration since the memorable earthquake of 1897, was destroyed by fire on the 12th January 1900. This catastrophe involved the destruction of almost all the property (including the valuable library) of the Club. The work of the Institution has, however, again been resumed with books mostly presented by the members and other liberal-minded gentlemen. The library has been located in the "Quinton Memorial Hall" just constructed, with corrugated iron roof. The Board of Control will feel grateful if the Theosophical Section of the Shillong Indian Club Library, which before the fire, was rich in the possession of the principal works of Madame Blavatsky, Mrs. Besant, and other well-known Theosophical writers, could again be resuscitated in a decent way. As the Institution is in sore straits, it has only been able to just buy the Theosophical Manuals; and as for some time to come the General Library will absorb the almost entire attention of the members of the Club, funds cannot be provided by them for the Theosophical Section. The Board have accordingly bid me issue this appeal, and I have undertaken without the least hesitation to comply with their request, especially because I am convinced that the existence of a decent stock of Theosophical works will, by dint of the

intrinsic worth of the truth enshrined in them, and on the economical principle that supply creates demand, inevitably make for the spread of Theosophy to the infinite benefit of the public of this town. I therefore, beg to solicit help in furtherance of the object in view, and trust that you will donate books or money, or render such other substantial help as might enable the Theosophical Section of the Library to be a model Theosophical Library in Assam. Should you see no objection, we propose that 75 per cent. of the money contributions from you, if any, be spent on the acquisition of Theosophical Literature, and the balance, on the purchase of standard works on Buddhism and Hinduism. Contributions will be received by me and duly acknowledged in the *Indian Mirror*, the *Theosophist* and the *Prasnotara*. With kind wishes and brotherly regards.

I am, yours fraternally,  
SATYENDRA KUMAR BOSE,  
*Joint Secretary to the "Shillong Indian Club."*

#### WORTHY OF EMULATION.

We learn from our Indian exchanges, that the Maharaja of Travancore has founded two scholarships, open to natives of Travancore who are Bachelors of Art, of the Madras or any other University. The scholarships are intended to enable the holders to proceed to Europe or America to study geology, mineralogy, mechanical engineering, agricultural chemistry, or any other industrial or technical subject. The cultural candidates will be given all travelling expenses and will be successful candidates will be given all travelling expenses and will be allowed, during their stay in Europe or America, a sum of £200 per annum, payable quarterly in advance. The object of these scholarships is to encourage technical education.

This action of the Maharaja is highly commendable, and it is to be hoped that other Indian Maharajas will follow his noble example.

#### "A TARDY CONFESSION."

The following from *The Bengalee*, will be appreciated by our Indian friends:

At the recent anniversary meeting of the Church Missionary Society, the Secretary had to make a melancholy statement. In his Report he observed that "there was a marked revival of zeal in the devotees of the old religion, and the weaknesses of native Christians were at times the sorrow of Missionaries. The Missionaries would have been more than human if they had not been unnerved at the sight of the Hindu revival. The most thoughtful among the Missionaries already perceive that the diffusion of education has well-nigh annihilated evangelising prospects in India. We do not know what the Secretary refers to when he laments the "weaknesses" of Native converts. If he means the convert's new-born propensity for relapsing into the faith in which he was born, we are not sure whether we should not call it "strength" rather than "weakness." The convert, who had embraced Christianity not so much to satisfy the cravings of his conscience as to satisfy his hunger, soon finds out that by changing his religion he has not appreciably improved his prospects. He heartily rues the day which placed him beyond the pale of his own community and longs to be re-admitted to the society of his own people. The Arya Samaj has provided a golden bridge for the re-admission of such converts to Hinduism; and the progress of this *Shuddhi* or purification movement tolls the knell of the parting Missionary Propaganda. Observant Missionaries fully realise the real state of things; but they console themselves with the thought that the deluge will come after them and not in their time. Meanwhile they are thankful for famine—that most powerful auxiliary of the Missionary force—and for such stray wanderers from the Hindu fold, as chance occasion ally casts in their way. No wonder that the Society should have to



labour under the serious disadvantage of a deficit of £40,000. John Bull's faith in the propaganda seems to have already been considerably shaken. The stream of sixpences and sovereigns seems to have almost run dry. But perhaps the substantial accession to the number of converts, caused by the last famine, will not be without its effect upon the supply of the sinews of war. One generous donor contributed, we note, £10,000 on the spot.

#### NEW BOOKS FOR THE ADYAR LIBRARY.

##### *Purchased:*

Anandasrama Series, Nos. 41, 42, Parts I. to III., & 43; Old Diary Leaves, Second Series; Sabdendu Sekhara (lithograph edition); A compendium of Rāja Yoga Philosophy.

##### *Presented:*

"The Seventeenth Annual Report of the Bureau of American Ethnology," 1895-96. "The report of the Madura Theosophical Society for 1900." "Report on the search for Sanskrit MSS. during 1895 to 1900," by Haraprasad S'āstri, Hon. Jt. Philological Secretary, Asiatic Society of Bengal. "Notices of Sanskrit MSS.," second series, by Haraprasad S'āstri, of the Asiatic Society of Bengal, Vol. I., Part III.

"Mysore Govt. Oriental Series," Nos. 23 and 24; "Mādhaviya Dhātuvrittih;" No. 25, "The Principles of Pravara & Gotra," by Chentsal Rao, C. I. E.; "Adi Purāna of Pampa, Kannada," No. I., Yogaratnākara (Medicine), Telugu and Canarese Translation, Part I.

Catalogue of Sans. printed works, 1898; Catalogue of English works, 1900; Catalogue of Sans. MSS. 1900; Catalogue of MSS. and printed works in Canarese, 1898, all in the Mysore Government Oriental Library; Chāndogya Upanishad, Part II., published by Mr. V. C. Seshāchari.

##### *Periodicals:*

*S'āstramālā*, No. 20.

*Kāvya-mālā*, Nos. 151 & 152.

*The Pandit*, Nos. 5 & 6.

*The Chowkhamba Sans. Series*, Nos. 37, 38 & 39.

*Vidyodaya*, Nos. 1 & 2.

Our thanks are due to Mr. M. D. Shroff, of the Blavatsky Lodge Bombay for copies of the following works translated into Gujarati:

"The Story of the Great War." "The Path of Discipleship." "The three Paths." "Dharma and Hinduism." "Doctrine of the Heart." "Bhagavad Gītā." "Subodha Patrika." "Chromopathy."

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. VIJJA RAGHAVA CHARLU, at Adyar, Madras.

## SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1901.

#### MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st June to 20th July 1901 are acknowledged with thanks:—

##### HEAD-QUARTERS FUND.

Mr. C. Sambiah Chettiar, Mylapore, subscription. Rs. 1 8 0

##### LIBRARY FUND.

An F. T. S. of Burma, subscription. .. 50 0 0

Mr. C. Sambiah Chettiar Mylapore, subscription. .. 1 8 0

ADYAR, MADRAS, }  
20th July, 1901. } T. VIJJARAGHAVA CHARLU,  
Treasurer, T. S.

#### NEW BRANCHES IN INDIA.

##### *Guntakal.*

##### *Chartered.*

(By Jagannathiah) ... 1-6-1901. { President—M. V. Mooni Swamy.  
Secretary—B. Soondaram Pillay.

##### *Peddapuram.*

##### *Krishna T.S.*

##### *Chartered.*

(By K. Narayana Swamy). 1-6-1901. { President—C. Seshayya.  
Secretary—S. Velu Mudaliar.

##### *Nadiad.*

##### *Chartered.*

*The Gopal Krishna T.S.* 3-6-1901. { President—Lallubhai P. Parekh.  
Secretary—Ramsingh Devisingh,  
Thakore.

#### SMALLEST BOOK IN THE WORLD.

At a reception at the home of Mr. and Mrs. K. C. Havens, on the eighth ultimo, says a Chicago paper, Colonel H. S. Olcott was made acquainted with a number of Professors in the University of Chicago, members of the medical fraternity and some of the leading divines. The entire evening was spent in discussing the logical and scientific aspects of Theosophy. Colonel Olcott gave to Mr. C. Staniland Wake, of the Department of Anthropology, Columbian Museum, a copy of what is known as "The smallest book in the world," a duplicate of which he presented to the British Museum. It was given to Colonel Olcott by the custodian of the Golden Temple at Amritsar, India. Colonel Olcott also presented to the Field Museum a nest of diminutive wooden boxes made at Benares on a turning lathe of the most primitive description, the smallest box being only one-eighth of an inch in diameter, yet having a cover that fits it perfectly.—*Madras Mail*.

## "CHRISTIAN MISSIONS IN INDIA."

Mr. Isaac Jackson wrote to the *Pioneer* last year concerning Christian Missions in China, and was advised by the missionaries, to study the subject of Foreign Missions more carefully, before attempting to again enlighten the public on this matter. He now writes to the *Pioneer* that he has "taken this advice," and proceeds to let in a good many rays of light on the question of Foreign Missions, and finally says that "all the statistics given below are taken from reports issued by the Missionaries themselves." We have space for only a few extracts from the lengthy article on "Christian Missions in India." Concerning the report of the Church Missionary Society, it is stated that the "Baptisms for the year" ending 31st March, 1900, were 8,423, of whom 5,978 were children! It does not say whether these were "without their parents" or not; but, setting aside the children, there remain "2,445 adult conversions as the fruit of the labours of 3,018 Missionaries." "In the previous year's report (1899) the number of communicants was returned at 33,804. Adding to this, the 8,423 baptisms recorded in the report for 1900, the number should now be 42,227, whereas the actual figures are 35,640; thus registering a loss of 6,587. This would reduce the net gain—including children and adults—to 1,836 as the result of the labour of over three thousand Missionaries and an expenditure of £113,631—an all-round cost of over £60 per convert, without reckoning the money raised and spent locally." Speaking of the work in Bengal, he says: "Last year there was a staff of 443 agents who received from England over £15,000. During the twelve months they baptised 101 adults and 554 children—one adult convert to every four missionaries." Further on we read: "At Bellary, after 90 years' work and with a present staff of 46 agents, there are 166 Church members, an average gain of less than two per year, while there is an actual decrease from 172 to 166 members during the past four years. Last year the 46 agents baptised 15 adults and children out of a population of 736,000."

Again, "In Madras there are 201 Church members after 70 years' propaganda with a staff of 63 Missionaries. 'There are distinct signs of progress' is the cheering statement in the report for 1900 (p. 164), and the only evidence of its presence is that the Church members have dropped from 221 in 1896, to 201 in 1900." Some of these 'converts' above referred to, are gathered in from other missions and re-baptised, it is stated. There is much more of the same sort given in the article in the *Pioneer*.

## NEW BOOKS FOR THE ADYAR LIBRARY.

The "Science of the Emotions," "Vaidika Dharma Sâtrâni," by Swâmi Datta Das; "The Funeral ceremonies of the Parsees," their origin and explanations, by J. Jamshadji Mody; *Transactions of the Asiatic Society of Japan*, of Japan, Vol. XXVIII.; "Pâpanâs'a Sthula Purâna," "Prasnottara Mâlika," in Malayalam characters.

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. VIJARAGHAVA CHARLU of Adyar, Madras.

SUPPLEMENT TO  
THE THEOSOPHIST.

SEPTEMBER 1901.

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st July to 20th August 1901 are acknowledged with thanks:—

| HEAD-QUARTERS FUND.                                                                                                                      |                                            | Rs. A. P. |
|------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------|-----------|
| Mr. C. Sambiah Chettiar, Mylapore, subscription                                                                                          | ..                                         | 1 8 0     |
| Mr. C. W. Sanders, General Secretary, New Zealand Section, T. S., for Entrance Fees and Annual Dues to 30th June 1901, M. O. for £ 4-4-6 | ..                                         | 63 6 0    |
| The Secretary of the "Ananda" Branch, T. S., Buenos Aires, Entrance Fees and Annual Dues, Cheque cashed in Madras Bank                   | ..                                         | 55 11 5   |
| LIBRARY FUND.                                                                                                                            |                                            |           |
| Mr. C. Sambiah Chettiar, Mylapore, subscription                                                                                          | ..                                         | 1 8 0     |
| AN F. T. S. of Burma, subscription for July                                                                                              | ..                                         | 50 0 0    |
| ADYAR, MADRAS, }<br>20th August, 1901. }                                                                                                 | T. VIJARAGHAVA CHARLU,<br>Treasurer, T. S. |           |

## THE PRESIDENT'S TOUR.

As the time for the close of our President's tour in the United States draws near, one begins to count the good results attained. From correspondents, generally, one gathers that the chief result has been a binding together of the members in the Branches, and of the Branches also, throughout the Section, with a decided stimulation to greater work, which is always a result of the Colonel's presence. Outside of the T. S. we find a change, also resulting from his tour; the more friendly attitude of the Press. Lectures have been reported, on the whole, in an unprejudiced way, but, of course, many curious statements have been printed, often resulting more from the reporter's ignorance on the subject than from any intention to misrepresent. From Muskegon, Saginaw, Lansing, Toledo, Cleveland, Dayton, Washington and Philadelphia we learn of crowded meetings and much enthusiasm, despite the fact that the country was suffering under a great heat, which made it very difficult for the members to get about. Even our Colonel, seasoned as he is to heat by his twenty-one years' residence in India, found the heat oppressive.

On the 27th of July, the President-Founder was to sail from Philadelphia for Southampton. From there, after a short stay in England, he was to go to Buenos Aires, then back to England, and home.

## COLONEL OLCOTT'S FAREWELL MESSAGE.

[We print our President's farewell, as it appears in the official organ of the American Section.]

"As I have only one more station to visit before closing my American tour and turning my face toward the Atlantic Ocean, I wish to express through the *Messenger* my grateful thanks for the loving kindness and generous hospitality which I have received everywhere throughout the country. My special acknowledgments are due to my kind hosts and hostesses, and I regret that my engagements are such as to prevent me from addressing each personally in writing.

It appears to me, after this long circuit through many states, that my visit has been purposely put off until now by the Wise Ones who overlook our affairs, for the opposition, once so active, is crumbling away, and before long there will not be a vestige left of the great secession party which at one time came near sweeping the American Section out of existence. I know now from observation, how deep a debt the Society owes to Alexander Fullerton, George E. Wright, Kate Buffington Davis, and some others, for their loyal and courageous defence of the movement from its would-be destroyers. In human affairs the crisis always brings out the men to meet it; and surely this rule has been exemplified in our case.

I am encouraged as to the future of the American movement, for we have all over the country men and women thoroughly in earnest, and capable of every degree of self-sacrificing devotion. What is most needed is a small corps of workers who can give their whole time and services to the cause. Suitable persons for such work exist, but their circumstances prevent them from doing as they would wish; and so, until we have command of the necessary means to pay their expenses, and ensure the support of their dependents, we must go on as heretofore, with such help as we can get from volunteers.

I cannot too strenuously urge the policy of making expositions of Theosophy as simple as possible, avoiding all attempt at fine writing and fine talking, which only tickle the intellect for the time being; and encouraging everybody to put their knowledge into their lives as a guiding force. Theosophy as a working power can be made all potent, and can sweep over America like a tidal wave, if it is properly managed. I am rejoiced to know that my new personal friendships with the members of the American Section will hereafter bind us together in a golden chain of confidence and friendship. When I get back to Adyar I shall have many a precious memory of the tour of 1901.

WASHINGTON, D. C.  
17th July, 1901.

H. S. OLCOTT.

## NEW BRANCHES.

The General Secretary of the French Section reports the formation of two Branches at Geneva: "Dharma," President, the Countess Trozar, Secy. M. Ed. Metford, and the "Unité," Presidents Mme. A. Erath; Sec'y. Mlle. Taillefer.

## AMERICAN BRANCHES.

Unity Lodge T. S., Pasadena, California, has changed its name to Pasadena Lodge T. S.

Two other Charters have been cancelled and Branches suppressed—Galesburg T. S., Galesburg, Ill., and Peoria T. S., Peoria, Ill. There are now 70 Branches in the American Section.

ALEXANDER FULLERTON,  
General Secretary.

## A CORRECTION.

Among the articles purporting to be reports of lectures by Col. Olcott, or interviews with him, we have, unfortunately, printed one in which occur certain statements that the Colonel informs us are incorrect. We refer to the one on "Mahatmas," in the June issue. The reporter may have got somewhat mixed in writing on such an unusual subject. The Editor-in-charge is extremely sorry that such a thing should have occurred.

## PRIZES FOR ESSAYS ON CASTE.

We have been requested to state that two prizes of Rs. 100 each are offered by Jadunath Mozoomdar, M.A., B.L., Editor, *Hindu-Patrika*, and *Brahmacharin*, Jessore, Bengal, for the "best essays on Caste, one for and another against it. The essays may be written in English or Bengali. They should treat the subject from various standpoints, such as social, moral, religious, political, physical, economical, etc. They are also expected to defend or attack by the authority of the Hindu scriptures, from the Vedas down to the Puranas." Those who think Caste should be reformed may "indicate the lines on which it may be remodelled;" those who oppose Caste should state how they think it can be abolished without "renouncing the national religion." Competitors should forward their essays to the above address, on or before the 31st December, 1901.

## MAHA-BODHI LITERARY SECTION.

In accordance with the scheme already set forth for the revival of the study of Pali Literature, the Maha-Bodhi Society has decided to open a Literary Section, the object of which will be (i) to transliterate the Pali Buddhist works into Devanagari and the other vernaculars of the country, together with their translations, (ii) to bring out popular editions of important Buddhist texts, with copious notes and explanations so that they may be read and understood by the people of this country and also (iii) to open a class for the study of Pali Literature (which will be converted into a regular Institution afterwards) at 2, Creek Row, where regular instructions will be given to the students who are willing to join. Pali is one of the classical languages of India, whose history can be traced so far back as six hundred years B. C. While every attempt has been made to revive and spread the Sanskrit language both by the people and the Government, we have, up to the present, neglected Pali, which has been the spoken language of India from remote antiquity and which for centuries together flourished in the whole of Upper India as the principal dialect which the people wrote and spoke. The subject was studied and cultivated in the ancient Universities of Nālanda, Takhasila, Udanta-pu-ri and Vikramsila, and patronised at the Courts of the different Kingdoms.

Though we have done nothing as yet to revive and bring to light this important literature which is contained in the Pali language, thanks to the exertions of the noble band of Orientalists, the subject has been fully appreciated and is being studied in the Universities of England, France, Germany, Russia and America. Pali literature has been almost a sealed literature to us. Our knowledge of the History of India is not at all complete without the knowledge of Pali. For, brilliant records of the achievements of kings and princes, the interesting history of the manners and customs of the people, and a faithful account of the internal Government, are all to be met in this ancient literature. The language is important alike to the student of comparative religion, historian and philologist. Its study will at once reveal the glory of ancient Indian wisdom. The Society has undertaken the publication in Devanagari of Kaccāyana's Pali Grammar by Pandit Satish Chandra Vidhyabhushan, M. A., and Dhammapada and Suttanipata by Babu Charu Chandra Bose.

The University of Calcutta recognises Pali as one of the second languages in the Entrance, First Arts, B. A. and M. A. Examinations. . . .

Those who may be willing to take up this important subject of study in any of their University Examinations are at once requested to communicate with the undersigned. Instructions will be given to lay students as well as to University Examination candidates. For the convenience of the latter the class will be held daily, (Sundays excepted) from 5 to 6 P. M. The tuition fee will be Rs. 2 per mensem for the students of the College Classes and Re. 1 for the students of the School Department. Competent Pali scholars will be in charge of the classes and the whole work will be supervised by a Committee.

To carry out the foregoing objects, *viz.*, undertaking the translation of important Pali works and bringing out popular editions of rare Buddhist books, and also establishing an institution where every facility may be given for the study of this classical language, would require at least two thousand rupees annually. The work will be purely of an unsectarian character. The chief aim of the Maha-Bodhi Literary Section is to give the educated public an opportunity to come in contact with this splendid literature which is an inexhaustible mine of knowledge and an immortal legacy handed down to us by the Sages of old. We ask for the help and co-operation of all who are interested in this work both in this country and in foreign lands. Donations for the furtherance of the cause will be gratefully received, and acknowledged in the *Maha-Bodhi Journal*. All communications on the subject should be addressed to the undersigned.

RAS BIHARI MUKARJI (UTTARPARA), BENGAL,

*Honorary Secretary,*

*Maha-Bodhi Literary Section.*

2, CREEK ROW, CALCUTTA.

#### NEW BOOKS FOR THE ADYAR LIBRARY.

*Periodicals:* *S'astra Muktdvali*, Nos. 21 to 23; *The Pandit*, Nos. 7 and 8; and *Kavyamala*, Nos. 173 and 174.

*Books and Pamphlets:* "The relation of man to God," by A. Schwarz; "The unseen world," by C. W. Leadbeater; "Man the master of his destiny," and "The Aryan type," "A word on man, his nature and his powers," "The Law of sacrifice," "Des'avidha Brāhmaṇa S'ākha Vivavarāṇa," "Moghul colour description of Agra, Part I," "Report of the two-anna famine relief fund scheme," "Dharma" "(Guzarati character)," "Omkāra va upakāra Sāgara" (Hindi); "Le Bouddha A-T-il Existé?" By Léon de Rosny; "De geheime correspondentie van Abraham de Wicquesfort met den Franschen minister de Leinne," by C. F. Haje; The annual "Report of the Bureau of American Ethnology," 1895-'96, Part I; 1896-'97, Part I, and a descriptive catalogue of Sans. Mss. in the Library of Calcutta Sans. College, by Hrishikes'a S'āstri and S'iva Chandra Gui.

*Minor works of Srinivasa Makhi.*

S'ivaguru Saundarya Sāgara Stava Sāhasrika; Simhanugrasannājaneya S'atakam; Gururāja S'atakam; S'ivatāṇḍya Stava S'atakam; Hetirāja Stava S'atakam; Svarpākārshana Chaitanya S'atakam; Chaitraprabodhana S'atakam; Prātasmarāṇa S'atakam; S'aradā dvīpati S'atakam; Sumamanjari; S'aradāmbā S'atakam; Vajra Jugupsana S'atakam; Vairāgya Kāmadhenu.

S'ataka I. Janana Jugupsana;

Do. II. Bālya do;

Do. III. Yauvana do;

Do. IV. Jarā do;

Do. V. Yātana do;

Mahābhairava S'atakam; Vijnapti S'atakam; Yogi bhoji Samvāda S'atakam; A'raṇyakānubhava S'atakam; Kāmapādevana S'atakam; and Sri Jagatgurudhāma Seva S'atakam; Subhadrājunan, Malayalam drama.

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